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ABSTRACT

This curriculum and supplementary materials give students an overview of life, past and present, in the geographic area known as Minnesota. Since the time and grade level assigned to state studies vary widely among school districts, the volume makes the materials flexible so they can be combined in a variety of ways. The work is directed toward students in grades 6 and 7, and is divided into three sections. Part 1, "The Story of Minnesota's Past," is a description of the state and a narrative of its history. Part 2, "Going to the Sources," provides case studies based upon original source materials and focuses on developing the skills needed for a sense of history. Part 3 offers a teacher edition including text pages from the other two books, plus a plan of instruction and additional information for teachers. There are 21 chapters and 20 activities with the suggested time for covering them at 32 weeks. The supplementary materials contain 21 worksheets with keys, 20 quizzes with keys and 4 outline maps. One outline map accompanies worksheet 8; another is designed for use with activity 8. The others may be used in a variety of ways. All of the supplementary materials may be reproduced. (EH)

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Northern Lights
Teacher's Edition

Rhoda R. Gilman
Stephen Sandell

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Contents

Introduction

Components v
Methodology vi
Skills vii
Concepts viii
Units: Contents and Learner Outcomes xiv
Note on Dakota and Ojibway Terms xviii

Additional Resources

General xix
Unit I: A Place of Many Faces xix
Unit II: Changing Worlds xx
Unit III: The Land Changes Hands xxi
Unit IV: New People and New Patterns on the Land xxii
Unit V: Minnesota Joins the Industrial World xxiii
Unit VI: Minnesota in Midcentury—Not So Long Ago xxiv

The Story of Minnesota's Past

Unit I

1. Red Wing: A River Town N-10
2. Hawley: A Farm-Centered Town N-22
3. Hibbing: A Town Built on Iron N-34
4. St. Paul's West Side: A Stopping Place for Newcomers N-44

Unit II

5. How Long Is a Thousand Years? N-54
6. Strangers from Another World N-62
7. The Fur Trade: Where Two Worlds Meet N-72

Unit III

8. New Boundaries on the Prairies and in the Woods N-80
9. The New Minnesotans N-92
10. War in the South N-106
11. War at Home N-114

Unit IV

12. Breaking the Sod N-124
13. Towns, Timber, and Iron Rails N-134
14. Life in the New State N-144

Unit V

15. Machines, Mills, and Mines N-156
16. The New Cities N-166
17. World War I N-176

Unit VI

18. Depression on the Farms and in the Cities N-184
19. World War II and After N-194
20. Trends and Problems N-204
21. The Idea of Minnesota N-216

Going to the Sources Maps A-viii

Unit I
1. Questions, Evidence, and Information A-10
2. What Do You See on a Map? A-18
3. Moving A Town A-26
4. Putting History in Order A-34

Unit II
5. Time and Winter Count A-44
6. Digging into the Past A-52
7. The Adventures of a Fur Trade Canoe A-62

Unit III
8. Getting to the Land A-72
9. Getting Closer to the Truth A-82
10. Three Scenes from the Civil War A-94
11. Looking for Reasons in History A-106

Unit IV
12. The Business of Settling Down A-116
13. Steam Can Move the World A-128
14. History in General A-136

Unit V
15. In Union There Is Strength A-144
16. Some Things Don't Change A-156
17. Writing from Minnesota A-166

Unit VI
18. History Uncovered A-178
19. People Still Remember A-188
20. Sticking to Business A-202

Introduction

Components

Welcome to *Northern Lights*. This curriculum gives students an overview of life, past and present, in the geographic area known as Minnesota. Since the time and grade level assigned to state studies vary widely among school districts, we have tried to make the materials as flexible as possible. They can be combined in a variety of ways. We have directed our work toward sixth-grade students. Our testing and evaluation indicate that the materials are most effective in grades six and seven.

There are three components:

1. *The Story of Minnesota's Past* (232 pages). This text for students is a description of the state and a narrative of its history.
2. *Going to the Sources* (216 pages). This book of activities for students presents a variety of case studies based upon original source materials and focuses on developing the skills needed for a sense of history.
3. This teacher edition includes the text pages from the other two books, plus a plan of instruction and additional information for teachers.

There are 21 chapters and 20 activities. The suggested time for covering them is 32 weeks. Some classes may complete them faster; others will move more slowly. The curriculum may be supplemented with some of the additional resources listed in this book. We recognize that schools often give far less time than 32 weeks to the history of the state. *Northern Lights* is structured so that it can be shortened if necessary. Teachers may choose to emphasize one group of chapters and activities and spend less time on others.

Methodology

History is a body of information and also a process for inquiring and discovering about the past. This curriculum includes both ways of approaching the subject. They are represented in the two student books, which are structured to complement each other. The chapters of the narrative book provide factual content—the framework of events, people, and concepts that is indispensable to historical thinking. The activities engage students in finding out for themselves how we know about our past.

Each activity introduces students to the process of studying and understanding history. Basic skills—reading, writing, and using a library, for example—are reinforced. Higher level skills, such as organizing and evaluating information and drawing conclusions from evidence, are introduced and practiced. Beyond these is a third level: historical skills. They include identifying point of view, recognizing complexity and multiple causation in human events, and distinguishing fact from opinion and from imagination.

A sequence of historical investigation is followed in *Northern Lights.* This process of inquiry is useful in any social studies subject. The steps include:

- Asking appropriate questions to direct investigation
- Forming a hypothesis
- Researching sources to answer questions
- Compiling and evaluating pertinent information
- Drawing conclusions; re-evaluating the hypothesis
- Forming a new hypothesis based on new evidence and valid information

The instructional plan for *Northern Lights* is based on this outline of skills and method of historical inquiry.

Beyond cognitive skills lie the elements of affective learning. These are of particular importance in the elementary grades, where facts by themselves often seem dull to students and abstractions have little meaning. *Northern Lights* has been written in a style designed to engage the interest and emotions of children in the story of the past. Wherever possible, events are narrated or concepts illustrated through the example of an individual, often with the actual words of that person. The natural empathy of children with the problems, struggles, sorrows, and triumphs of individuals helps them to understand the beliefs, attitudes, and values of the past. This is an important part of the instructional plan.

Another important tool is pictures. They are used liberally and reproduced well enough to be studied closely. In both student books they are employed as historical evidence and treated like other sources of information. Among the classroom aids are worksheets that encourage students to "read" the content of pictures and reason from the evidence they see there.

In some cases the contents of a chapter and its corresponding activity are closely related. In others the relationship is less direct. But in general, the chapter provides a context for the more detailed material in the activity, while the facts and ideas in the activity supplement the contents of the chapter. In most cases it is advisable to have students read the chapter before the corresponding activity, but this is by no means always necessary. Teachers will want to "mix and match" according to their own styles and the abilities of their students.

From the chapters students will learn significant facts. They will also encounter historical and other social studies concepts, including certain beliefs, attitudes, and values. From the activities they will learn definite skills that build upon each other in a progression of development. Here, too, they will find concepts along with beliefs, attitudes, and values. The skills introduced in this curriculum are listed below. The main concepts are also defined. The facts, concepts, and skills emphasized in individual chapters and activities are listed at the beginning of each.

Skills

Each level of skill development, along with the specific skills introduced in *Northern Lights*, is outlined below. Our outline was adapted from *The Essential Learner Outcomes in Social Studies* (Minnesota Department of Education) and *The Essentials Statements* (National Council of Social Studies).

Basic skills

1. Read and write
2. Communicate orally
3. Use charts, graphs, and timelines
4. Use a library
5. Read maps
6. Collect and use a bibliography
7. Develop vocabulary and use a dictionary
8. Use indexes, table of contents, and footnotes
9. Identify historical sources as primary, secondary, and reference
10. Use nonprint materials as sources of information

Higher level skills

1. Acquire information by observation
2. Collect information from a variety of sources
3. Compile, organize, and evaluate information
4. Extract and interpret information
5. Compare similarities and differences
6. Classify or group in categories
7. Ask appropriate questions
8. Draw conclusions or inferences from evidence
9. Arrive at general ideas
10. Consider alternative conclusions

Historical skills

1. Make and justify interpretations and generalizations
2. Recognize point of view
3. Recognize that values and traditions influence history and historical writing
4. Recognize the nature and variety of historical source materials

5. Form and test hypotheses
6. Recognize the complexity and multiple causation of historical events
7. Recognize a time perspective in the historical record—historical context
8. Develop a sense of chronology
9. Recognize change and continuity over time
10. Distinguish fact from opinions
11. Evaluate the reliability and accuracy of historical sources
12. Develop a sense of place

Concepts

A "concept" as used here is an intellectual tool that helps classify and organize ideas, experiences, and information. It may be expressed as a word or a phrase. It may be defined in either abstract or concrete terms. And it may be understood on different levels of complexity. The definitions below will guide the teacher in understanding how we interpret the concepts in this curriculum. Examples of concepts are pointed out in the lesson material accompanying each page. Students are expected not to memorize concepts but to understand them through examples. An essential lesson is that the same general concept may apply to different situations. (Concepts are listed here in alphabetical order for easy reference.)

Banking and investment

To create farms, towns, railroads, mills, and factories, Minnesotans had to borrow large sums of money. This was invested in land, machinery, equipment, and buildings that later produced great wealth. Banks made this possible by lending money, and bankers often led the way in organizing new ventures.

Bioregion

A bioregion is an area with certain patterns of plant and animal life, weather and topography. Most bioregions overlap or shade into each other, but some have well-defined boundaries. Examples of Minnesota bioregions are the driftless area (shared with Wisconsin and Iowa) and the Red River Valley (shared with North Dakota and Manitoba).

Civil liberties and rights

The twin concepts of civil liberties and civil rights are rooted in the American philosophy of freedom and equality. Civil liberties give citizens the freedom to hold and express ideas; civil rights guarantee equal treatment of all citizens by government and law.

Community

Community is fundamental to human life. It implies working together for the general good. In a community, people share life experiences and depend on each other.

Continued habitation
Some places provide an especially favorable environment for human life. People have lived there over many generations. The concept of continued habitation for thousands of years is familiar in the Mediterranean countries and parts of Asia but unfamiliar in Minnesota. Places like the mouth of the Cannon River near Red Wing and the southern shore of Mille Lacs Lake are examples of continued habitation.

Cultural change
Human ways of life and thought change over time. In this curriculum, the concept of cultural change involves two further ideas: 1) that change builds on itself and speeds up; 2) that change often results from contact between different people and different ideas.

Cultural contrast
Different cultural groups hold different values. An important example of cultural contrast in Minnesota involves the different ideas held about land by Indian and white people. Indians thought of the country as a home, belonging to all. It was sacred. For people from Europe, land was property to be bought, sold, and used.

Cultural oppression
Cultural oppression occurs when people are forced to adapt to a different or stronger culture. Until the mid-20th century, white Americans used every kind of pressure to make Indians give up their own culture and adopt the ways of white people. They felt they were benefitting Indians by "civilizing" them.

Depression
Depression, or "hard times," is a breakdown in the system of economic exchange. Before the mid-19th century, when many people produced their own food, clothing, and shelter, depression had less serious effects. As industrialism and cities spread, people came to depend upon the exchange of goods and services for their whole livelihood. Depression then became a disaster.

Economic base
This is the foundation of resources and productive activities from which people are able to make a living in a certain place.

Economic power
This concept implies control over the ability of people to make a living. Unlike political power, it is not found in laws but in wealth and in ownership of resources. Economic power becomes monopoly power when one owner—either a person or a corporation—controls all of a particular resource or service.

Economic rights
Early in the 20th century this concept meant the right of working people to fair treatment and wages on which they could live. As unions and new laws strengthened these rights, the meaning of the concept began to shift. Women, minorities, the disabled, and seasonal workers felt shut out. The concept now implies that people of all social and ethnic groups should have equal opportunity to make a living and that those who do equal work should have equal pay.

Education
The concept of education as used here means a force for shaping society. The concept implies that if people are educated they will become better citizens and also be able to improve their standard of life. The country used education to help ethnic groups fit in with Anglo-American forms of democratic government and social customs. Members of these groups often saw it as a road to a better future.

Environment
Human life depends on the natural environment—water, air, soil, climate, plants, and animals. In the past, people have adapted their ways of life to the environments in which they live. Change in the natural environment may happen through natural forces like glaciation or through human beings. Humans may bring about environmental change on purpose or unintentionally.

Ethnic group
The concept of an ethnic group involves similar customs, language, material culture, and attitudes. It may include race or religion, but this is not necessarily so. In 20th-century America, ethnic groups are often considered the same as nationalities. New immigrants generally form an ethnic group, and in this sense Minnesota has had many.

Geographic place
This is the concept that each place has a single, definite location with relation to all others. It is associated with the sense of place that develops from travel and from studying maps.

Government regulation
This is the concept that government must oversee certain private activities for the good of the public. It mainly applies to industries like railroads and public utilities, where there is monopoly power, or to situations that affect public safety.

Immigration
Immigration means moving to a new place. People came to Minnesota by different routes, for different reasons, and from many different places.

Indian treaties
Treaties are usually agreements reached between nations. American law recognized Indian tribes as "dependent nations," and the agreements made with them by the government until the 1870s were called treaties. Those treaties could easily be broken by the government—and all of them were. Today many Indian tribes claim legal rights that were promised by treaties but have been ignored for years. Hunting and fishing rights on certain lands are an example.

Industrialism
This concept applies to a worldwide system of production and exchange based on sophisticated technology, mass transportation, and large-scale organization. Beginning with the industrial revolution in Europe during the 18th century, the system grew and spread during the 19th century. Minnesota was drawn into it in the years after the Civil War.

Internationalism
This concept has become important in the 20th century. It refers to relationships among nations, and especially to world government. It implies the commitment of the nation to policies that consider the good of other countries as well as our own.

Myth and symbol
This concept refers to the images, stories, and mental pictures that people repeat and pass on among themselves. A myth or symbol often stands for certain shared values or emotions.

Political corruption
Political corruption is more than just dishonesty. It means the power of special groups to influence government unfairly. Also it involves the hard time that ordinary citizens have in knowing or controlling what goes on in a bureaucracy.

Political power
This concept refers to control of laws and government. Under democracy it rests upon the right to vote and upon organizing and persuading others.

Population growth
The idea that human beings should—and usually do—increase in numbers has been seen as a good thing through most of history. Only in the last two centuries has it begun to seem threatening. Today it involves the question of how many people the environment can hold without being changed for the worse.

Prejudice
Prejudice is an unjustified opinion that one person or group is inferior to another. It influences a person's values and behavior, and it often results in hostility and in laws and actions that limit the rights of individuals.

Progress
The concept of progress in Western European culture involves the belief that the human condition has improved over time and that it can continue to improve. Change is therefore considered a thing to be welcomed.

Recreation
Most societies encourage people to undertake activities away from work that give them personal satisfaction and refreshment. We call those activities recreation. Team sports, reading or exercise for pleasure, the practice of skills, and even solitary thought are examples. Most recreational activities call for self-directed effort, but many are related to folkways or ethnic traditions (like quilting, some forms of music and dance, or children's games), and they often contribute to community pride.

Resource extraction
The concept of resource extraction involves discovery and use of natural resources that are not replaced. Mining is the classic example. Clear-cut logging and soil-depleting agriculture are others.

Self-expression
People present their individual personalities, values, and ideas in a variety of ways. Clothing, language, and occupational choice are personal means of self-expression. Other types of self-expression are intended to influence society and the course of its history or to describe the shared events and emotions of human experience. Such broader self-expression often employs art forms like painting, poetry, or music.

Settlement
The concept of white settlement as it was understood in 19th-century America implies a certain set of values. These include owning land, building permanent communities and social institutions, extracting natural resources, and increasing population. The term often implies also that the land was unsettled—that white Americans ("pioneers") created new communities from an empty wilderness. This was not so. Settlement displaced Indian people who were already there.

Slavery
Slavery is the practice of people and their labor being owned by others. Under it a slave is not only a person, but also the property of another person. Differing laws and customs concerning slavery in different sections of the United States was one of the principal causes of the Civil War.

Social class
The concept of social class divides people into different levels. Because of family, education, or inherited property some receive more respect and authority than others. The concept assumes that some people are born to be bosses and leaders, while others will always be workers or followers.

Social services
This concept refers to services that communities perform for people through government agencies or voluntary organizations. Social services may include such things as health care, counseling, job training, and care of the elderly or children. Many are things that families and neighbors sometimes do for each other.

Technological change
This means change in tools and in the way things are done or made. Among factors creating the industrial system was a speeding up of technological change. In American history this has generally been seen as leading to progress and greater production.

Time
The concept as used here involves the fact that time is seen in different ways by different people and cultures. Western civilization has come to view time as a straight line with dates marked at points along it. The traditional timeline is a visual image of this. It is closely tied to ideas of progress, change, and history. It is also related to Christian beliefs. The Gregorian calendar, with years counted from the birth of Jesus, is a daily reminder of this. Other cultures have viewed time as a series of cycles during which certain sacred or moral principles repeatedly work themselves out in nature and in human life. All views of time are closely related to the systems by which it is measured and by which events are recorded or remembered.

Transportation network
All human communities need transportation to get access to resources. A network of transportation routes and methods determines where most towns and cities grow. Until the mid-19th century, Minnesota's transportation network was based mainly on rivers and lakes. This was replaced by railroads and later by highways.

Warfare
Warfare is the use of resources to achieve goals or maintain values by force. The strong emotions that accompany war often bring about rapid change in ideas, opinions, and customs. This was seen in Minnesota during the Civil War, the Dakota War, and both world wars.

Units

Northern Lights is divided into six units. Units I, III, and VI have four chapters; Units II, IV, and V have three. Activities are similar, except for Unit VI, which has only three activities. All but the first unit follow a roughly chronological sequence.

Unit I—"A Place of Many Faces"

This is a geographical overview of the state from the perspective of the late 1980s. The chapters in this unit examine four different Minnesota communities, looking at them as they are today and telling how they came to be and how they evolved over time. Thus the unit is a selective overview of the state from the standpoint of historical geography. It illustrates environmental, economic, and ethnic diversity—Minnesota's principal characteristics.

The main concepts students will encounter are: geographic location; environment; transportation network; economic base; community; ethnic group. Other concepts are touched upon, and some are mentioned in the discussion of individual chapters. But these six concepts underlie all the chapters. The places studied embody them in contrasting ways, and to learn these contrasts is the overall content objective.

At the conclusion of the unit, students should be able to answer questions like:

- What is different about the geographic locations of these four places? Where is each one on the map of Minnesota? How would you get there?
- How do natural surroundings (environment) affect the life of people in each place? (These might include resources, soil, climate, recreation, convenient transportation, and so forth.) How are the surroundings different?
- What are the main ways in which people make a living (economic base) in each of these places? Are there many or few?
- What kinds of people (ethnic groups) live in each one? Where did they come from and when? In what ways are the communities different from each other because of this?
- In what different ways have people worked together as a community to make life better in these places?

The activities in this unit are designed to help students develop or strengthen higher-level and historical skills related to a sense of place. Like the chapters, the source materials in the activities are not framed around a particular time period.

Unit II—"Changing Worlds"

This unit begins with the first inhabitants of Minnesota and ends with the fur trade (10,000 B.C.-1840s A.D.). The chapters of Unit I emphasize the nature of places and comparisons among them. Those of Unit II focus on time and the changes that occur through time. These include changes in the physical environment and changes in human culture.

The main concepts students will encounter are: time; environment; technological changes and cultural change. The principal content objective of this unit is to see how the lifeways of early people in Minnesota were changed over time by their relationship to the natural environment, by new technologies and inventions, and by contact with Europeans. Another objective is to see how the rate of change, slow at first, grew faster as centuries passed.

After studying the unit, students should be able to answer questions like:

- What changes do we see over time in the ways early people lived? What were some of the things that brought about those changes?
- Was the natural environment important to Dakota people? How did they feel about it?
- Did Indians and whites fight with each other, or were their relations peaceful?
- What were some important changes in Dakota life that resulted from trade with Europeans? What things did not change?

The activities in this unit will help students develop skills that relate to collecting, organizing, and evaluating information. They also deal with how time is conceived, measured, and recorded in different cultures and with how the archaeologist determines the passage of time by examining spacial relationships (contexts).

Unit III—"The Land Changes Hands"

This unit covers white settlement, formation of the state, and the Civil and Dakota wars (1805-1865). The four chapters of this unit tell how people of European heritage (and a few of African heritage) replaced Indian people as owners and occupants of the land and how the modern state of Minnesota came into being. The change occurred in the 60 years between 1805 and 1865.

Many historical concepts are illustrated in this eventful period. The main ones are: cultural contrast; cultural oppression; prejudice; settlement; Indian treaties; immigration; progress; slavery; civil rights and liberties; and warfare. The principal content objective is to understand the different human points of view during these years of intense and tragic conflict.

After studying the unit, students should be able to answer questions like:

- How did Dakota and Ojibway people think of the land they lived on? How did white people view it? What were the differences?
- What were the main ideas white Americans had about Indian people? How did these lead to cultural oppression?
- In what ways were treaties between the U.S. government and Indian tribes unfair?
- Where did white settlers come from and what were some of the things that brought them to Minnesota?
- In what way did Minnesotans disagree over slavery? Over treatment of blacks? Civil War?

The activities in this unit will lead students to compare and contrast information, form and test hypotheses, and recognize complexity and multiple causation in historical events. Students will also learn through reading and assuming roles in a play to identify the viewpoints of different historical figures.

Unit IV—"New People and New Patterns on the Land"

This unit deals with the first 40 years of statehood (1858-1898). The chapters in this unit focus on the period from the late 1850s to the late 1890s. Two of them tell about farming, lumbering, the building of railroads, and the growth of towns and cities. The third chapter looks at how "building a state" translated into the lives of ordinary people.

A broad array of concepts is illustrated: technological change; banking and investment; depression; economic power; political power; education; immigration; ethnic group; progress; resource extraction; environment; settlement; social services; community; and transportation network. The overall content objective is to develop in students a sense of the forces that shaped daily life and work in late 19th-century Minnesota.

A few key questions are:

- In what ways was an early settler's farm in the 1850s different from a farm of the 1890s?
- Why did farmers in Minnesota need railroads? How did they feel about the railroads after they were built?
- What were some Minnesota towns and cities that grew because of railroads?
- How did railroads change the lumbering industry?
- Besides farming, what were some ways in which Minnesota men and women made a living in the first years of statehood? What were some things they did for entertainment?
- What are some facts that show citizens of the state thought education was important?
- What changes were made in the environment?

The activities here will lead students to organize and evaluate information, recognize technological change and its relationship to cultural change, and form generalizations about the past. They involve the use of visual resources such as charts, graphs, and diagrams.

Unit V—"Minnesota Joins the Industrial World"

This unit describes the transition to an urban, industrial state and brings the story through World War I (1890s-1920s). The chapters of this unit bridge the shift in Minnesota from a state of farms and forests, small towns and cities, to an urban, industrial society. Change started in the 1800s, but the watershed years were 1900 to 1920.

Concepts underlying these chapters include: technological change; industrialism; economic base; economic power; economic rights; civil liberties and rights; immigration; ethnic group; government regulation; political corruption; resource extraction; social class; transportation network; and warfare. The main content objective is to see how worldwide changes were reflected in Minnesota, and how the state's people struggled to adjust.

Students should be able to answer questions like:

- What were Minnesota's first important industries, and what resources did they depend on?

- How did the discovery of iron in Minnesota help the United States to become industrialized? In what ways did it help bring industry to Minnesota?
- What changes during these years made life better for people who lived on Minnesota farms? What things may have made them worry?
- How did the growth of large industries and corporations affect working people? What did they do in return?
- What changes did these years bring to the lives of Minnesota women?
- Why did corruption in government seem more serious than it had in earlier times?
- What fears may have led to the oppression and persecution that some Minnesotans suffered during World War I?

The activities in this unit exercise abilities involved in affective learning: evaluating strongly held points of view; appreciating the commonality and continuity of human life experiences despite changing conditions; finding the connection of personal identity to time and place.

Unit VI—"Minnesota in Midcentury—Not So Long Ago"
This unit covers the depression, World War II, and the postwar years (1920s-1980s). The first three chapters of this unit relate events in Minnesota between the 1920s and the 1980s. The last chapter concludes the book with a backward look at various images and symbols of Minnesota, as seen in literature, art, and folklore.

Many concepts are found in this unit, but students will already have met with examples of all of them. They are: banking and investment; civil liberties and rights; community; cultural change; depression; economic rights; environment; ethnic group; government regulation; immigration; Indian treaties; internationalism; myth and symbol; population growth; progress; social services; technological change; time; transportation network; and warfare. The main content objective of the first three chapters is to recognize how the state has been swept closer to the rest of the world by the exploding pace of cultural and technological change. In the final chapter students will learn the various images through which Minnesotans have created their own sense of separate identity.

A few fundamental questions to which they should learn answers are:

- How did the depression of the 1930s affect different Minnesotans? What were some conflicts that occurred in the state?
- How did Minnesota's experience in World War II differ from that in World War I? In what way did World War II bring about change for blacks, Indians, and women? Who are some of the Minnesotans that have become national leaders since World War II?
- In what ways has Minnesota drawn closer to the rest of the world since 1920? What changes have there been on Minnesota farms since then?

- What are some of the dangers that growth in industry has created for Minnesota's natural environment?
- Who was Paul Bunyan? Who created the towns of Gopher Prairie and Lake Wobegon, Minnesota?

The three activities in Unit Six teach how to recognize history in nontraditional sources. Examples are the craft of quilting, with its strong threads of family history; reminiscences and conversations with elders (oral history); and business records.

Note on Dakota and Ojibway terms

Special treatment is given to Indian names, words, and phrases in this curriculum. One reason is to overcome the common errors of thinking that all Indians spoke the same language and that their languages are forgotten. This attitude toward language is associated with the mistaken assumption that Indian people and their cultures no longer exist.

The principal languages spoken by Indian people in Minnesota are Dakota and Ojibway. Dictionaries and a written form for both were developed by Christian missionaries in the 19th century. Instruction in them is offered at the University of Minnesota. Wherever possible, the spellings used in *Northern Lights* conform to the standard ones taught there. Problems are numerous, however. There are different dialects of each language, and the spelling given in historical sources is usually a phonetic approximation based on outdated rules or none at all. Often the exact meaning of the words was not clear to the writer. Therefore, many inconsistencies and omissions remain.

The authors owe a special debt to Chris Cavender, a Dakota scholar, and to Carolyn Schommer, instructor in the University of Minnesota's Dakota Studies Program, for their assistance. Both speak the "D" dialect of the Dakota language, which was the one most commonly used in Minnesota.

Names were important to Indian people. Among the Dakota and Ojibway, a person had a common nickname or title as well as a real name. The nickname was the one by which he or she was usually addressed. The real name was used only in serious ways by one's family and close friends. Indian people who joined a Christian church received a "Christian" (European) name. In historical documents it is therefore not unusual for an Indian person to be called by several different names. This is confusing and sometimes makes clear identification difficult.

Students will need special help in pronouncing these words and names. Approximate phonetic spellings are included in this teacher edition where they seem necessary.

Additional Resources

GENERAL

Reading

Politics and Government

It's the Law by Steven Trimble (*Roots*, Spring 1985).
Governing Ourselves by Steven Trimble (*Roots*, Winter 1986).
Playing Politics (*Roots*, Fall 1986).

Indians

Indians in Minnesota by Elizabeth Ebbott for the League of Women Voters (Minneapolis, University of Minnesota Press, 1985).
Against the Tide of American History by Roger and Priscilla Buffalohead (Cass Lake, Minnesota Chippewa Tribe, 1985).
A History of Kitchi Onigaming: Grand Portage and Its People (Cass Lake, Minnesota Chippewa Tribe, 1983).

Immigration

They Chose Minnesota: A Survey of the State's Ethnic Groups edited by June D. Holmquist (St. Paul, Minnesota Historical Society Press, 1981).

20th Century

Minnesota in a Century of Change: The State and Its People since 1900 edited by Clifford E. Clark Jr. (St. Paul, MHS Press, 1989).

UNIT 1

Reading

Local History

My Backyard History Book by David Weitzman (Boston, Little, Brown & Company, 1975).
Who Put the Cannon in the Courthouse Square? A Guide to Uncovering the Past by Kay Cooper (New York, Walker & Company, 1984).
How to Use Primary Sources by Helen Carey and Judith Greenberg (New York, Watts, 1983).
How to Use Your Community as a Resource by Helen Carey (New York, Watts, 1983).

Mapping/Geography

Minnesota Geographic Names: Their Origins and Historic Significance by Warren Upham (St. Paul, MHS Press, 1969).
Putting Minnesota on the Map by Bruce M. White (*Roots*, Fall 1985).
The Riddle of the Land by Jeffrey A. Hess (*Roots*, Spring 1979).
Minnesota's Rivers (*Roots*, Spring 1978).
Minnesota's Boundaries by Joan Seidl (*Roots*, Winter 1978).

Films

Titles available from the MHS Education Department, 345 Kellogg Blvd. West, St. Paul, MN 55102, (612) 297-7258:

Building Yesterday. 1976. 21 minutes.
River City: A Film History. 1976. 30 minutes.

Field Trips

Contact local and county historical societies and museums for information about exhibits and programs for students. The MHS *Directory of Historical Organizations* is available from MHS Field Services Department, 345 Kellogg Blvd. West, St. Paul, MN 55102, (612) 296-5434.

UNIT II

Reading

Prehistory/Archaeology

Mysteries in American Archeology by Elsa Marston (New York, Walker and Company, 1986).

Jeffers Petroglyphs Walking Tour: A Journey through Time by Gordon A. Lothson and Nancy Eubank (St. Paul, MHS Press, 1974).

Shadows in the Stillness: Early Man on the Rainy River by Marx Swanholm (St. Paul, MHS Press, 1978).

Going on a Dig by Velma Morrison (New York, Dodd, Mead and Company, 1981).

Early Indian People by Elisabeth Doermann (*Roots*, Winter 1979).

Indians

Dakota and Ojibwe People in Minnesota by Frances Densmore (*Roots*, Winter/Spring 1977).

Prairie Smoke by Melvin Gilmore (Reprint edition, St. Paul, MHS Press, 1987).

Fur Trade

Fur Trade by Ellen B. Green (*Roots*, Fall 1981).

Where Two Worlds Meet: The Great Lakes Fur Trade by Carolyn Gilman (St. Paul, MHS Press, 1982).

Riel's People: How the Métis Live by Maria Campbell (Topsfield, Massachusetts, Salem House Publications, 1983).

European Conquest

Minnesota under Four Flags by Mary Wheelhouse Berthel (St. Paul, MHS Press, 1946).

Films

Titles available from the MHS Education Department:

Archaeology

Other People's Garbage. 1984. 60 minutes.
Changing Visions of the Past. 1988. 28 minutes.

Indians

The Canoe Builder. 1970. 23 minutes.
Ikwe. 1986. 57 minutes.

Fur Trade

The Voyageurs. 1965. 20 minutes.
From the Bottom Up. 1972. 20 minutes.
Life of the Voyageurs. 1978. 11 minutes.
Northwest Passage: The Story of Grand Portage. 1979. 14 minutes.
Mistress Madeline. 1986. 57 minutes.
The Métis. 1978. 27 minutes.

European Conquest

The Prize and Pawn of Empires. 1982. 22 minutes.

Field Trips

Grand Mound and History Center, International Falls. The largest burial mound in the Upper Midwest, Grand Mound is attributed to a people called the Laurel Culture, of 200 B.C.—800 A.D. Exhibits and programs at the visitor's center on the site. (MHS)

Savanna Portage State Park, McGregor. Self-guided tours interpret the fur trade, portage trails, and a small collection of fur trade artifacts. Tours and talks by park rangers are available by appointment.

Mille Lacs Indian Museum, Onamia. Exhibits and programs present the history and culture of the Ojibway people. (MHS)

Mille Lacs Kathio State Park, Onamia. This park encloses many fine prehistoric sites. Exhibits and programs on archaeology and early peoples.

North West Company Fur Post, Pine City. Reconstructed wintering quarters of trader John Sayer, 1804-05. Interpretive programs on voyageur life, the fur trade, and Indians. (MHS)

Jeffers Petroglyphs, Jeffers. Rock carvings as old as 5,000 years give evidence of Minnesota's early inhabitants. (MHS)

Helmer Myre State Park, Albert Lea. An extensive artifact collection, with items ranging from 10,000 years to about 1,000 years old. Park staff is available by appointment to lead tours of the burial mound sites.

UNIT III

Reading

Fort Snelling

Historic Fort Snelling Chronicles are illustrated, 6- to 8-page leaflets describing different aspects of life at Fort Snelling. Order from MHS:

Army Uniforms at Fort Snelling by John F. Grossman.

The Tonic of Wildness: The Golden Age of the "Fashionable Tour" on the Upper Mississippi by Marx Swanholm and Susan Zeik.

The Buried History of the Sutler's Store by Liza Nagle and Marx Swanholm.

Service in "Siberia": Five Surgeons at Early Fort Snelling by David Wiggins.

The Dakota

The Dakota by Nancy Eubank (*Roots,* Winter 1984).

Indian Boyhood by Charles A. Eastman (Reprint edition, New York, Dover, 1971).

The Civil War

The Civil War by David Wiggins (*Roots,* Winter 1984).

Dred Scott: From Fort Snelling to Freedom by Jeffrey A. Hess (*Historic Fort Snelling Chronicles*).

Films

Titles available from the MHS Education Department:

Fort Snelling

Tower and Braid: A Chronicle of Fort Snelling. 1982. 18 minutes.

Settlement

Great Grandmother. 1978. 29 minutes.

The Settling of the Plains. 1976. 26 minutes.

Steamboat A-Comin'. 1981. 21 minutes.

The Dakota

Clash of Cultures. 1976. 29 minutes.

The Lakota: One Nation on the Plains. 1976. 29 minutes.

Spirit of the Hunt. 1982. 29 minutes.

Field Trips

Fort Snelling, Twin Cities. Live interpretation at Old Fort Snelling focuses on army life during the 1820s and on the roles played by various classes of people and individuals. (MHS)

Sibley House, Mendota. The Sibley House was built in 1835 as headquarters for the American Fur Company's trading post at Mendota. Henry Sibley lived there throughout the territorial years.

Murphy's Landing, Shakopee. This restoration of buildings dating from various periods in the Minnesota Valley includes a reconstruction of a traditional Dakota village.

Ard Godfrey House, Minneapolis. This house, built in 1848 by the first millwright at St. Anthony Falls, reflects the family life and social standing of a skilled sawmill operator in the 1850s. Guided tours are given.

William W. Mayo House, LeSueur. Guides tell the story of this house, built by Dr. Mayo in 1859 and lived in until he moved to Rochester in 1864.

Lower Sioux Agency, Morton. Exhibits and audio-visual interpretation tell the story of the Dakota Indians and the background of the war of 1862. (MHS)

Fort Ridgely, Fairfax. Exhibits and audio-visual interpretation in the restored commissary tell the story of the fort's role in the Dakota War and of life at this military outpost in the 1850s and 1860s. (MHS)

UNIT IV

Reading

Farming

Farming in Minnesota—The Settlement Years by Jo Blatti (*Roots*, Spring 1987).

Farming in Early Minnesota by Edward J. Letterman (St. Paul, Ramsey County Historical Society, 1969).

Lumber Industry

Early Loggers in Minnesota, I-IV, by J. C. Ryan (Duluth, Minnesota Timber Producers Association, 1975-80).

Timber! by Ellen B. Green (*Roots*, 1982).

Lumbering in the Last of the White Pine States by Marx Swanholm (St. Paul, MHS Press, 1978).

The Trees Went Forth by Walter O'Meara (Reprint edition, St Paul, MHS Press, 1982).

Forest History Curriculum Materials. Packets of information and lesson plans about Minnesota's forests and lumbering industry. Sets available for primary and intermediate grades (MHS Press, 1988).

Immigration

Immigration to Minnesota (*Roots*, Fall 1983).

Railroads

The Railroads by Leonard Everett Fisher (New York, Holiday House, 1979).

Superpower: The Making of a Steam Locomotive by David Weitzman (Boston, Godine, 1987).

Industry

Windmills, Bridges, and Old Machines: Discovering Our Industrial Past by David Weitzman (New York, Scribner, 1982).

Living in Minnesota

Bring Warm Clothes: Letters and Photos from Minnesota's Past by Peg Meier (Minneapolis, *Minneapolis Tribune*, 1981).

Going to Town by Jeffrey A. Hess (*Roots*, Spring, 1982).

Movin' Right Along by Bill Farmer and Ellen B. Green (*Roots*, Winter 1987).

Education in Minnesota (*Roots*, Fall 1973).

The Way We Lived: A Photographic Record of Work in a Vanished America by Martin Sandler (Boston, Little, Brown, 1977).

Night Flying Woman: An Ojibway Narrative by Ignatia Broker (St. Paul, MHS Press, 1983).

Multimedia

The Immigrant Experience: A History Resource Unit. 1979. Filmstrips, posters, and other classroom materials telling the stories of people who chose Minnesota.

Films

Except where noted, titles are available from the MHS Education Department.

Farming

The Changing Farm in Early Minnesota. 1986. 14 minutes.
When We Farmed with Horses. 1979. 25 minutes.
The Land. 1976. 29 minutes.

Lumber Industry

Faces of the Forest. 1977. 17 minutes.
The Last of the Jacks. 1977. 18 minutes.
The Last Log Drive on the Little Fork. 1976. 15 minutes.

Railroads

Empire Builder James J. Hill. 1982. 11 minutes.
America's Railroads: How the Iron Horse Shaped Our Nation. 1980. 22 minutes. Distributed by Churchill Films, Los Angeles.

Industry

Ben's Mill. 1985. 60 minutes.

Field Trips

James J. Hill House, St. Paul. The home of the "Empire Builder," founder of the Great Northern Railroad. Interpretive staff offers tours and programs year-round. (MHS)

Oliver H. Kelley Farm, Elk River. A living history farm originally owned by the founder of the National Grange. Tours, programs, and exhibits on 19th-century farming life. (MHS)

Comstock House, Moorhead. Tours and programs on the history of the Red River Valley and the lives of entrepreneur Solomon G. Comstock and educator Ada Comstock are presented in this Victorian home. (MHS)

Forest History Center, Grand Rapids. This site is a reconstructed logging camp from the turn of the century. Exhibits and programs interpret life in the forest from early history to the present. (MHS)

Lake Superior Museum of Transportation, Duluth. Housed in the old Union Depot, this museum offers programs and exhibits on the railroads of Minnesota.

Gibbs Farm Museum, St. Paul. Tours, exhibits, and programs, including a one-room schoolhouse, interpret life on a turn-of-the-century farm at the edge of the growing city.

Schech's Mill (Caledonia Roller Mill), Caledonia. Owned by the same family for over 100 years, this working mill still operates completely by water power with the original equipment. Tours by appointment only. Write to Mr. and Mrs. Krugmire, Route 2, Box 82, Caledonia, MN 55921.

Ramsey House, St. Paul. Governor Alexander Ramsey's home, built in the 1870s. Interpretation through tours and programs spans the governor's political career and Victorian lifestyle.

UNIT V

Reading

Labor

The Worker in America by Jane Claypool (New York, Watts, 1985).
Strikemakers and Strikebreakers by Sidney Lens (New York, Lodestar, 1985).
Joining Together: Labor Organization in Minnesota (*Roots,* Spring 1975).

Industry

Becoming an Industrial State (*Roots,* Fall 1978).
Flour Milling (*Roots,* Winter 1974).
The Minnesota Seaport by Ivan Musicant (*Roots,* Fall 1977).
Energy in Minnesota by Jeffrey A. Hess (*Roots,* Spring 1981).

Iron Range

Iron Range Country: A Historical Travelogue of Minnesota's Iron Range (Eveleth, Iron Range Resources and Rehabilitation Board, 1979).
The Iron Range in Transition (*Roots,* Spring 1989).

Living in Minnesota
Boyhood on the Upper Mississippi by Charles A. Lindbergh (St. Paul, MHS Press, 1987).
We Made It through the Winter by Walter O'Meara (St. Paul, MHS Press, 1987).

Inventions
Bright Ideas by Mary Ann Nord (*Roots*, Winter 1982).

Films

Except where noted, titles are available from the MHS Education Department.

Industry
Split Rock Light: Tribute to the Age of Steel. 1986. 22 minutes.

Women
How We Got the Vote. 1979. 24 minutes.

Immigration
The Immigrant Experience: The Long, Long Journey. 1972. 28 minutes. Available from University of Minnesota Film and Video, Minneapolis.

Field Trips

Split Rock Lighthouse History Center, Two Harbors. The history and development of the North Shore is interpreted in programs and exhibits at this restored 1910 lighthouse site. (MHS)
Tower-Soudan State Park, Soudan. Site of the state's first iron mine. Guided tours of the underground mine, including a train ride, are offered. Open-pit operation and processing machinery and buildings are also interpreted on this site.
Ironworld USA, Chisholm. Exhibits and programs on Iron Range history and culture, immigration, and the iron mining industry are offered in this major theme park.
Minnesota Museum of Mining, Chisholm. Visitors can handle tools and climb aboard locomotives at this open-pit mine site.
Croft Mine, Crosby-Ironton. Interpretation of Cuyuna Range history through staff-led tours and exhibits, including a reconstructed underground mine experience.
Hill Annex State Park, Calumet. Tours of the Hill Annex Mine and exhibits in the visitor's center interpret open-pit mining in the 1950s.
Swany White Flour Mill, Freeport. This working mill was built in the late 1800s and remodeled in 1903. A steel roller mill, it has been run by the same family since then. Tours by appointment.
Canal Park Marine Museum, Duluth. A recreated ship's pilothouse, scale-model ships, and exhibits on the maritime history of Lake Superior and the Duluth harbor. Located beside the Duluth Ship Canal.
Lindbergh House History Center, Little Falls. Built by Congressman Charles A. Lindbergh, this house was the boyhood home of Charles A. Lindbergh Jr., the aviator. Exhibits in the visitors center chronicle three generations of the Lindbergh family. (MHS)

UNIT VI

Reading

Farming
Agriculture in Minnesota—The 20th Century (*Roots*, Fall 1987).

Living in Minnesota
Minnesota Up to Now (*Roots*, Winter 1988).
Black Minnesotans (*Roots*, Fall 1988).
On the Reservation (*Roots*, Spring 1986).

Depression
Reapers of the Dust: A Prairie Chronicle by Lois Phillips Hudson (Reprint edition, St. Paul, MHS Press, 1984).
American Daughter by Era Bell Thompson (Reprint edition, St. Paul, MHS Press, 1986).

World War II
Minnesota during World War II (*Roots*, Winter 1989).
America's Secret Weapon by Duane Shellum (Minneapolis, Minnesei Printers, 1977).

Conservation
Conservation in Minnesota (*Roots*, Winter 1973).

Minnesota's Identity
Minnesota Almanac by Jeffrey A. Hess (*Roots*, Fall 1984).
Minnesota Folklife by Anne Kaplan (*Roots*, Spring 1983).
Minnesota: Portrait of the Land and Its People by Patricia Condon Johnston (Helena, Montana, American Geographic Publishers, 1987).

Immigration
The Immigrant Experience by David Reimers (New York, Chelsea House, 1989).

Cities
Underground by David Macaulay (Boston, Houghton Mifflin, 1983).

Films

Titles available from the MHS Education Department:

The River
Ol' Man River and the 20th Century. 1983. 25 minutes.

Farming
The Small Farm in America. 1976. 28 minutes.

Conservation
Wood. 1985. 17 minutes.

Civil Rights
Eyes on the Prize. 1987. Six one-hour documentaries.

Living in Minnesota
Minnesotanos Mexicanos. 1978. 60 minutes.
Becoming American. 1982. 58 minutes.
Great Branches, New Roots: The Hmong Family. 1983. 42 minutes.
Triumph over Tragedy: The Humphrey-Mondale Traditions. 1985. 10 minutes.

Field Trips

State Capitol, St. Paul. An architectural masterpiece, the Capitol expresses Minnesota's traditions and history while serving as the seat of state government. Group tours by reservation. (MHS)
Mayo Clinic and Mayo Medical Museum, Rochester. This internationally renowned clinic grew from the family practice of Dr. William W. Mayo and his sons. Tours, exhibits, and demonstrations of historical and modern medicine.
Minneapolis Grain Exchange, Minneapolis. Tours of the cash grain market and futures market are available by appointment.
Science Museum of Minnesota, St. Paul. Exhibits on anthropology, paleontology, and technology, plus a Minnesota exhibit hall including geography, geology, forestry, water, and agriculture.
Contact local businesses, industries, newspapers, hospitals, government offices, TV and radio stations for information on programs and tours for school groups.

BEGINNING OF UNIT I
SEE LEARNING OBJECTIVES
LISTED IN INTRODUCTION

Significant facts and associated concepts in this chapter

1. Minnesota is on a three-way continental divide near the center of North America. Its streams run north, east, and south, but mainly south. (Geographic place)

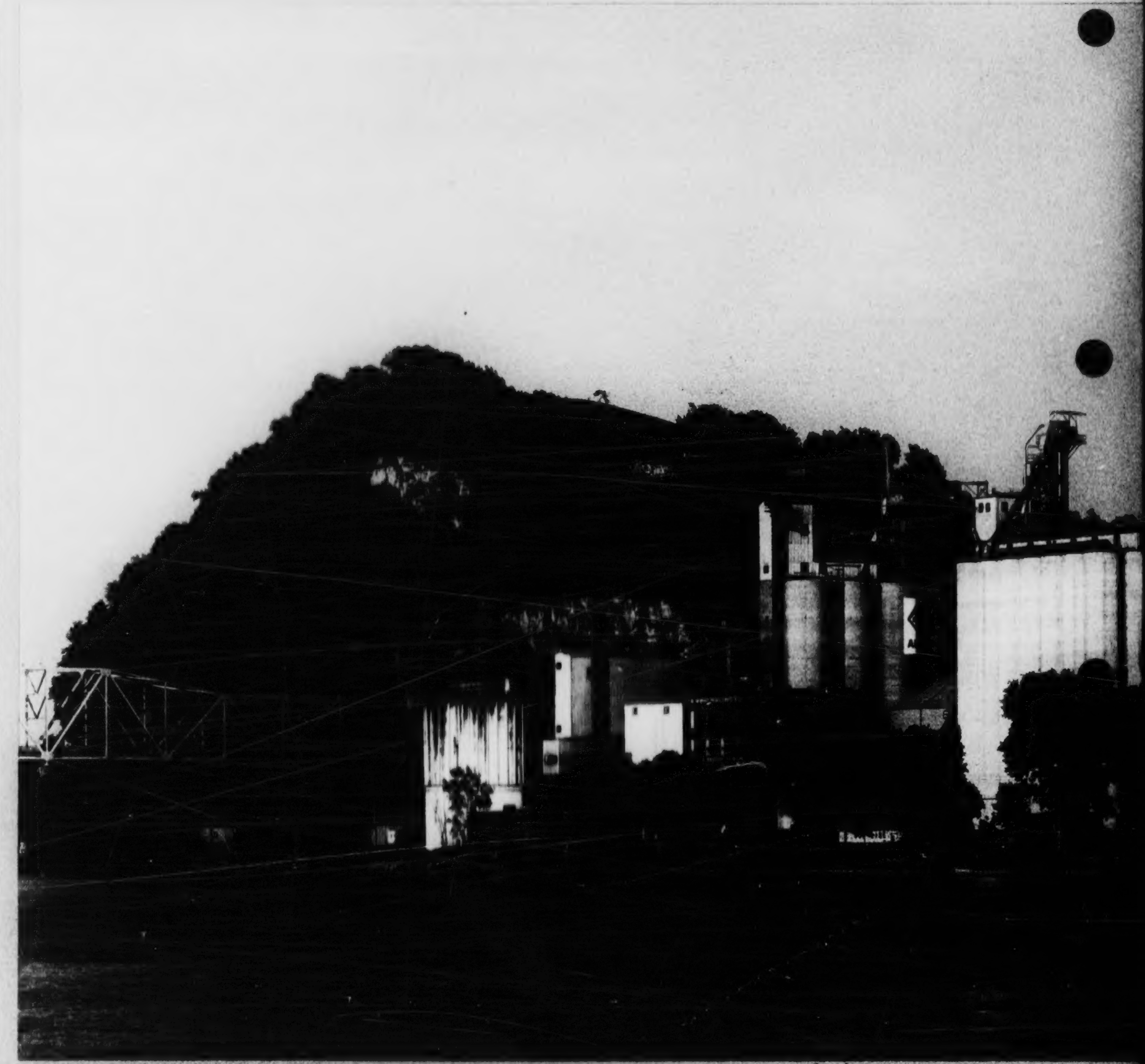
2. Until the coming of railroads, the Mississippi River was the main transportation route connecting Minnesota and the rest of the Middle West with the world. (Geographic place; transportation network)

3. Indian people have lived in the area around Red Wing for more than a thousand years and still have an active community there. (Environment and human life; continued habitation; ethnic group; community)

4. Red Wing, at first supported by river traffic, has continued to live by its great diversity of small industries. (Economic base)

5. The citizens of Red Wing, once led by Yankee settlers from the northeastern United States and by Swedes and Germans from Europe, place strong value on economic self-reliance and preservation of their town's environment. (Ethnic group; environment; community)

Unit I
A Place of Many Faces



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Chapter 1
Red Wing: A River Town

The Way the Waters Run

Looking at a map of North America you will see that Minnesota is a little to the north and east of the center. Close by are the Great Lakes. The finger of Lake Superior's western tip points to the city of Duluth. Above the northwest corner, like a feather in Minnesota's hat, is Lake Winnipeg. The long, wavy line of the Mississippi River starts in Minnesota and runs south a thousand miles or more to the Gulf of Mexico.

Minnesota seems flat. It has no towering mountains. Yet it is at the top of a hill. From this hill, water runs down in three directions. Some of it pours east through the Great Lakes to the Atlantic Ocean. The northwestern corner of the state slopes toward Lake Winnipeg. From there water flows north to Hudson Bay. But most of Minnesota is tipped southward, and most of its water pours into the great channel of the Mississippi.

Beginning as a small stream among the swamps and lakes of northern Minnesota, the Mississippi winds toward the southeastern part of the state. In the Twin Cities area, it pours over a large waterfall and is joined by two other important rivers—the Minnesota and the St. Croix. At the mouth of the St. Croix, the Mississippi becomes the border between Minnesota and Wisconsin.

In this 1986 photograph of the Mississippi River at Red Wing, Barn Bluff rises behind the grain storage buildings along the riverfront. The Hiawatha Bridge, opened in 1960, carries traffic across the river into Wisconsin. Red Wing is a shipping point for farm products of southeastern Minnesota. Each year several hundred barges are loaded with grain to be carried down the Mississippi to other parts of the world.

Vocabulary and pronunciation

St. Croix: pronounced Saint Croy, means Holy Cross in French. The river was named by early French traders.

Things to look at

On a classroom map of North America have students locate the features named in the first and second paragraphs. On a map of Minnesota have them find the source of the Mississippi and trace it to its meeting with the St. Croix, then on along the state border. Have them find Red Wing and locate the Cannon River, which flows into the Mississippi just above the town.

Next look at the diagram of Minnesota watersheds on p. N-12. A watershed is a divide or "height of land" from which streams flow in different directions. Not all watersheds are continental divides, but those shown here are. Students should understand that most such divides cannot really be seen. In Minnesota they are not sharp ridges or hills.

Have students locate on a Minnesota map the towns of Two Harbors, St. Cloud, and Crookston. Which watersheds are they in? (Atlantic, Gulf, and Hudson Bay)

Vocabulary and pronunciation

Ojibway or Chippewa: These are alternate spellings of the same name. ***Chippewa*** was originally spelled Chippeway. Its meaning and origin are not definitely known.

Dakota or Sioux: Dakota means friend. *Sioux* (Soo) is derived from the French spelling of an Ojibway word that means enemy.

paddle-wheeled steamboats: boats pushed by large steam-driven paddles. They could be sternwheelers like those shown on this page, or sidewheelers like those in the painting on p. N-92.

flatboat: a flat-bottomed boat pushed by poles or oars

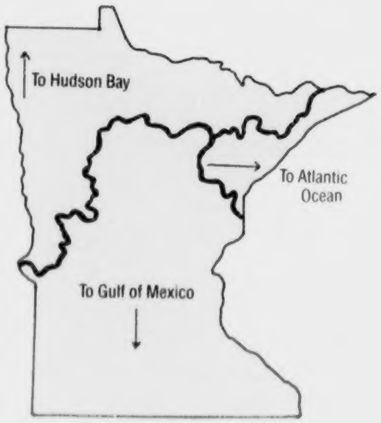
land rush: a time when people rush to buy cheap land

rolling prairie: open country with low, rounded hills. (See picture on p. N-124.)

Questions and discussion

In a land without roads or railroads, transportation had to follow water routes. This is an example of the concept of transportation network. Have students trace on a classroom map of North America the system of rivers in the Mississippi Valley, including the Ohio and Missouri. Explain how towns and cities grow up at places where people and goods have to switch from one form of transportation to another. Illustrating with a load of wheat, show how this happened at river towns along the Mississippi and its tributaries and again at New Orleans, where goods were transferred from riverboats to ocean ships.

Old Man River



Minnesota's streams and rivers flow three ways. The lines dividing the state are called watersheds.

The Mississippi has a special meaning to Americans. Its name comes from an Ojibway (Chippewa) Indian word that is usually translated "Father of Waters." It is one of the world's largest rivers. Until the building of railroads, hundreds of paddle-wheeled steamboats, along with rafts and flatboats, linked the pioneer farms of the Midwest with the ocean port of New Orleans. The Mississippi carried lumber, wheat, corn products, furs, and hides from the heart of North America to the markets of the world. It was the country's busiest highway. Songs and sayings, plays and stories about it are part of our nation's tradition.

Towns and cities that grew up beside the Mississippi in the 1800s had a special character. Their people knew the tales, dangers, and excitement of steamboating and rafting on the great river. Travelers from distant places often passed through. So did the first news of national events. Steamboats brought crowds of immigrants and carried away loads of grain and other farm products.

One of these river towns was Red Wing. It was founded during a land rush in the early 1850s. Treaties with the Dakota (Sioux) Indians had given all of southern Minnesota to the United States, and pioneer farmers poured into the rolling prairie country west of the Mississippi. Many of those who came by steamboat got off at Red Wing.

They found that wheat grew well in the fertile new soil. With luck, a settler could pay for the land by raising one crop. The rich uplands of Goodhue County west of Red Wing filled with farms in the 1860s. For a

These paddle-wheeled steamboats were painted by Ferdinand Reichardt in 1857. They are on the Mississippi, a few miles below Red Wing.

while they produced more wheat than any other county in the nation. Without railroads, farmers had to haul their grain in wagons to river towns. There it was stored until it could be loaded on steamboats. Red Wing boomed. At one time its warehouses could hold a million bushels of grain.

In 1873 Red Wing led the whole country in the amount of wheat sold by farmers. But the bonanza soon ended. Railroads were built through southeastern Minnesota, and farmers began taking their grain to inland towns. Immigrants, too, traveled by train to the places they wanted to settle. The great days of the Mississippi were over.

At the Foot of Barn Bluff

Today most of Red Wing's visitors arrive by car. Driving from the north on U.S. Highway 61, you follow the Cannon River to where it enters the Mississippi from the west. There the road goes down a long hill. As you draw near the Mississippi, you can see the Wisconsin shore in the distance. The valley is more than three miles wide. Steep bluffs rise at its edges. From the air they look like the banks of a huge river, which is exactly what they once were.

Ten thousand years ago the valley was filled with a flood of water from melting ice. In the midst of the torrent was an island. With the water gone, the island has become a hill that is Red Wing's best-known landmark. It stands out from the Minnesota bluffs, and the Mississippi flows in a wide curve around it. Early travelers thought its steep sides and round top looked like a barn, so they called it Barn Bluff.

A tugboat pushes a barge down the river toward Red Wing. Freight carriers like this one now share the Mississippi with pleasure boats.

Vocabulary and pronunciation

bonanza: a sudden rush of wealth

inland: away from water—in this case, the Mississippi River

bluffs: steep slopes or cliffs on the edge of a wide valley or where land rises up from one level to another. From the lower side they often look like hills, as in the picture on p. N-12.

Things to look at

Have students compare the pictures of the steamboats and the tugboat.

- What pushes the tugboat? (A propeller under the water.)
- What fuel do they use? (Steamboats burned wood, cut and stacked at places along the riverbank. Tugboats burn diesel oil.)

Questions and discussion

Discuss Mississippi River lore, like the stories of Tom Sawyer and Huckleberry Finn and the song "Ol' Man River," from the musical, *Showboat.* If possible, listen to a tape or record of the song.

Vocabulary and pronunciation

atomic reactors: devices for producing electricity from the splitting of atoms. They also create intense heat and must be kept cool for safety. In the picture the two rounded towers hold reactors. Clouds of steam rise from vats of hot water being cooled before it is returned to the river.

Minnesota's other nuclear plant is at Monticello, on the Mississippi north of Minneapolis.

Questions and discussion

After reading the first two paragraphs on p. N-15, have students discuss the concepts of environment and continuity of habitation. Point out the relationship between these. Ask them to name other features of the environment besides soil and climate that might have favored Indian life in this place. (Fish, waterfowl, game animals, canoe transportation on both the Mississippi and Cannon rivers.)

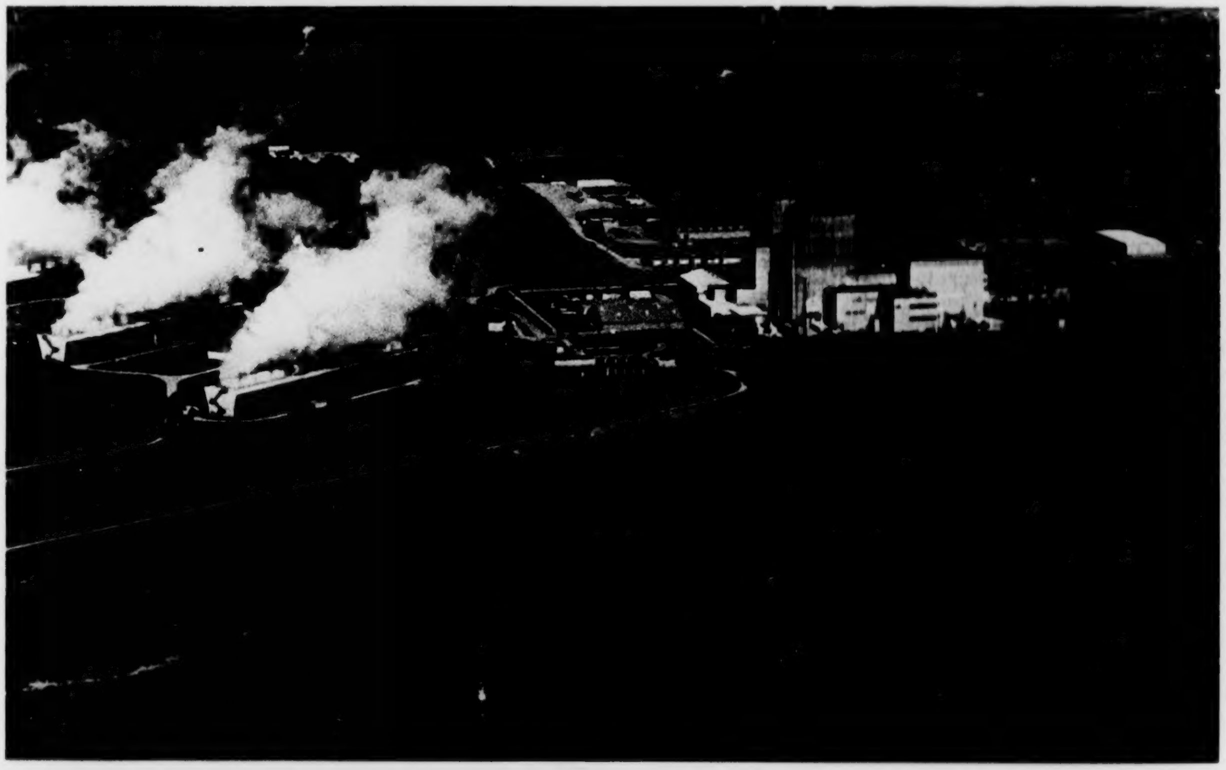
Mention other great river valleys where humans have lived for thousands of years. (Nile, Ganges, Indus, Tigris-Euphrates, Yangtze.)

If you climb to the top of Barn Bluff, you can see Red Wing spread along the riverbank below. Close to the shore runs the railroad, with tall grain storage buildings on both sides. Next, also following the river, is U.S. 61. In town it becomes Main Street. The cross streets end at bluffs or disappear into narrow valleys between them. At the center of town is an open, grassy square with churches and public buildings around it. You might see the same kind of square in many New England towns. It tells you where the people who built Red Wing came from.

Just at your feet is the brown current of the Mississippi. A high bridge carries U.S. 63 across the river into Wisconsin. On the water a tugboat may be pushing a string of barges. To make the river safer for these heavy cargo carriers, the U.S. government has built a series of dams and deepened the channel. So in the last 50 years the Mississippi has again become an important highway for freight like coal and grain.

As you look upstream, the wall of bluffs on each side of the valley disappears in the distance. Between the hills the river seems to get lost in flat, wooded land crisscrossed by channels and lakes. About four miles away, two gray towers like the humps of a camel rise above the treetops. They belong to the Prairie Island nuclear plant.

Prairie Island is one of two plants in Minnesota using the water of the Mississippi to cool atomic reactors. The heat from the plant, along with other industries, makes the river warmer at Red Wing. Now ice seldom forms there.



The Prairie Island plant is owned by Northern States Power Company. The houses near the top of the picture are part of the Prairie Island Indian community.

Prairie Island

Just beside the nuclear plant is the Prairie Island community of Dakota Indians. The plant was built in 1968, but Indian people have made homes on this sandy stretch of land since ancient times. A thousand years ago gardens and cornfields surrounded a town on Prairie Island.

It was a good place to live. The land is rich and flat and the soil is soft. The bluffs shelter it from cold winds that blow across the uplands, so the climate is a little warmer and wetter in the river valley. By the year 1300 on the calendar we use, people had built other towns nearby. Some stood beside the Cannon River and some on the Wisconsin shore. At that time more people probably lived around Red Wing than anywhere else in what is now Minnesota.

When white travelers came along the Mississippi 400 years later, people who called themselves Dakota lived by the river. One of their settlements was at the foot of Barn Bluff. There a group of families shared big summer houses made of bark. Behind these were gardens planted with corn and squash. The leader of the village was known by the title of "the Red Wing."

In the 1830s Christian missionaries came to live there. Twenty years later, when white men took the land by treaty, most of the Dakota tribe moved to a reservation in western Minnesota. But the families at Barn Bluff still clung to their homes.

Archaeology *(AR-kee-OL-a-jee)* is the study of evidence from the ground. When there are no books or other written records, we depend on archaeology to tell us about the past. This and oral tradition are the main ways we learn about very ancient times.

Many bits of evidence have been found near Red Wing. The hoe above was made from a buffalo's shoulder bone. We learn much about early Indian people from such objects. We learn even more from where they were found, how deep they were buried, and what was found near them.

Even the soil tells us things. With a microscope we can find grains of seed and pollen. These show what kinds of plants grew in a place a thousand years ago. Or they may tell what was once stored in a pot long since broken.

Amos Owen of Prairie Island, shown in the early 1980s, is a pipe carrier, or holy man, of the Dakota. His ceremonial pipe is of stone.

Things to look at

Have students guess at how the buffalo shoulder blade was used as a hoe. (A straight stick was probably fastened to it at a right angle—much like a modern hoe. That is what later Indians did.) Look at p. N-60 for a picture of an ancient pottery jar found near Red Wing.

Turn to p. N-62 for a picture of a Dakota summer house like those that stood at the foot of Barn Bluff.

Questions and discussion

Discuss with students the use of pipes by Indian people. The idea that they are all "peace pipes" is a stereotype. Sacred pipes like the one shown in the picture are used in religious ceremonies. An example is blowing smoke to each of the four winds as a gesture of thanksgiving. The use of tobacco can be compared to the use of incense in Christian churches or Eastern temples. Some Dakota, like Amos Owen, still follow the traditional form of worship. Others are Christian. Most see no real conflict between the two kinds of belief.

Many pipes are made from the red stone now called catlinite that is found in Pipestone County.

Vocabulary and pronunciation

ethnologist: a person who studies and records the customs of different people

Ma-to-wa-s´te-win: pronounced Mah-toh-WASH-te-win. (An accent mark usually indicates that the letter should be pronounced as though followed by an "h.")

Wi-kan-hpi-wa-s´te-win: pronounced Wi-kahn-h'pe-WASH-te-win

Questions and discussion

Dakota Indians are an example of an ethnic group. Discuss the concept and point out that it is related to the term ethnologist.

Explain to students that the two Indian friends of Frances Densmore were Christian and had received European names when they were baptized. Among their own people they used their Dakota names.

White settlers laid plans for a town there in 1853. It was early spring, and the Dakota were away on a hunt. One day at about lunch time, a cry of "Fire!" rang out. Jumping up from their tables, the settlers saw smoke and flames pouring from the Indian houses. Joseph Hancock, one of the missionaries, said "Nobody seemed to know what to do. All stood looking as if paralyzed. In less than an hour all the bark-covered houses disappeared." Someone had set them afire, but no one would admit doing it.

When the Dakota returned and found their homes burned, some of them moved to the low islands across and up the river. The land there sometimes flooded. It was hard to reach except by boat. So white settlers looked elsewhere. Indian families could live there for a while without being disturbed.

Over the years the little settlement grew. The government forced nearly all Dakota Indians out of Minnesota in 1863, but a few were allowed to stay. Others returned quietly from time to time. By 1887 about a hundred lived in the river valley near Red Wing. Five years later the U.S. government gave them land on Prairie Island.

Today more than three hundred people belong to the Prairie Island community, but less than half of them live there. Like Minnesota's ten other Indian reservations, Prairie Island does not have enough jobs for all its people. To find work, many of them must move to cities. Still, they keep coming back. Family ties and traditional Dakota religious beliefs are strong.

Frances Densmore

Frances Densmore was an ethnologist. She spent most of her life studying the music and ways of American Indian people. Once she said: "I heard an Indian drum when I was very, very young, and I have followed it across the continent." The drum she first heard was played by one of the Dakota who lived near Red Wing.

The Densmore family moved to Red Wing in 1857. Frances was born there ten years later. As a young music teacher she became interested in Indian songs. Later she visited tribes all over the country to learn and record their music. She also made Indian friends at Prairie Island. Women like Susan Windgrow *(Ma-to-wa-śte-win* or Good Bear Woman) and Dorine Blacksmith *(Wi-kan-hpi-wa-śte-win* or Good Star Woman) taught her many Dakota songs and customs.

Susan Windgrow (left) shows Frances Densmore a Dakota mocassin. This photograph was taken in the 1930s.

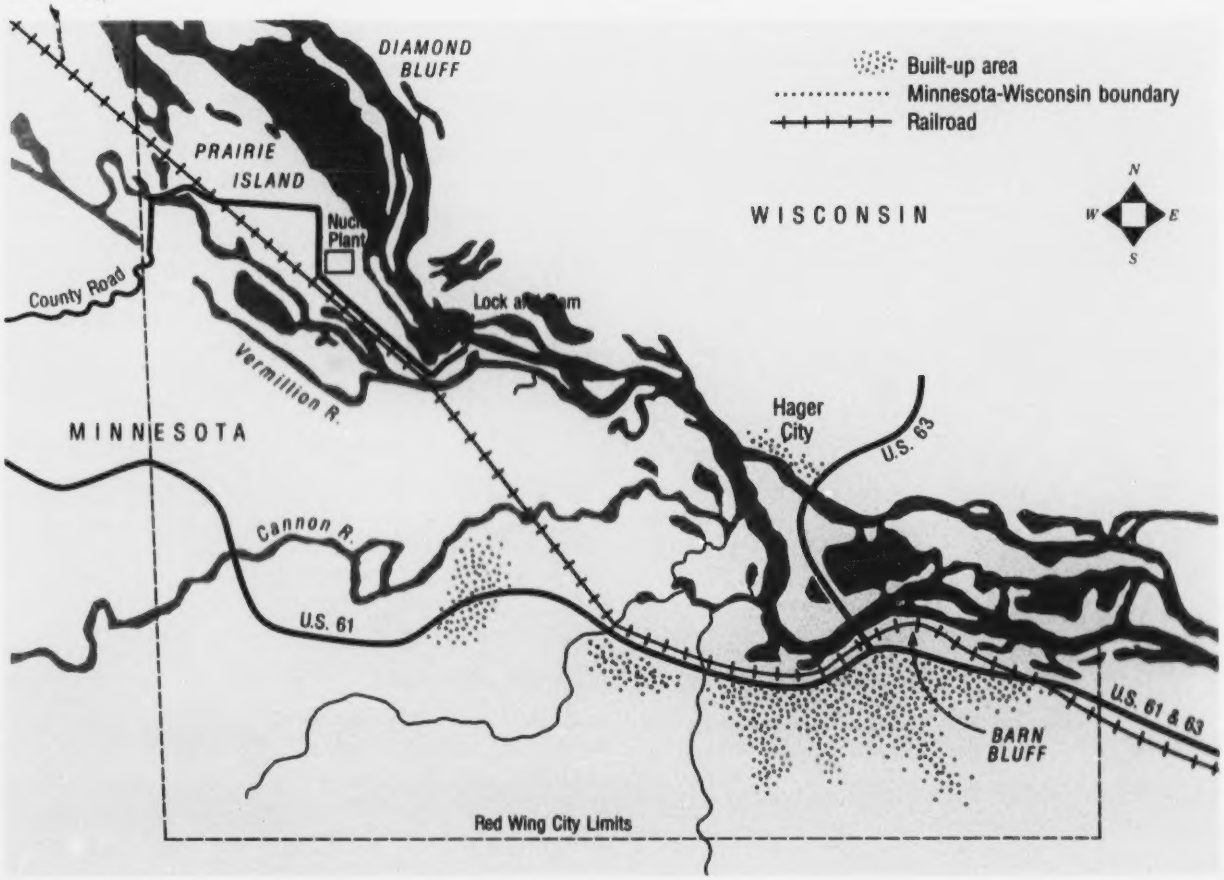
When work began on the Prairie Island power plant, the Dakota hoped for new jobs. Many were hired to help build it, but now only five or six work there. Two are among the trained people who operate nuclear reactors. In 1984 Prairie Island, like many other Indian reservations, opened a bingo parlor. Crowds came from the Twin Cities. Now some people hope bingo will bring money and better times. Others are not sure. Ramona Jones, who grew up on Prairie Island, shakes her head. "Bingo won't last long," she says. "We need more different kinds of work."

A Town That Minds Its Business

The city of Red Wing reached out in 1970 to take in all of Burnside Township, including Prairie Island. There were many reasons. The new power plant was one. In 1987 it still paid nearly two-thirds of the city's taxes and gave jobs to more than 250 people. If the citizens are uneasy at having such a close nuclear neighbor, they do not talk about it much. The plant has been important to Red Wing's recent growth.

In 1970 the town had 10,400 people. In 1987 there were 4,000 more. According to Mayor Joanell Dyrstad, "There has been a tremendous resurgence here during the past ten years." But unlike Hastings, 25 miles north, the town is not yet part of the spreading Twin Cities area.

The Red Wing area. The boundary between Wisconsin and Minnesota follows the main channel of the Mississippi.



Vocabulary and pronunciation

resurgence: a rising again, or recovery

Things to look at

Have students examine the map and locate the main part of Red Wing, Prairie Island, and the nuclear plant. Notice that the Red Wing city limits extend far beyond the built-up area. These are the limits of Burnside Township, which was taken into the town in 1970.

Questions and discussion

The concept of economic base appears in the discussion of the Prairie Island community and in the section on Red Wing industries that follows. Have students look for evidence that the economic base of the Indian community is too small. (Need to go elsewhere for jobs.) Have them name things that contribute to the base and guess at others. (The power plant and bingo parlor are mentioned. Other sources of livelihood have been farming and selling Indian handicrafts like the moccasin shown by Susan Windgrow in the picture on p. N-16.)

Vocabulary and pronunciation

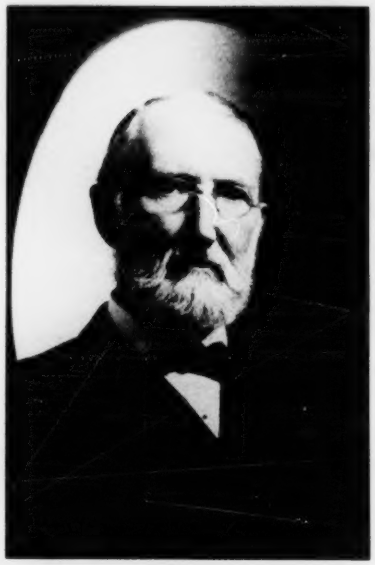
craftsmen: people able to make things in a way that takes knowledge and practice—for example, fine woodwork

tannery: a place where animal skins and hides are cleaned, preserved, and made into leather

quarried: cut out or dug up stone to use for buildings

Things to look at

Have students examine the pictures on p. N-18 and N-19 and point out evidence that Red Wing had many industries. (Smokestacks, large buildings, piles of lumber, loaded wagons)

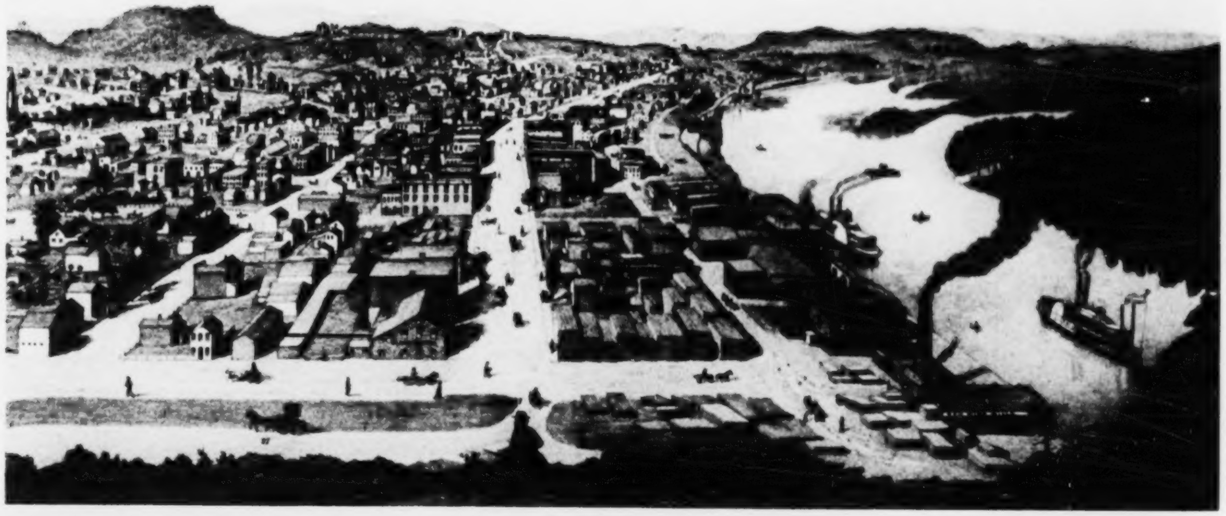


Silas B. Foot

Red Wing has always depended on its own industries. Its earliest settlers were from the northeastern states, where many people made a living in small mills and factories and workshops. In their new home they naturally did the same thing. Later immigrants came from Sweden, Germany, and Ireland. Some were skilled craftsmen. Those who found jobs often helped new people from the same country get work in the same business.

When wheat was the main crop of southeastern Minnesota, Red Wing was an important flour-milling center. But by the 1880s even the rich soil of Goodhue County was wearing out. Farmers had to grow something else or move on. Many of them went to the Red River Valley in northwestern Minnesota. Like the farmers who stayed, millers in Red Wing looked for different things to produce.

Some townspeople had already started other industries. One was Silas Foot. He was from Pennsylvania, where his father was a farmer and shoemaker. Although Silas was only 22, he had invented and sold a new kind of mechanical pump. He had money to invest and was hoping to build his own business. First he opened a store that sold boots and shoes. Then he hired people to make them. Later he started a tannery to make leather for the shoes. Today, more than a hundred years later, shoemaking is Red Wing's biggest industry, and the S. B. Foot Tanning Company is still supplying leather for it.



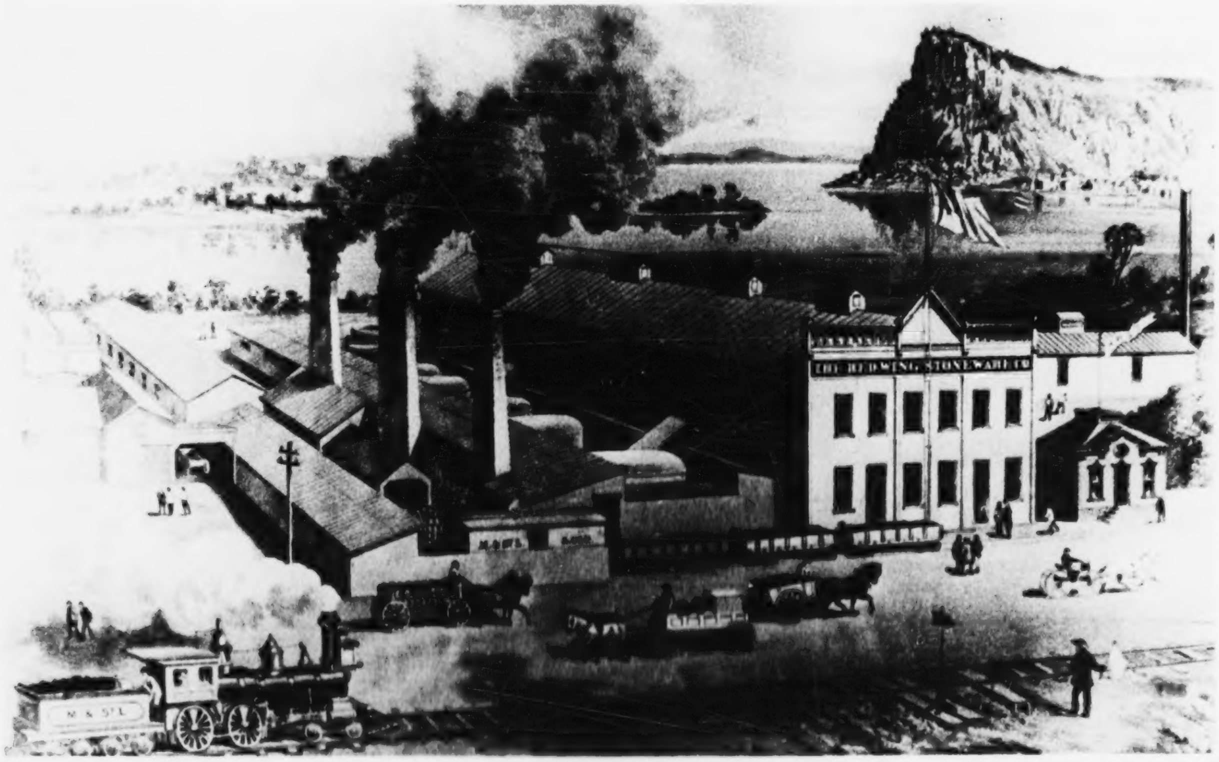
Red Wing from the top of Barn Bluff, in 1874

Over the years businessmen in the town made farm equipment and machinery. They made bricks and barrels. They quarried stone. They built boats and brewed beer. They made lumber and lime and sewer pipe. They started a furniture factory. They produced pottery, made poles for power lines, and printed diplomas. They even collected clamshells from the river for making buttons.

Red Wing also became a center for shopping and services. Its lawyers, doctors, stores, and hotels served both sides of the Mississippi. In 1895 a bridge replaced the ferry that had carried people across the river. Today nearly a third of the cars on Red Wing streets have Wisconsin licenses.

Much of Red Wing's new growth is in this kind of business. The hospital and health centers employ nearly 700 workers. Fast-food places have sprouted along U.S. 61, and there is a new shopping mall on the edge of town. In 1977 the crumbling St. James Hotel on Main Street was restored to look as it had in earlier days. Since then it has served hundreds of tourists. Some of them come just for a touch of old-fashioned style at the St. James. Others enjoy boating or fishing on the river or go skiing in winter.

The St. James is special to Red Wing. It was not rebuilt by a national motel chain. Fixing it up was the idea of William D. Sweasy, the head of Red Wing Shoe Company. People see it as one more example of the town depending on itself.


THE RED WING STONEWARE CO
M & St L

The Red Wing Stoneware Company, shown here about 1885, was one of three firms making heavy pots and jugs of local clay. Later they joined to form Red Wing Potteries.

Questions and discussion

The story of Red Wing illustrates how the concepts of economic base, ethnic group, and community may relate to each other. When the wheat market and river transportation declined, Red Wing had to build a new economic base. In starting industries it was aided by the ethnic background of its settlers. Many were from the northeastern states and had experience in running businesses and small factories. Some, like Silas Foot, had money to help them get started. Immigrants from Germany, Sweden, and Ireland were often skilled at industrial crafts. A strong sense of community held businesses in Red Wing. People like William Sweasy who made money there invested again in the town. Others like Alexander Anderson (p. N-20), who achieved success elsewhere, came back to live and work in Red Wing.

Discuss these concepts with students, then have them read the last section of the chapter and point out more examples of Red Wing's sense of community and ways in which its people have cooperated.

Vocabulary and pronunciation

pollution: making something unclean

incinerator: a furnace for burning something up completely—in this case, garbage and trash

"We Like It the Way It Is"

Restoration of the St. James Hotel made citizens take a fresh look around. Red Wing is one of Minnesota's oldest towns. During the prosperous years of wheat farming and steamboating, its people built fine, solid houses and handsome public buildings. Many of them are still there. Now Red Wing is trying to preserve them.

Concern for the environment is not new in Red Wing. Eighty years ago the operator of a stone quarry started to blast away the side of Barn Bluff with dynamite. Citizens protested that he was ruining the town's beautiful landmark. He answered that it was private property. After much argument, the destruction was stopped. To keep it from happening again, some citizens bought the bluff and gave it to the city for a park.

Red Wing people had reason to fear that the dirt and pollution from the town's many industries would in time destroy its beauty. They worked hard and spent money to keep the place clean. In recent years they have led Minnesota in finding ways to use waste products. A new city incinerator supplies steam to the leather factory. With help from the town, Northern States Power Company has converted an old electric power plant to burn trash instead of coal. Now garbage from the Twin Cities is turned into energy at Red Wing.

Alexander P. Anderson was a scientist and inventor. His parents were among many Swedish immigrants who settled in Goodhue County in the 1850s. First Anderson was a country schoolteacher. But he wanted to learn botany, the study of plants. So he saved up money and went to the University of Minnesota. Later he studied in Germany.

Anderson worked with cereal grains such as rice and wheat. In 1902, he discovered how to use heat and pressure to puff up the starch in those grains. The idea put puffed wheat and puffed rice on America's breakfast table.

In 1916 Anderson built a home and laboratory near Red Wing. He called the place "Tower View." For many years he worked there to improve the methods for making breakfast cereals. Tower View is now used by the Red Wing Area Vocational Technical Institute for environmental education.

In 1986 the citizens were asked to think about the future. How did they want their town to look in the year 2000? The answer was very clear. They wanted it to grow—but not too fast. They could do without tall buildings or big factories owned by someone far away. They did not want a freeway to Minneapolis and St. Paul. They wanted Red Wing to stay the way it was—clean and quiet, a small city between the river and the tall bluffs. They wanted it to remain a place where people felt at home and took care of the town and depended on each other.

When people stopped buying stoneware like the pieces at left, Red Wing Potteries turned to making dinnerware and vases, like those below. Many collectors prize Red Wing pottery, which is no longer made.

Vocabulary and pronunciation

dinnerware: dishes used for serving meals, like plates and cups

Things to look at

Have students compare the stoneware jug and bowl with the vases in the picture below.

- Why did people stop using stoneware? (Stoneware was durable but very heavy.)
- What might have replaced it? (Lighter containers made of metal and later plastic replaced it.)

Some students may know that you can still buy pottery in Red Wing. True. There is a large pottery sales outlet in the buildings formerly used for manufacturing. But Red Wing Potteries closed in 1967 from the pressures of foreign competition and a long strike by employees.

Significant facts and associated concepts in this chapter

1. Hawley is located on the edge of the Red River Valley, a great flat region created by a glacial lake that once extended over parts of Minnesota, North Dakota, and Manitoba. (Geographic place; bioregion; environment)
2. It is one of many western Minnesota towns that were founded and promoted by railroad companies. (Geographic place; transportation network)
3. Most settlers in the area around Hawley were from Norway, and in a variety of ways they still proclaim their Norwegian roots. (Ethnic group; immigration; self-expression)
4. The prosperity of the town and its people has always been closely tied to agriculture. (Economic base)
5. With the decline of the rural economy, the existence of Hawley has been threatened, but it remains a lively, changing town that has succeeded in hanging on. (Economic base; depression; community)

Chapter 2
Hawley: A Farm-Centered Town

In the Red River Valley

When you drive through western Minnesota, two sure signs tell that you are coming to a town. One is a water tower. The other is a grain elevator. Both usually rise above the trees hiding other buildings. Approaching Hawley from the east on U.S. Highway 10, you can see these two landmarks on the other side of a small valley.

The double-lane road goes down to cross a quiet-looking stream called the Buffalo River. Then it ducks under a wide railroad bridge and climbs a long, easy hill past scattered signs and business buildings. They are the kind one often sees along a highway at the edge of town. There are dealers in cars and farm equipment, a sand and gravel company, and a steak house. Soon you realize that the water tower and grain elevator are already behind. You have bypassed most of Hawley.

Looking ahead from the top of the hill, you see much farther than before. The land slopes away to the west and begins to flatten out. You are at the edge of the Red River Valley. Driving on, you pass several low ridges, with piles of sand and gravel among the trees. Beyond, the land becomes flat as a floor. It is not hard to believe it was covered with water thousands of years ago.

Today the Red River Valley is one of the world's richest farm regions. It stretches along the western edge of Minnesota and the eastern edge of North Dakota and reaches into the province of Manitoba in Canada. The river flows north to Lake Winnipeg and finally empties into Hudson Bay. Red River people live in different states and two countries, but they all belong to "the valley."

Early travelers across this land told of grass nearly tall enough to hide a man on horseback. Buffalo roamed there, and Indians hunted them. The other buffalo hunters of the valley were a people called métis (may-tee). These were descendants of Frenchmen who had come from eastern Canada to work in the fur trade. Some married Indian women and stayed in the West. Their children and grandchildren lived in settlements along the Red River.

The tracks of the Burlington Northern cross over U.S. Highway 10 as they enter Hawley. Above the trees are the grain elevator and water tower that mark most towns in western Minnesota.

Vocabulary and pronunciation

grain elevator: a storage building for grain. For a description, see p. N-28.

Questions and discussion

Have students locate Hawley on a map of Minnesota, then read to the end of the first section and look at the map and sidebar on p. N-24. Find the area that is now the Red River Valley. The former bed of Lake Agassiz in Minnesota, North Dakota, and Manitoba is an example of a bioregion. Discuss the things that make it one. (Flatness, uniform climate, similar soil conditions, plants, and native animals.)

If the students have done Activity 1 ("Questions, Evidence, and Information"), have them look again at a map of Minnesota. Point out that the White Earth Reservation is near the Red River Valley—to the north and east of Hawley. Ask: Is it in the same bioregion? If students compare what they have learned of the lakes and woods around Way Quah Gishig's home with the description of the Red River Valley, they will see that it is not.

Closely related to the concept of bioregion is the concept of environment. Discuss how Indians and métis used the Red River Valley. (The entire community took part in long buffalo hunts, which furnished them food, clothing, skins for shelter, and meat and hides for trade.) Discuss whether it was a gentle or a harsh environment for them. Compare it with the Mississippi River Valley. Compare their way of life with that of the people near Red Wing.

Things to look at

The map on p. N-139 shows railroad lines and land grants in northwestern Minnesota at the time Hawley was started. Note what a large part of the state was given to railroad companies. (This map does not show all land grants. There were more in southern and eastern Minnesota.) Be sure students understand that the railroad did not own a solid band of land. The usual form of grant included alternate sections in a checkerboard pattern.

Questions and discussion

The location of river towns was often decided by natural features—like a good landing place or high, level ground for streets and buildings. What decided the location of railroad towns? Sometimes natural features were important there, too. Ask students to reread the first paragraphs on p. N-23 and find a feature that may have accounted for the location of Hawley. (It was located where the tracks crossed the Buffalo River.) Another important factor was distance from other towns. Northern Pacific planners seem to have thought a town every ten miles was about right.

Like Indian people, the métis lived by hunting animals and plants. They knew all the streams and marshes and islands of timber in the great flat sea of grass. They knew its snowstorms and floods and prairie fires and the wind that seemed to blow across it all the time. They did not try to change it or to raise crops on the land.

A Town beside the Tracks

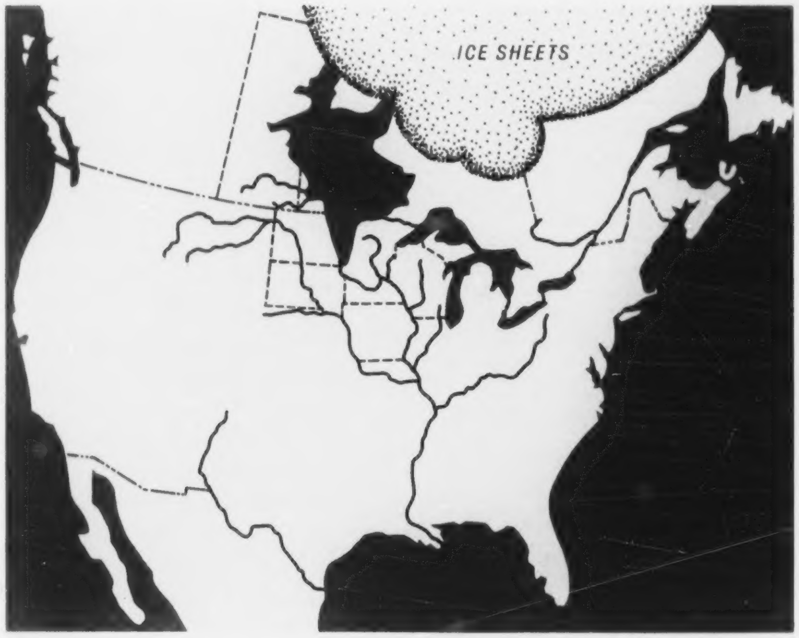
Hawley was not there when buffalo roamed in the valley—not even its beginnings. Like nearly all the towns and farms of western Minnesota, Hawley started with the railroad. That was a little more than a hundred years ago. To help get railroads built, the government gave railroad companies great stretches of free land. After the tracks were laid across the state, trains loaded with immigrants rolled along them. The cars also carried farm machinery, lumber for buildings, and all the furniture and household goods that people brought with them.

To sell their land and to have freight and passengers for their trains, the railroad companies wanted to fill the country with farms as fast as possible. Farmers would need services, so a company would locate a depot every few miles and lay out the streets and lots of a town around it. Then the company sold the lots to businessmen.

Ten thousand years ago the Red River Valley lay beneath a huge lake—the biggest in North America. It covered not only the valley but also most of southern Manitoba. Lakes Winnipeg and Manitoba are all that remain of it now.

This ancient lake was fed by melting glaciers. After the glaciers disappeared, the lake dried up. It is called Lake Agassiz (AG-uh-see), after naturalist Louis Agassiz.

Over thousands of years many layers of mud settled to the bottom of Lake Agassiz. Today that mud is wonderfully fertile soil. Along the edges of the lake, the action of waves built up low ridges of sand and gravel. These "beach lines" can be seen at many places in the Red River Valley. One is just west of Hawley.

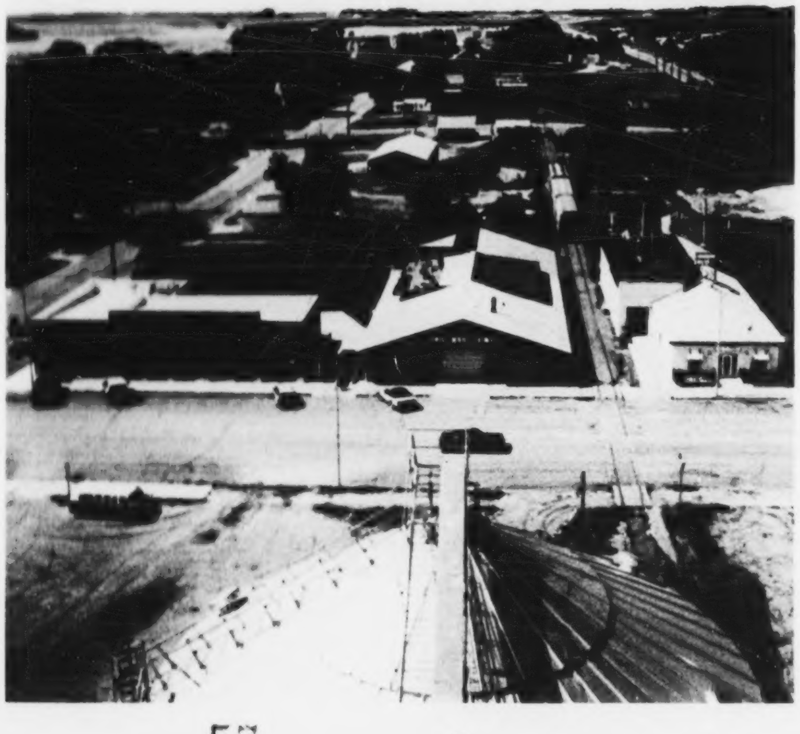


Older Minnesota towns like Red Wing looked toward rivers. The towns in the western part of the state faced railroad tracks. Often the iron rails ran straight through the middle of town, with a street on either side. Stores, lumberyards, warehouses, hotels, a bank, and other businesses lined up along the tracks. On streets leading away from the tracks were homes, churches, and schools.

Hawley was one such town, laid out by the Northern Pacific Railroad. Its original plan was just like that of Glyndon, ten miles along the tracks to the west, and Moorhead, another ten miles on. But towns, like the people in them, do not always grow according to plan. Hawley's Sixth Street, which went across the tracks and not along them, in time became the main business center. Years later the line of the railroad was changed so the tracks no longer went straight through the town.

Even Hawley's name came from the railroad. The first group of settlers arrived from England. They wanted to call their new home Yeovil (YO-ville). But on the maps and timetables of the Northern Pacific, it was Hawley. Thomas Hawley Canfield, a company officer, chose the name. So the town joined the many Minnesota places named by and for men who built the railroads. Others were Brainerd, Crookston, Moorhead, Morris, Warren, and Willmar.

A Northern Pacific engine, photographed in 1870



Looking west from the top of Hawley's grain elevator, you can see how the town was first planned. The track here used to be the main line of the railroad. Crossing it in the foreground is Sixth Street.

Vocabulary and pronunciation

Glyndon: **pronounced GLIN-don**

Things to look at

In the photo on p. N-22, have students find the tall tower near the center. It was from this that the picture on p. N-25 was taken. Notice the roof of the grain storage building in the foreground. Notice also the flatness of the land. Find the train track and the two wide streets that flank it about half a block away on either side. They were intended to be the main business streets of the town.

Discuss again the concept of a transportation network. Point out to students that such a network determines not only where towns are located, but often the shape and layout of them too. When transportation changes, so do towns. Ask students to guess where most new businesses in Hawley have been built. (Along Highway 10.) Can they think of other towns that are moving away from old business areas and toward highways?

Vocabulary and pronunciation
desolate: barren and lonely

Things to look at

Have students compare the drawing on this page with Garth Williams's picture of the Ingalls home. The two were built at about the same time. How are they similar? How different?

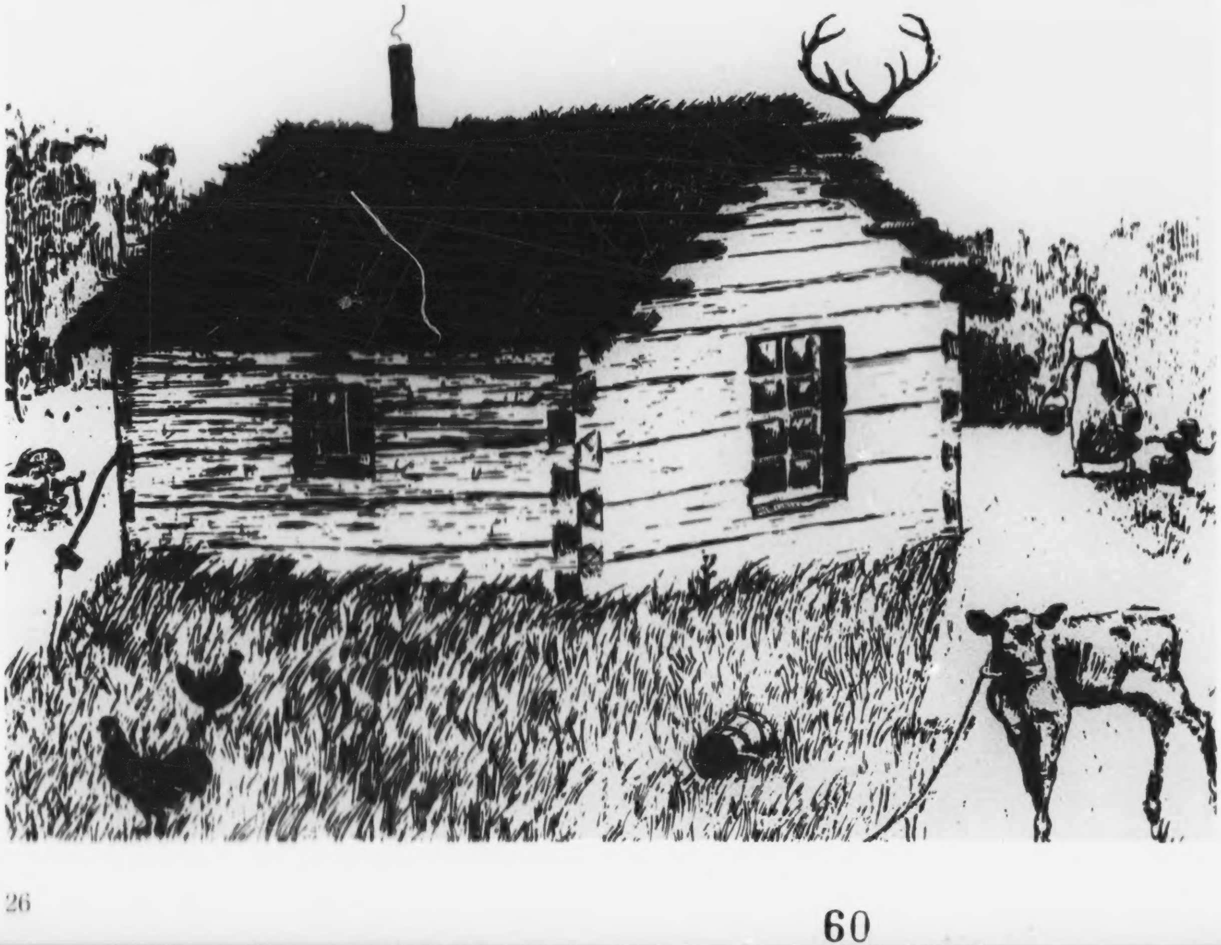
Notice the roof. Is it like those seen by Margit Lien? Compare this house with the sod house shown on p. N-127. Both were built by Norwegian families in western Minnesota. What might account for the difference

"The Soil Will Grow Almost Anything"

Early in 1873, when Hawley was not much more than a depot with a post office, Jesse Hayward wrote a letter. He intended it for friends in England who wanted to move to the Red River Valley. "I think the soil will grow almost anything," he said. But: "There is no getting over the fact that the winters are very severe."

Fifteen-year-old Margit Lien would have agreed. It was snowing when she and her parents and brothers got off the train at Hawley in the middle of October 1880. They were from Norway and were happy to greet friends who had come ahead of them to the Red River country. One friend offered the family a place to stay for a few days. "We were thankful," Margit remembered, "but oh, how desolate it looked as we drove. The prairie was burned and there were little log houses with sod roofs here and there." By the time they reached the friend's farm, a blizzard had begun. For two days they were snowed in.

One of the houses Margit saw may have belonged to the Burrills. They had come from New Hampshire several years earlier. Gertrude Burrill was six years old when she stepped off the train in Hawley, clutching a basket with her pet kitten. At first the family stayed in a tent. They lived through the winter in a one-room house near the depot. Gertrude's father worked as a carpenter and her mother cooked meals for the railroad crews. In the spring they moved to a farm outside of town.



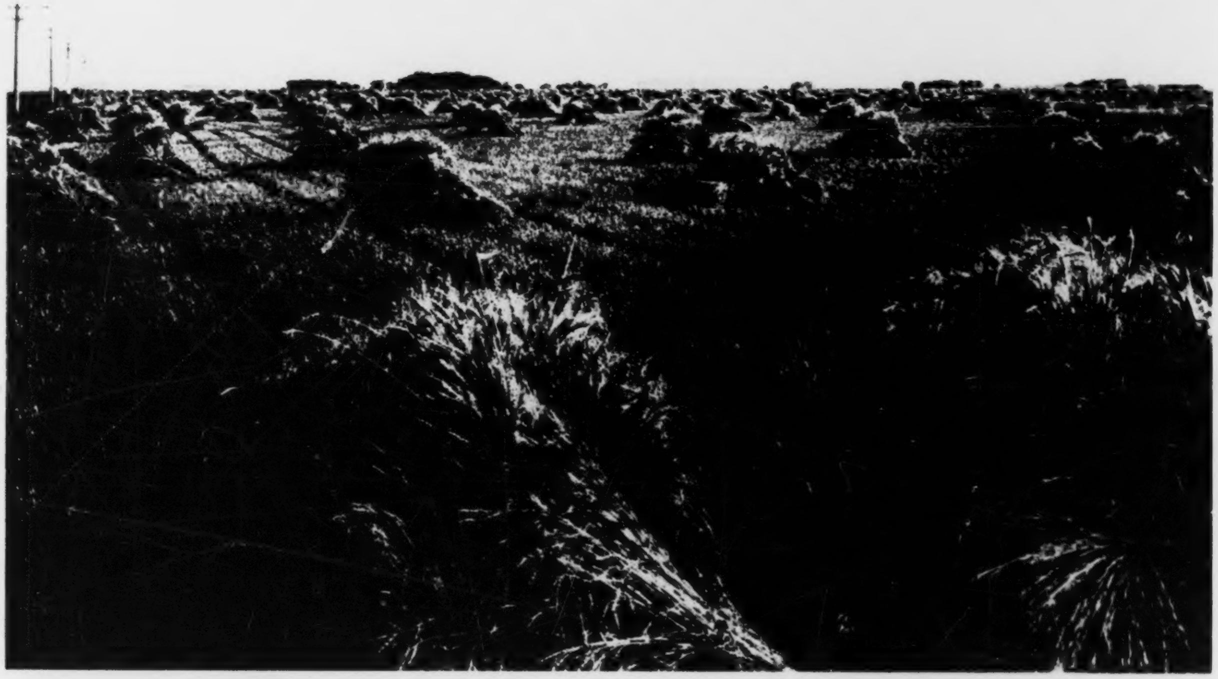
The granddaughter of a Norwegian immigrant family drew this picture of the log cabin where they settled. It stood about ten miles west of Hawley.

Years later, Gertrude said: "I recall the buffalo bones and skulls on the prairie; the grass everywhere; the many sloughs, the immensity of the sky and the homesickness of my mother. She so longed for the sight of Mount Monadnock, the big white houses, and the trees, to say nothing of her mother, brothers, and friends. She died in the fall of 1874, and we took her home to be buried in the family lot. We spent the winter of 1874–75 in New Hampshire, but in the spring, we came back."

People arrived from many different places, but the greatest number by far were from Norway. Some, like the Lien family, came straight to the Red River Valley. Many others were from Norwegian settlements in southeastern Minnesota and northern Iowa. The family of Hans Tatley had moved from Trondheim, Norway, to Decorah, Iowa. The best land there was already taken. After a few years they decided to move on.

Hans, who was 17 when they made the trip, recalled: "We traveled with two yoke of oxen, a team of horses and a covered wagon. Behind our wagon we drove six cows, a few sheep, and a lone pig. These animals walked all the way from Decorah. It was a slow and tedious journey." At last, eight miles north of Hawley, "my father sighted a large grove of fine oak timber. Down a hill near the grove was a nice little lake. Here our long journey came to an end."

The flatness of the Red River Valley can be seen in the wheat fields near Hawley. Here the wheat is piled in shocks, ready for threshing. Today a single machine, called a combine, cuts and threshes wheat.



Vocabulary and pronunciation

sloughs: swamps or marshes

Monadnock: (pronounced Mo-NAD-nock) a mountain in northern New Hampshire

Trondheim: (pronounced TROND-hime) a town on the western coast of Norway

Decorah: (pronounced De-COR-ah) a town in northeastern Iowa

yoke of oxen: a team of two oxen held together by a single wooden collar or yoke. (See picture on p. N-126.)

Questions and discussion

Discuss with students the concept of immigration. Point out that millions of people moved from Europe to North America in the 1800s. It was the largest mass migration in human history. (In the 100 years after 1825, more than 800,000 people left the small country of Norway and came to the United States. About a quarter of them settled in Minnesota—more than in any other single state.)

Vocabulary and pronunciation

rallies: public meetings to promote an idea or cause

treadmill: a device that moves as an animal walks on it. The moving treadmill turns wheels and gears that operate machinery.

Things to look at

Have students look at the wheat field pictured on p. N-27. Remind them of the wheat boom in the country near Red Wing. Note that wheat-growing in southeastern Minnesota declined at just about the same time farms like this were started in the Red River Valley (1880). Many farmers moved.

Compare the pictures on p. N-28 and N-29. They were taken from almost the same spot, showing the same corner 77 years apart. Ask students to notice the difference in style of grain elevators. This is the main business corner of Hawley. What do the pictures tell about the economic base of the town? Is Robert Brekken's statement right?

"The Lifeblood of the Village"

From its first years, the growth of Hawley has been tied to the farms around it. As Robert Brekken, editor of the *Hawley Herald*, writes: "The soil's produce has been the life-blood of the village." When farmers prosper, so does Hawley. In times of farm depression, the town is poor.

In the 1880s the Red River country became the nation's breadbasket. For years railroad cars carried great loads of wheat from the valley to flour mills in Minneapolis and other cities. But even though the fertile soil produced large crops, the farmers were not always happy. Some thought the railroads charged too much. Some felt that large milling companies agreed with each other to keep down the price they paid for wheat. Farmers held rallies and formed new political parties. They claimed that the regular Democratic and Republican parties did not represent them fairly.

Like others in the Red River Valley, farmers near Hawley planted wheat, but they also had different crops. They kept pigs, chickens, and some cows. In the early 1900s they learned that the soil around Hawley was fine for growing potatoes. Family potato patches quickly spread into large fields.

By the 1920s more than a thousand railroad cars of potatoes were loaded at Hawley each year. In the fall, town schools closed so that students could help with the harvest. Leona Anderson, who grew up on a farm a mile north of Hawley, remembers that the "potato vacation" came right at World Series time. Digging potatoes was hard work. "My back still

Where grain is harvested or shipped, it is also stored. At first it was poured into sacks and stacked in warehouses. This was slow and costly. When railroads began to transport thousands of bushels of wheat in the 1870s, they found a new way to handle it. Since then grain elevators have been part of Minnesota's landscape.

Grain elevators are storage buildings. At first they were made of wood covered on the outside with sheets of iron, to prevent fire. In later years they were often made of steel or concrete. They are called elevators because of the machinery that carries the grain from a wagon or truck to the top of the building. The earliest elevators had a chain of buckets attached to a leather belt. It was driven by a steam engine or sometimes by a horse on a treadmill. At the top the grain was dumped into tall bins. The bins were shaped at the bottom like funnels. When a bin was opened, the grain poured from a chute into a waiting railroad car.

An early grain elevator can be seen in this picture taken from the corner of Sixth and Front streets about 1909.

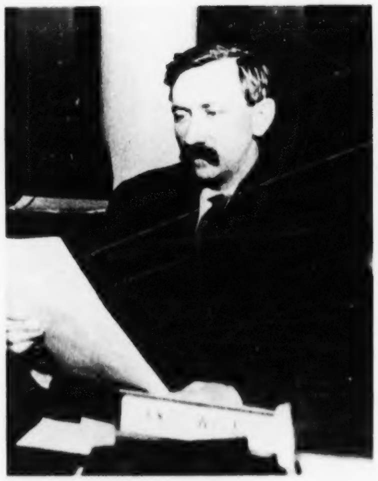
aches when I think of it," she says. The potato boom lasted until the 1940s. Then a plant disease, potato blight, wiped out the crop. So Hawley area farmers turned again to raising a variety of things.

But times were changing for farmers everywhere. Gasoline tractors had replaced horses. As farm machinery became bigger and more powerful, it did more work. It also cost more. Those who owned small farms could no longer keep up. More and more people sold their land and went to work in cities. Farms became larger, but there were fewer farmers.

From the 1950s to the 1970s small-town businesses related to farming also closed or moved to cities. The Hawley creamery shut down when milk from the area was trucked to Moorhead. Once cattle were butchered in Hawley. Now they are sent to meat-packers in Fargo. The town had a chicken hatchery, but people stopped raising chickens. Eggs could be bought for less from growers who had thousands of chickens in automated poultry houses. Everything seemed to be getting bigger and faster. Like most small towns in the farm belt, Hawley suffered.

The 1980s were worse for farmers than any time before. Crops were good, but prices were so low that farmers often spent more to raise grain than they could sell it for. By then only one of Hawley's three grain elevators was still in business. Farmers came in to discuss prices and crops. Sometimes they stopped along the highway at the farm implement dealer to look at new machinery. Or they drank coffee at one of the town cafes and talked about neighbors who were going broke.

Modern grain storage buildings now stand at the corner of Sixth and Front streets in the center of Hawley.



Knud Wefald (Nute Wee-fawld) was one of the men sent by Red River Valley farmers to speak for them in the U.S. Congress. He had come from Norway when he was 18. After working for ten years as a farmhand, he became manager of a lumberyard in Hawley. Soon he was elected mayor of the town, and then he went to the state legislature.

During the 1920s Wefald joined Minnesota's Farmer-Labor party and ran for Congress. Twice his neighbors elected him. It was a time of depression for farmers, and he worked hard to get the government to help them. But Congress would not listen. Later, as the depression grew worse, he saw great dangers ahead. "To keep the farmer in possession of his farm is the biggest thing that must be accomplished in the United States today," Wefald declared.

Vocabulary and pronunciation

creamery: a business for preparing and selling milk and milk products like butter, cheese, and ice cream

chicken hatchery: a business that breeds chickens, hatches eggs, and sells baby chicks to farmers

automated: run by automatic controls rather than people

farm belt: farming country—an area where agriculture is the economic base

implement: tool or piece of equipment

farmhand: a hired person who does work on a farm

Questions and discussion

Discuss the concept of depression. Point out that times can be hard for one group or industry in a country when they are not hard for everyone. Because of world conditions and government policies, farmers have often suffered from depression when others have not. Ask students for examples of how this has affected Hawley's economic base.

Questions and discussion

Have students read through the last section and name the ways in which Hawley shows a sense of community. Has this helped it to hang on? (Yes. Support for good schools and community facilities has kept people from moving away and brought new residents. Events like the rodeo and regional art show have drawn many visitors. The help given by Hawley to Bob Asp in his long struggle to build the *Hjemkomst* also drew visitors and attention to the town. Not only did Hawley residents volunteer to help; the town also donated the use of the empty building.)

In what ways has Hawley's economic base broadened? (It has acquired several businesses not related to farming.) What things may have helped this to happen? (Good transportation connections by both rail and highway; available workers; community spirit.)

Between 1980 and 1986 the county around Hawley lost many farm families. The land is still there, but the people who lived and worked on it are gone. To some it seems that the dreams and hard work of the early settlers have come to nothing.

Hawley Looks Back —and Ahead

The town has hung on. There is nearly always a place to park in front of the empty stores along Sixth Street. Although the main line of the railroad (now called the Burlington Northern) still goes through Hawley, it has been years since passenger trains stopped there. But in the early 1970s a four-lane highway opened along U.S. 10 to Moorhead and Fargo, 20 miles away. A housing development was built on Hawley's west side, and a number of people who worked in the urban area moved there.

They found Hawley a good place to live. It has a community center with a pool. There is a park and a fine golf course that brings players from many miles around. The town has always been proud of its schools. In 1986 it added new wings to both the elementary and high schools. An annual rodeo has replaced the farmers' fairs of a hundred years ago. Hawley also holds yearly art shows that draw people from all over the region.

A young waitress at the Norseman Supper Club in 1986 talked about growing up in Hawley. She admitted she often wondered why her parents didn't leave. Teenagers, she said, go somewhere else as soon as they have

Farmers have a cup of coffee in a Hawley cafe.

a car — to the beaches of Detroit Lakes in summer, to the bright lights of Fargo in winter. But after living in one or two other places, she decided she liked the friendliness of Hawley.

A printing plant and several other industrial firms appeared in the 1970s. Another business doing well in the town is Carl's Norwegian-Maid Lefse. Lefse (LEFF-suh) is a kind of flat potato bread. The company supplies it to restaurants and supermarkets across Minnesota. It is popular wherever there are Norwegians.

In other ways, too, Hawley, along with the rest of the Red River Valley, keeps on reminding the world of its Norwegian roots. In 1971 a Moorhead schoolteacher named Bob Asp got the idea of building a Viking ship and sailing it to Norway. With the help of friends, he started cutting trees and sawing boards. At first they could find no place to build the ship. Then someone suggested Hawley, where several warehouses once used to store potatoes had been standing empty for years.

Soon one of the potato warehouses became the "Hawley Shipyard." Hundreds of people came to watch the project and help with it in different ways. The people of Hawley helped the most. In 1980 the ship was finally done. The only way to get it out was to tear the building down. So the Hawley Shipyard was gone, but the beautiful ship was wheeled to the center of town. At a great celebration, it was christened *Hjemkomst* (Yem-komst), which means homecoming.

NORSEMAN
LOUNGE &
-STEAK-
HOUSE
Norseman

Sign for the Norseman Supper Club

Packing lefse

Things to look at

The sign for the Norseman stood beside Highway 10 in 1986, when this picture was taken. Explain the image of the Viking and the relationship of the term "Norse" (meaning north) to Scandinavians. Point out that this is another example of the concept of ethnic group.

Asp took great pride in making the *Hjemkomst* as authentic as possible. His project is an example of the concept of self-expression. With the help of friends, he made the boards from oak trees that he himself cut. It is patterned closely after an ancient Viking ship discovered near Oslo, Norway, in 1880. Point out the graceful lines shown in the pictures. In the photo on p. N-33 the tall, carved figurehead on the prow can be seen beside the flag. It is in the shape of a dragon. This was traditional and was the reason that Viking craft were often called dragon ships.

Historical Note

Vikings in Minnesota. There are many questions and few answers about the Kensington Stone and the theory of Viking visitors to Minnesota. In English, the message on the stone is:

8 Swedes and 22 Norwegians on an exploration journey from Vinland westward. We had our camp by 2 rocky islets one day's journey north of this stone. We were out fishing one day. When we came home we found 10 men red with blood and dead. AVM save us from evil. We have 10 men by the sea to look after our ships, 14 days' journey from this island. Year 1362.

Runes were a common form of writing in the Scandinavian countries until the beginning of the 15th century. Hundreds of letters, business accounts, inscriptions, prayers, and magical charms have been found written in the runic alphabet. Most Scandinavian runic scholars claim that the Kensington inscription has several runic letters that are either incorrect or would not have been used in 1362. They therefore believe that it is a modern carving.

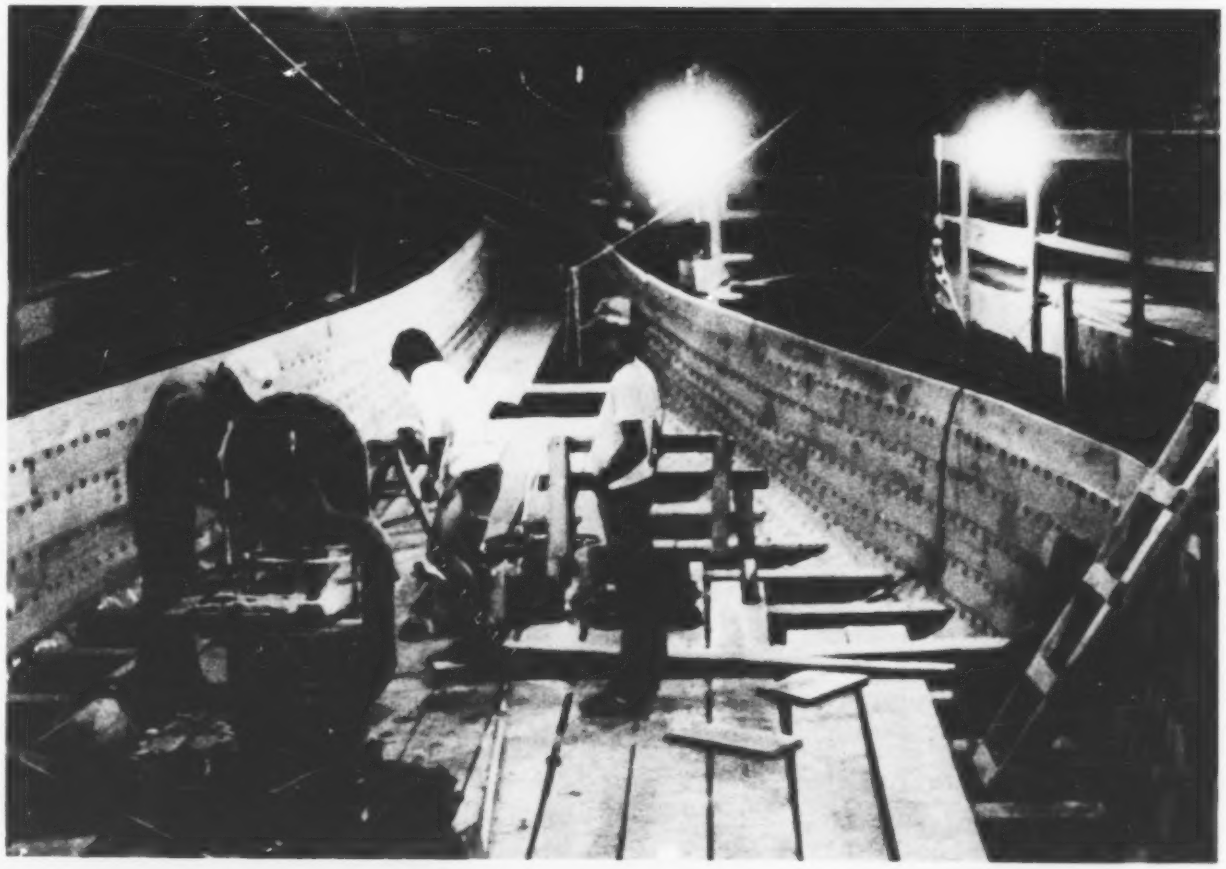
Debate over it has continued for nearly 100 years, and new theories have been suggested from time to time. Since 1960 there have also been new discoveries about the Vikings. A few facts that most people now agree on are:

- Vikings had settlements in Greenland during the Middle Ages (896 to ca. 1450). From there they visited Baffin Island and Labrador, traded with Eskimos, and may have sailed into Hudson Bay.
- Vikings landed on islands off the coast of North America. The Icelandic sagas (stories sung and repeated orally) tell of journeys by Leif Ericson to a country southwest of Greenland that he called Vinland. That was about the year 1000. In the early 1960s archaeologists found remains of a Viking settlement on the northern tip of Newfoundland.

Bob Asp died soon after that. His family and friends sailed the *Hjemkomst* across the Atlantic Ocean to Norway. Since then it has been seen by thousands of people. It is now on display in the Heritage-Hjemkomst Interpretive Center at Moorhead. There it reminds visitors of the tide of Norwegian immigrants who left the rocky mountains and seashore of their native country to come to the Red River Valley.

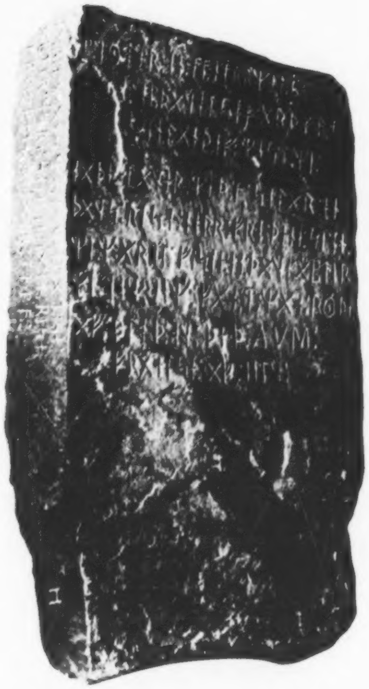
HAWLEY SHIPYARD

Bob Asp and two young helpers at work on the Hjemkomst *in the summer of 1979*



The Hjemkomst *nearing the coast of Norway*

73



Many people like to believe that Norwegian sailors and warriors called Vikings once visited Minnesota. The story started in 1898 when a Swedish farmer near the town of Kensington was digging up a tree. Beneath its roots was a large flat stone with carving on it.

The carving turned out to be a message in the old Norse writing called runes. It told of a party of Swedes and Norwegians who had reached Minnesota in 1362. People still disagree about whether the message is a fake. Most historians think someone put it there as a joke. A neighbor of the farmer who found it claimed he had helped the farmer carve it.

Others argue that Vikings could have sailed through Hudson Bay and come by lakes and rivers to western Minnesota. They claim to have found things left there by Vikings. The most common are mooring stones—large rocks with holes drilled in them. Vikings are said to have tied their boats to such stones. One boulder thought to be a mooring stone was found a little way south of Hawley.

- Swedish and Norwegian people living near Kensington in the 1890s could have carved the message on the stone. Some were well educated and knew about the Viking sagas that told of voyages to Greenland and Vinland. The farmer who found the stone had read books on runic writing.
- No one ever publicly confessed to doing it. The closest thing to a confession is a statement by a farmer named John P. Gran that he had helped with the carving. He told this to his son at a time when he feared he was dying. Gran was a neighbor and close friend of the stone's "discoverer," Olof Ohman.
- More than a hundred "mooring stones" with holes in them have been reported in Minnesota, Iowa, and the Dakotas.
- Archaeologists claim these holes are natural or were made by Indians or early settlers for a variety of reasons. They see no reason to believe that Vikings made them.
- Objects such as old axes and swords that look like those once used by Vikings have been found. Some have turned out to be copies, and others were brought from Europe by immigrants. So far, there is no evidence that any were left by early Viking visitors.

Questions and discussion

Before students decide which side they believe, have them discuss these questions:

- What does the Kensington Stone tell us about historical evidence?
- Why are so many people eager to believe that Vikings visited Minnesota?

74

Significant facts and associated concepts in this chapter

1. Hibbing, located on Minnesota's three-way continental divide, is one of many mining towns that grew with the opening of the Mesabi Iron Range in the 1890s. (Geographic place; resource extraction)

2. It became a patchwork of nationalities when thousands of immigrants came from the countries of southern and eastern Europe to work in the mines and lumber camps of northeastern Minnesota. (Immigration; ethnic group)

3. Between 1918 and 1922 the entire town was moved and rebuilt so the ore beneath it could be mined. (Resource extraction; economic power)

4. By the end of World War II the rich ore of the Mesabi was nearly gone, and open pit mining had created a wasteland. (Resource extraction; environment)

5. Taconite mining brought prosperity and renewed growth in the 1960s and 1970s, but by the 1980s Hibbing faced the need for other industries to employ its people. (Economic base)

6. Iron Range immigrants placed a high value on improving life for their children. The citizens of Hibbing are still fiercely proud of the community their parents and grandparents built. (Ethnic group; education; community)

Chapter 3
Hibbing: A Town Built on Iron

On Top of the Hill

The city of Hibbing sits on top of Minnesota's invisible hill. Two miles from the town is the spot geologists have marked as the state's three-way divide. From there water flows to the Atlantic Ocean, the Gulf of Mexico, and Hudson Bay. The divide is on a long hump of land that stretches for almost a hundred miles through the northeastern corner of Minnesota. Ojibway Indians called this ridge of high ground Mesabi (Me-SAH-bee), which means giant. Today Minnesotans call it the Range. Beneath it once lay some of the richest iron ore on earth.

The only hills you can see around Hibbing are tall, flat-topped ridges of red dirt, piled up through many years of iron mining. At the very edge of town is one of the holes from which the red hills and the ore came. It is the largest open-pit iron mine in the world. If you did not know it had been a mine, you might think it was a natural canyon several miles long, with a lake at the bottom.

You can see more canyons like this along the Mesabi Range, both east and west of Hibbing. These great open pits were once alive with workers and machines. They dug out ore and piled it into railroad cars. Trucks hauled away gravel and dirt that covered the ore. Pumps kept water from filling up the holes. Now the power shovels and long trains of ore cars are gone. Green bushes and trees are beginning to hide the scarred rock around the edges of the pits. The pumps are still, and water birds are discovering that new lakes have formed.

Many of the people who helped dig the mines still live and work on the Range. The rich ore is gone, but there is iron in the hard rock called taconite lying beneath the Mesabi. The towns that grew with the mines are still there, too—places like Coleraine, Calumet, Nashwauk, Chisholm, Buhl, Mountain Iron, Virginia, Eveleth, and Biwabik. Some of them started as mining camps or as communities, called locations, where mining companies supplied housing and some public services for the families of workers. The towns are spread along the Mesabi Range like beads on a string. Hibbing, almost in the middle of the Range, is the largest.

Iron mining has reshaped the landscape of northeastern Minnesota. This lake on the edge of Hibbing is in what was once the Hull-Rust-Mahoning Mine. The pit, more than three miles long and up to two miles wide, was created when several mines ran together to become one big hole.

Vocabulary and pronunciation
Nashwauk: pronounced NASH-walk

Buhl: rhymes with fuel

Eveleth: pronounced EV-uh-leth

Biwabik: pronounced Bi-WAH-bik

Things to look at
In the picture have students notice the flat-topped red hills of mine waste. Compare with the picture on p. N-43. Turn also to the picture on p. N-37, which shows the canyon when it was still an active mine. Remember that all of this area was once covered with tall timber.

Questions and discussion
Remind students of the Minnesota watersheds and have them look again at the diagram on p. N-12. Find the place where they intersect. That is where Hibbing stands.

Explain that Minnesota has three iron ranges (see map, p. N-164), but the Mesabi is the largest. It is usually the one meant when people speak of "the Range."

Questions and discussion

Explain the concept of resource extraction. Have students name the two examples of extractive industry on this page and consider the question of what is wrong with such an industry as an economic base for a community.

One large lumber company now uses the slogan "timber is a crop." What does this mean? (It implies that the company practices selective logging and encourages reforestation.) Since trees can grow again, why is lumbering considered an example of resource extraction? (Mature forests take nearly 100 years to grow. Often they cannot grow again, because wholesale cutting brings erosion and destroys the soil in which they grew.)

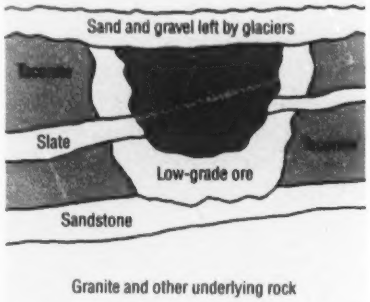
"I Believe There's Iron under Me"

Early in the 1890s many prospectors were looking for iron beneath the thick pine forests that covered the Mesabi. One party headed west from Mountain Iron in January 1893. Its leader was Frank Hibbing. He had come to America from Germany at 18 and had worked on farms and in logging camps. He was an expert at telling the amount of lumber that could be made from trees. He also knew something about minerals. While looking over timber on the Mesabi for a lumber company, he had found a spot where he thought there was iron.

When Hibbing's party reached the place, they made camp in a grove of tall pines. It was bitter cold. Next morning Hibbing stepped out of his tent and called cheerily to the shivering crew: "My bones feel rusty. I believe there's iron under me." It was true. They found iron. Mining companies hurried to buy rights to the ore, and five years later Hibbing died a rich man. In the meantime he had laid out a town named after him.

Men, machines, and money poured into the Mesabi during the 1890s, and the town of Hibbing grew at breakneck speed. Mining was not the only industry. Lumbering was at its peak in northern Minnesota. Men not hired in the mines could be lumberjacks.

Lumber camps and mines needed young, strong workers for heavy, dangerous tasks. They did not have to read or even speak English. Hundreds, then thousands, of immigrants came. Most of them were single men. They were looking not for land and homes but for jobs. Many planned


Sand and gravel left by glaciers
Taconite
Slate
Taconite
Low-grade ore
Sandstone
Granite and other underlying rock

The layers of rock beneath the Mesabi Range can be pictured as a chocolate layer cake. The frosting on top is sand and gravel. Inside are thin layers of slate and sandstone. The cake itself is a rock called taconite. Buried here and there, just under the frosting, are chips of pure chocolate—deposits of rich iron ore.

Taconite is very hard rock that contains iron. The first problem is to get the iron out. This is done by crushing the taconite into powder and separating out the iron. The second problem is to put the iron in a form that steel mills can use. So it is turned into little balls, called pellets. They are the size of a large pea or a small marble.

Processing taconite takes heavy, costly machinery and many steps. These begin with blasting taconite out of the ground and carrying it to the plant. They end with loading the pellets into railroad cars and ships. Taconite plants cost a lot to build and run. They often cover acres of ground.

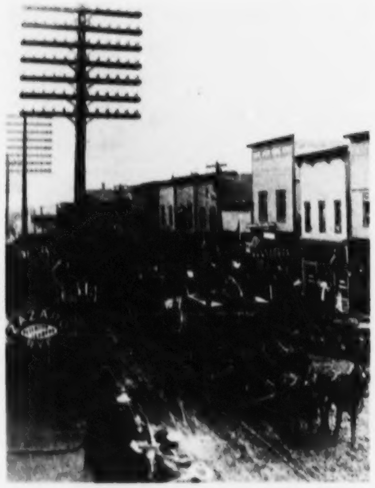
This mining camp in a forest of tall pines was Hibbing in 1893.

to go back to their own countries after they had saved some money. They came from many places, but the largest numbers were from Finland, Italy, and what is now Yugoslavia.

In 1900 Hibbing was a bleak collection of unpainted buildings and pine stumps. More than 2,000 people lived there. Nearly half were men between the ages of 20 and 40, and nearly two-thirds had been born in another country. Ten years later there were almost four times as many people. It was still a rough place. The unpaved streets were lined with hotels, saloons, and boardinghouses. Standing on a corner, you might hear half a dozen languages.

In most mining towns no one cared much about improvement. Neither the company nor the workers expected to stay long. The idea was to dig iron, make money, and move on. The company owned much of the land and even many of the houses. When the ore gave out, the buildings might be moved to a new place. There seemed little reason for anyone to invest in permanent homes.

But things were beginning to change. A few of the miners had brought families with them. Some sent for sweethearts or wives they had left behind. Others married in Minnesota. People raising families wanted schools, churches, hospitals, libraries, streetlights, and playgrounds. As Hibbing grew, people who had opened stores and other small businesses also wanted improvements.



A circus paraded down Hibbing's muddy main street in 1907.

Miners were still busy in the Hull-Rust-Mahoning pit in the 1920s. Some Hibbing buildings can be seen on the far side of the canyon.

81

Things to look at

Look at the picture of Hibbing in 1907. Is it attractive? Compare it with the picture taken in 1893. Why were no trees kept for shade? (There are several answers. These trees were valuable for lumber. It was cheaper to cut them than to build houses around them. And no one then cared whether Hibbing had trees.)

Questions and discussion

On a world map point out Finland, Italy, and Yugoslavia. Explain that no one then had heard of Yugoslavia. It was several smaller countries. Two of them were Croatia and Serbia.

Discuss the reasons immigrants came to the Iron Range and compare them with the reasons of people who went to the Red River Valley. Were some the same? Some different? Which was settled earlier? How long apart? Ask students how life might be different in a community like Hawley, where most people belong to one ethnic group, from a place like Hibbing, where there are many customs and nationalities.

82

Vocabulary and pronunciation

nonresident operators: people who owned or managed large lumber and mining companies but lived far away

arrogant: proud and self-important

Questions and discussion

Have students read the first three paragraphs on this page and the sidebar about Victor Power on p. N-39. Introduce the concept of economic power. Ask them to find evidence of it in the story of Hibbing. Why was Victor Power called "the fighting mayor"? Who was he fighting? What did he mean when he said that timber and iron ore were a gift of Providence for the benefit of society? How did he try to get some of that benefit for the town of Hibbing?

Things to look at

Turn to Activity 3, "Moving a Town" (p. A-26). Have students read the first section and look at the pictures.

"The Richest Little Village in the World"

Hibbing led the other range towns in demanding change. In 1913 the citizens chose a young lawyer named Victor Power as mayor. He realized that mine property worth millions of dollars was inside the town limits. By taxing this property at its real value, Hibbing forced the companies to pay for making the town a better place to live. The people elected Power ten times. He made Hibbing known as "the richest little village in the world."

But a shadow hung over Hibbing's future. The great mine pits were getting closer. Everyone knew that in the end they would take the town. Hibbing stood over rich ore. People argued about it, but in the end they had to admit that America thought ore was more valuable than homes and a community.

The Oliver Iron Mining Company, which owned the biggest mines near Hibbing, took the first step by laying out a new town a mile to the south. Then it moved the houses of its workers. Most of the public buildings and businesses in old Hibbing were moved or abandoned between 1918 and 1922. What was left slowly became a ghost town. Bit by bit, from the 1920s to the 1950s, the great hole swallowed the rest of the houses.

The new Hibbing was a more solid-looking place. It had business blocks of brick and stone, a modern hotel, and fine public buildings. There were parks and boulevards. But the pride and joy of the town was its high school, built in 1921. It soon became known as the most magnificent public

HIBBING PUBLIC LIBRARY SERVICE

Librarian Charlotte Clark, standing here beside the Hibbing bookmobile, was known as "the bus lady."

high school anywhere in the country. Its auditorium was copied from the design of a famous New York theater. The stage can hold a symphony orchestra. An audience of 1,800 can sit in the velvet-covered seats and read programs by the light of cut-glass chandeliers. The school's library is as large as that of many small colleges. The mining companies paid most of the $4,000,000 cost. Today the price would be close to $50,000,000.

To immigrant workers who had lived through hard, lonely years in the mining camps, the school stood for the future. Their dreams of going back home had faded. They knew they would spend the rest of their lives on the Range, and they would always speak English with a foreign accent. But many had children growing up as Americans. They were proud people, and improving life for the children was their main goal.

No one worked harder at that than the women. Before 1920 they could not vote. Even when they could, Hibbing and other iron range communities were slow to accept women in politics and public life. But some of them met on Saturdays in the basement of the library to discuss town issues. Women like these pioneered many improvements.

One example was a remodeled bus that took library books to people who lived at mining locations. Patricia Mestek was a child at the Kerr Location near Hibbing. She remembers the early bookmobile: "I loved it when the bus came to the corner and stopped and blew its horn until people came. It stayed about a half hour."

Hibbing High School, just after it was finished in 1921. Some people called it "a castle in the wilderness."

Victor Power made a name for himself in Hibbing by winning a court case against the Oliver Iron Mining Company. It was about a mule. Careless dynamiting in the company's mine had showered Hibbing with rocks, and the mule was hit. Its owner sued and hired Power as his lawyer.

Later, when he was mayor, Power argued: "The pine timber of our state and the iron ore were not created by the nonresident operators. They were the gift of Providence for the benefit of society." During a bitter mine strike in 1916, he stood for the rights of labor. Workers were arrested for demonstrating and picketing in some range towns, but not in Hibbing.

Not everyone liked Victor Power. Some thought him pushy and arrogant. Some accused him of dishonesty. But he is still remembered by the people of Hibbing as the "fighting mayor."

Questions and discussion

Have students read the rest of this section (to bottom of p. N-39) and look at the picture of the high school. Then have them name benefits to the town itself that resulted from the move. Discuss the moving of Hibbing. Was it necessary? If more rich ore were discovered under Hibbing today, would the town be moved again? Should it be? What things cannot be moved? (Historic places, people's memories, a sense of home.) Are these important?

Vocabulary and pronunciation

boardinghouse: a place where one can rent a room (or bed) and get meals. Most unmarried miners lived in boardinghouses during the early days on the Iron Range.

Questions and discussion

Have students read the story of John and Josephine Kayfes, then turn to the sidebar on p. N-42 and read the story of the Perpich family. Note that both families attended Hibbing High School. Discuss the importance of education to the children of immigrants. Introduce the concept of education as a tool for improving society and also as a road to better social and economic status.

Growing Up with the Range

John and Josephine Kayfes (KAY-fus) were children of immigrants. They grew up at a mining location seven miles from Hibbing. Their parents had come from Croatia (Cro-AY-sha), now a part of Yugoslavia. Jo, the oldest, "didn't know a word of English" when she started kindergarten.

Their father was a miner, and their mother kept a boardinghouse for single men who worked in the mine. "Yes," Jo says, "we had a house full of boarders—18 of them in a 13-room house." The boarders were "all Croatian." She recalls them playing cards in the evening after the long dining table was cleared or smoking pipes and telling old-country stories.

The house, like all the others at the location, belonged to the mining company. Most of them had been moved there from another place. According to John, "I remember sleeping in one of the rooms and there was ice on the walls and we had quilts piled about five high and you had two or three or four people in a bed in order to keep warm." Carrying in wood for the stoves was the first job to be done after school.

Their mother's day began at 4:30 in the morning. It was an endless round of washing, ironing, cleaning, and cooking. "Even I had to get up," Jo remembers. "I was 12 or 13 years old. I had to get up at 4:30 to set up the dinner pails" for the men to carry to the mine. And "every Friday they would bring home their mining clothes and we'd have to wash those by hand. We were so happy when the warm weather would come, so we could go out in the yard and do our washing."

This mine crew posed for a picture during World War II. They probably wanted to show that women were doing the work of men on the "home front."

Slowly life became easier. When Jo married, her husband owned a car. John finished high school in Hibbing and went away to college. When he came back in the late 1930s he got a job in the office of the mining company. By then new federal labor laws protected miners from being fired when they joined a union. They were getting more pay, machines were bigger, and the work was safer.

During World War II men were called away to the army. The country needed steel more than ever, so the mines hired women. Most of them were the wives or daughters of miners. Ruth Dolinar (Doh-LEE-nar) was one. She remembers the overalls, the dust, and the $6.24 a day she earned. "The men didn't like it at first," she says. "We were told we could not join the union. And we were to give our jobs up when the men came back. That was agreed upon."

When the war ended the men came back to their jobs. But already a new shadow hung over Hibbing. Fighting the war had taken vast amounts of iron, and everyone knew that the ore would soon run out.

Now That the Iron Is Gone . . .

The 1950s were a grim time. Sixty years of logging and mining had made the once-green Mesabi into a barren moonscape. Towns were getting old and empty. Young people were leaving, since they saw no future ahead. One who left was the singer, composer, and poet Bob Dylan.

In 1959 Bob Zimmerman took his guitar and headed for the University of Minnesota. His life in Hibbing had been nothing unusual. He was an ordinary high school student with good grades and a special love for music. The Zimmermans owned a furniture store and attended synagogue. Like so many others in the town, they were the children of immigrants. Bob's Jewish grandparents had fled from persecution in Russia.

Early in the 1960s people across the country began to hum the tunes of a folksinger named Bob Dylan (DILL-on). The songs spoke for the civil rights movement and for protests against the Vietnam war. Bob Zimmerman had quietly changed his name and his direction in life. He had hitchhiked to New York and started to sing his own songs. Some of the most famous are "Blowin' in the Wind" and "Like a Rolling Stone."

In "North Country Blues" Dylan sang about the Iron Range:

They complained in the East,
They are paying too high.
They say that your ore ain't
  worth digging.
That it's much cheaper down
In the South American towns
Where the miners work almost
  for nothing.

The summer is gone,
The ground's turning cold,
The stores one by one they're
  a-foldin'.
My children will go
As soon as they grow.
Well, there ain't nothing here now
  to hold them.

Bob Dylan

Vocabulary and pronunciation

moonscape: a landscape that looks like the moon—rough and rocky, with deep holes or craters, and without plants or trees

persecution: injuring or oppressing people on account of their race or beliefs

Questions and discussion

Point out to students the difference between the treatment of women as workers in the 1940s and their treatment today.

Discuss the stanzas from "North Country Blues." Who are the "they" referred to in the first three lines? (Owners and managers of steel companies.) Explain the reference to competition from South American iron mines. How does the second stanza reflect Bob Dylan's own experience? Note that his songs are an example of the concept of self-expression.

Things to look at

Have students review the sidebar on p. N-36 and look again at the mine picture on p. N-37. Then turn to the picture at the bottom of this page. Does it look like a mine or a factory? (The taconite industry has much in common with manufacturing. It calls for a large investment in buildings and machines to extract iron from taconite rock and make it into pellets suitable for smelting. The process is called "beneficiation.") Look also at the piles of mine waste that loom over Hibbing in the picture on p. N-43. If the photo were in color, they would be dark red like those seen in the picture on p. N-34. Would this environment attract tourists and vacationers?

Governor Rudolph Perpich

Then came the taconite industry. In the 1960s and early 1970s six big taconite plants joined the two that had been built earlier in northern Minnesota. Three are near Hibbing. For a while things looked bright and the Range recovered. Hibbing grew from 16,000 people in 1960 to more than 21,000 in 1980.

But soon steel mills all over the United States began to close. Steel could be made more cheaply in other countries. By 1982 there were few buyers for Minnesota taconite. Workers were laid off. It was clear that Hibbing must learn to depend on more than iron.

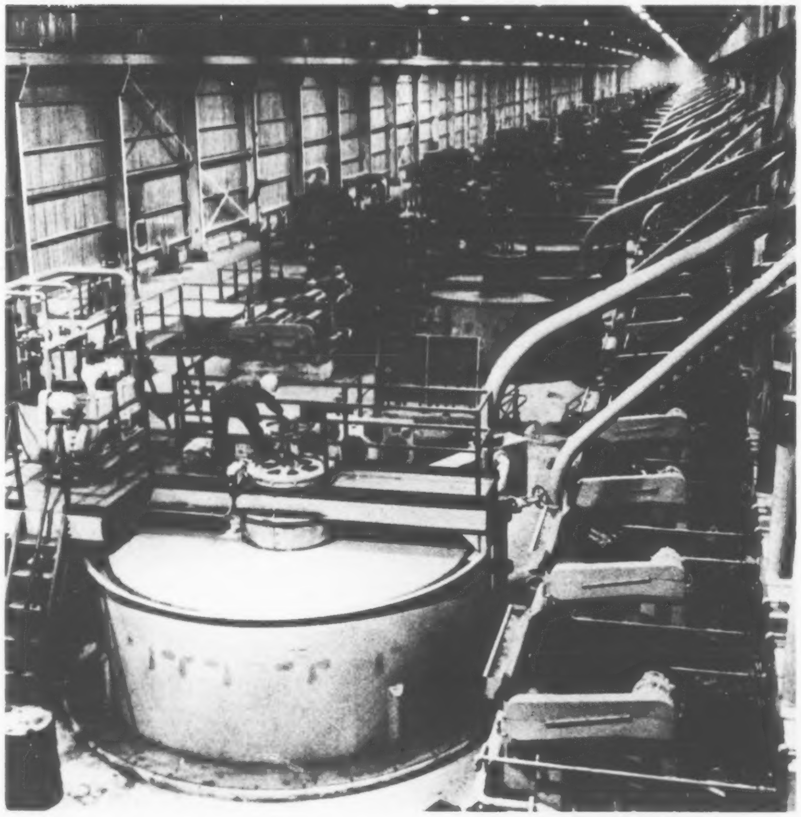
Some feel that tourism is the answer. The lakes and wilderness areas of northern Minnesota draw many visitors. Most of them used to bypass the Iron Range. But now nature is healing the scars on the land, and the state is helping by planting trees. The state has done more, too. It has built trails and ski areas and has opened mine tours and museums to attract tourists. Six miles east of Hibbing, Ironworld, a park and history center, tells the story of the Range. And more than 65,000 visitors come each year to see the famous Hull-Rust-Mahoning mine pit.

Hibbing welcomes them, but it is not ready to become only a tourist town. Mining and taconite still provide nearly a third of its jobs, and people look to industry for their future. Some resent the idea of being a playground for far-off cities. They look with suspicion on laws that keep mines and machines out of Minnesota wilderness areas. The best iron and

Anton Perpich left Yugoslavia in 1920. Times were hard when he came home from the army after World War I. He decided to try life in America. It was December when he got off a ship at Duluth and took a bus to Hibbing. For six years he worked in the mines and lived in a boardinghouse. Then in 1927 Anton married 16-year-old Mary Vukelich, whose parents were also from Yugoslavia. A year later Rudy, the first of four sons, was born.

Everyone in the Perpich family worked hard. When Anton was ill and could not go to the mine for more than a year, Mary scrubbed hospital floors. When Rudy was 14 he began working a night shift for the Great Northern Railway. But there was no thought of quitting school. To the Perpiches, education was one of the most important things in life.

All four Perpich sons finished college. Rudy worked as a dentist in Hibbing. Then he entered politics and became governor. He was defeated in 1978 but elected again in 1982 and 1986.



Machinery for making taconite pellets

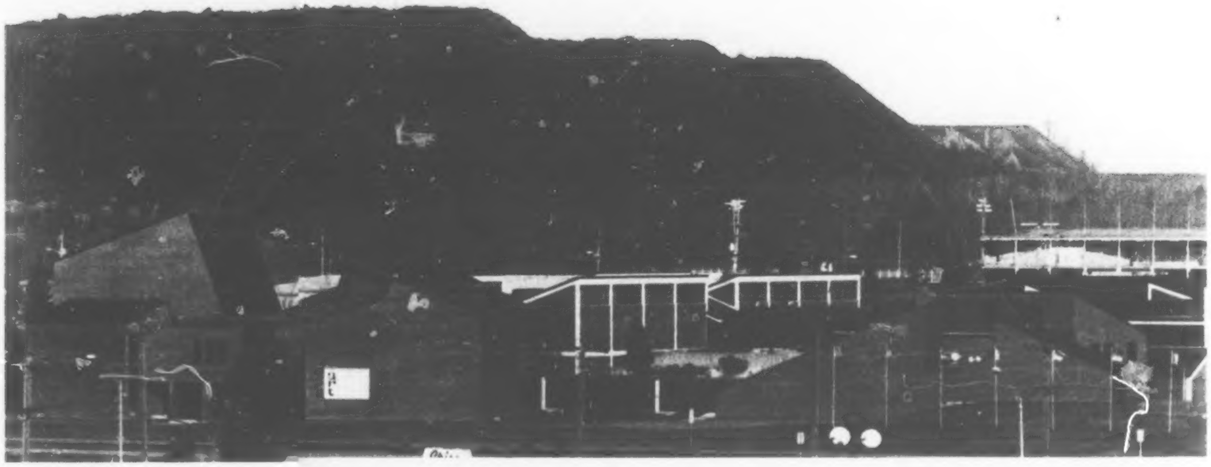
timber are gone, but there are many willing workers left. They dream of helping America to go on growing richer and producing more.

Several companies have built small plants in Hibbing's industrial park. Town leaders point to new highways and their modern airport. They argue that Hibbing is not a far-off place in the scenic north woods. They talk with anyone who promises to bring in high-tech factories. But there have been many disappointments. "Every time we think it's hit rock bottom, we get hit again," says one longtime jobseeker.

Yet Hibbing's pride is as fierce as ever. You can see it in the community college, with its modern campus and new planetarium. You can see it in the support of school teams and sports. You can see it in loyalty to the unions that brought dignity to workers and gave them power to bargain with giant corporations. Above all, Hibbing still has pride in its immigrant heritage. Its citizens built a community from as many as 43 different nationalities. They saw that community uprooted and moved, and they built it again.

In 1976 the son of an immigrant miner from Hibbing became governor of Minnesota. Rudy Perpich was the first Iron Ranger to hold the state's top office. He speaks for the people of his own town and the rest of the Range when he says: "Wherever we are in life, we stand upon the shoulders of those who have gone before."

An air controller at the Hibbing airport



Hibbing Community College. The flat hills in the background are piles of waste dirt and gravel from mines.

Vocabulary and pronunciation

planetarium: a device that shows the changing position of planets and stars as if seen in the sky. It is used for teaching astronomy.

Questions and discussion

Using the concept of economic base, compare Hawley and Hibbing. Are they prosperous? Both towns depend mainly on one thing for their economic base. What is it in Hawley? In Hibbing? Are resources in Hawley depleted? Why are farm towns like Hawley in trouble? (Hawley's troubles are due to agricultural depression and changing farm technology.) Is exhaustion of iron ore the only reason for Hibbing's troubles? (The Iron Range also faces foreign competition and a damaged environment.)

Compare Hibbing with Red Wing. Why has Hibbing not depended on many small industries as Red Wing has? (There were always mines and large companies to depend on.—But note: Hibbing does have a few small industries. One is a chopstick factory.) Community spirit is strong in all three towns. Sometimes it is expressed in the same ways (pride in schools, for example), but it is also expressed differently. Compare the evidence for a sense of community in Red Wing, Hawley, and Hibbing.

Significant facts and associated concepts in this chapter

1. Neighborhoods are communities within metropolitan areas. (Community)

2. St. Paul's West Side is a neighborhood defined by its location across the Mississippi River from the rest of the city. It is divided between flats on the floodplain near the river and higher ground on the hills farther back. (Geographic place; environment)

3. People who lived on the West Side flats were mostly poor, but for many years they created their own safe and close-knit neighborhood. (Community; economic base)

4. The West Side provided a first home for several groups of immigrants who came to Minnesota with few advantages. (Immigration; ethnic group; community)

5. In the 1960s the neighborhood on the flats was destroyed and redeveloped as an industrial park. (Economic base; progress)

6. In the last 25 years people forced to move from the flats have joined with other West Siders to build a new and stronger neighborhood. (Community)

Chapter 4
St. Paul's West Side: A Stopping Place for Newcomers

Neighborhoods

More than half the people of Minnesota live in the Twin Cities metropolitan area. Flying over it, you would first notice two clusters of skyscrapers, at the centers of Minneapolis and St. Paul. All around and between them, stretching for miles, is the sea of houses, streets, railway yards, industrial buildings, freeways, shopping malls, and parking lots that make a modern metropolis. You might also see lakes, green parks, and the curving channel of the Mississippi River, in some places lined with trees.

What you would not be able to see are the neighborhoods. Even driving or walking, you might not be able to tell where one begins and another ends. No street signs would tell you. If you were to ask the people who lived there, you might get different answers. Neighborhoods are hard to define. They do not exist in laws or on maps but in minds and habits and daily lives.

You could say that city neighborhoods are communities of people who think of themselves as neighbors. Like small towns, each has a story. There may be great differences in how they look, in the way people talk, in the games the children play, and in the churches and clubs people attend.

In the twentieth century cities have become restless, shoving, fast-growing places. Everything has had to make way for more people, more industries, more cars, and new ways of doing things. Sometimes neighborhoods—especially poor ones—have been crowded out by what was called progress. That is what happened to St. Paul's lower West Side.

This view from the east, looking up the Mississippi, shows St. Paul's downtown district on the river's north bank and Riverview Industrial Park on the other side. Now full of warehouses, offices, factories, and a freeway, the flat land across the river was once the lower West Side neighborhood.

Vocabulary and pronunciation

metropolis and metropolitan: refer to the main city in a country or region. Today a metropolitan area usually means a cluster of cities and suburbs.

Things to look at

Locate the metropolitan area on a map of Minnesota. See how its size compares with the rest of the state. Trace the course of the Mississippi River through it. Point out where the Minnesota and the St. Croix rivers join the Mississippi. Discuss how the three rivers coming together here might have helped to create the metropolitan area. (Early river transportation and concept of transportation network.)

Have students compare the picture here with the map on p. N-46 and find the direction the photo was taken from. Ask if the river is flowing toward them or away from them.

Questions and discussion

Discuss the concept of progress. Point out that there is often disagreement over whether changes mean progress. Use the example of a neighborhood being replaced by new industries and freeways. Why might a city think this was progress? (Because it improves the economic base of the whole city.) Compare it with the moving of Hibbing. Was that, too, an example of progress?

Things to look at

Turn back to the picture on p. N-44. Have students find the downtown area, the Lafayette Freeway bridge, and barges moored along the floodwall.

Look again at a map of Minnesota and see why the "West Side" is considered west of the Mississippi River, even though it is south and east of St. Paul.

The Other Side of the River

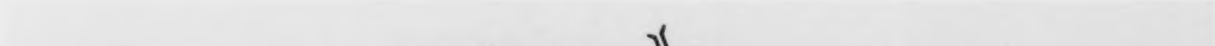
The 3M Company, once called Minnesota Mining and Manufacturing, makes everything from copying machines to Scotch Tape. It has a building in the industrial park.

What St. Paul people call the West Side is really south and a little east of the city. But it is on the west bank of the Mississippi. That was once important because for many years land west of the river was in a different territory from the country on the eastern side.

On a map of Minnesota you can see that three major rivers come together in the metropolitan area. Just below St. Paul the St. Croix joins the Mississippi from the north and east. A few miles above St. Paul, the Minnesota River comes in from the southwest. Thousands of years ago, water from melting glaciers made the Minnesota a much larger river than it is now. When it joined the Mississippi, the two streams together carved out a wide valley.

At St. Paul the valley is not as broad as at Red Wing. But across from the downtown district is a wide stretch of low, flat land. Behind this, bluffs rise in steps some way back from the river. From the tall, downtown buildings you can look south over the water and the flat land beyond. Four highway bridges and one railroad bridge connect it with the main part of the city. Cars and trucks pour across, especially over the high Lafayette Freeway. Spread out below the freeway on both sides is Riverview Industrial Park. Beyond it is the busy St. Paul Downtown Airport.

A floodwall keeps the river from rising above the low bank during times of high water. Strings of barges are moored along it. Spread out on the land behind the wall is a sample of the industries that support the Twin



The Mississippi River makes a loop around St. Paul's West Side, cutting it off from the rest of the city.

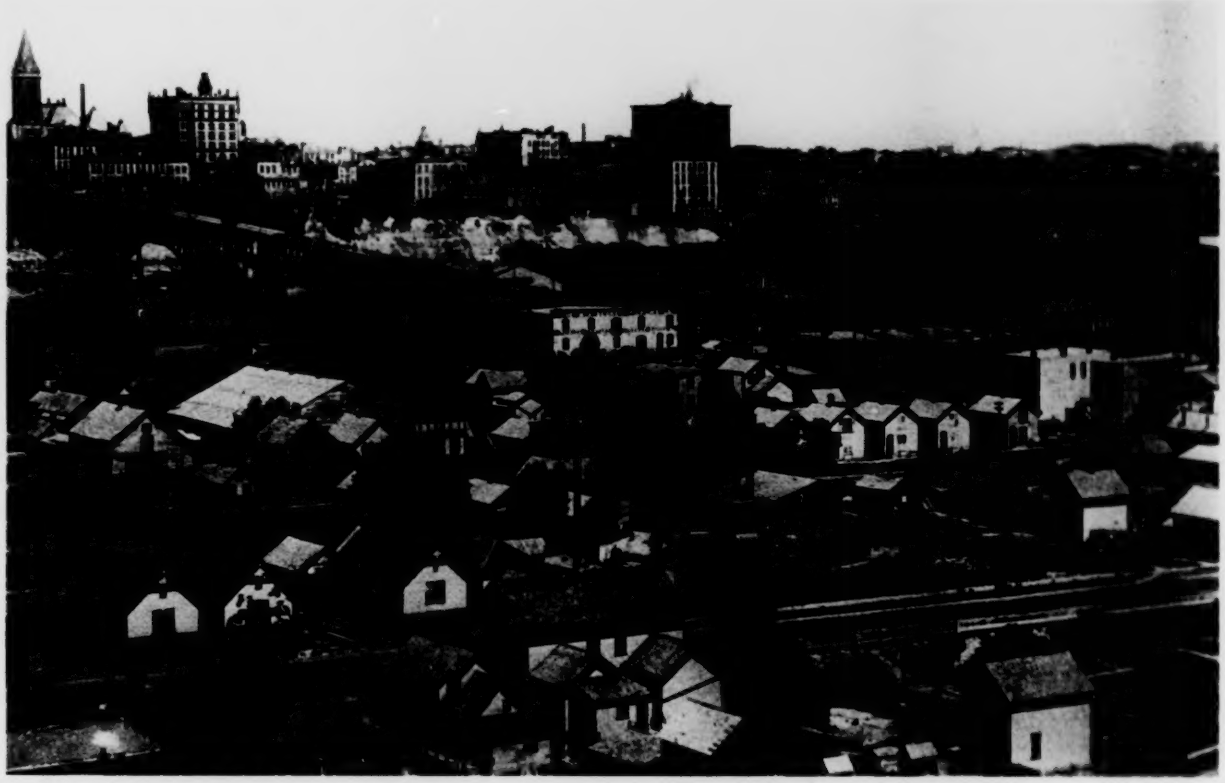
Cities. There are warehouses and offices, banks and insurance companies, printing plants, toolmaking and electronics firms, food-processing and cold storage buildings, National Can Corporation, and Kaplan Paper Box Company. Everywhere are wide streets, parking lots, driveways, and loading docks for trucks.

Nowhere in the industrial park would you find an old shade tree or a stretch of broken sidewalk. You might never know that hundreds of people once lived on these flats and called them home. What happened? In the early 1960s the city "redeveloped" the whole neighborhood. People were moved, houses were leveled, and bulldozers erased the narrow streets.

A Vanished Neighborhood

St. Paul could give good reasons for doing this. Most of the houses were old and small. They were close together and close to the streets. Many were overcrowded and needed repair. But no one wanted to rebuild them because the flats often flooded. Services like fire protection and street repair cost the city more than it got in taxes from the area. Some called it a slum.

In the spring of 1952 the river rose higher than ever before. All the lower West Side was under water for many days. When the river went down, government engineers studied the problem. They agreed that flooding could be stopped by a floodwall or dike. But building one would be costly. No one seemed in a hurry to spend so much money to protect a run-down neighborhood.



The West Side flats in the 1890s. The Wabasha Street bridge carries traffic to downtown St. Paul.

Vocabulary and pronunciation

toolmaking: the making of machines

electronics: work that deals with the action of electrons—like vacuum tubes, X-rays, or computer chips

Things to look at

Looking at the map on p. N-46, see if students can name one reason why the West Side flats were a good location for industries. (Convenient transportation by rail, river, highway, and air.) Other reasons were the level land and the easy access to downtown St. Paul.

Have students examine the picture on p. N-47. Notice that the houses are below the streets. Can they guess why the streets were built higher? (Floods) Notice also the gardens and the many sheds and outhouses.

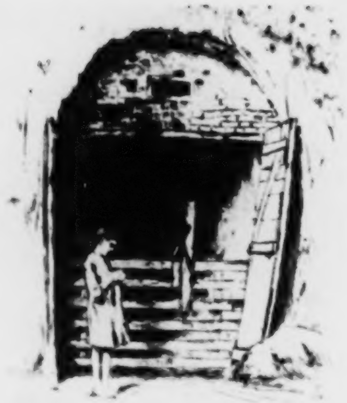
Vocabulary and pronunciation

urban renewal: tearing down old buildings with the idea that it will improve and renew a city

gypsies: members of a tribe of people from western Asia who often make their living as wandering peddlers and musicians. Gypsies can be found in nearly every country of the world.

Questions and discussion

On this and the next three pages are examples of the concept of community. Discuss with students what it was that made the West Side a place where people felt safe and at home and where they wanted to live. Point out that it did not involve everyone thinking, looking, or acting the same.



Beneath the West Side bluffs are caves. They have been used for growing mushrooms, aging cheese, and storing beer.

While city planners and engineers talked about property values and urban renewal, people on the West Side saw other things. In spite of looking shabby, their streets were safe. Everyone knew their neighbors. Many made a living right in the community. It had no supermarkets or shopping malls or fast-food chains, but nearly every block had some small, family-owned business. There were grocery stores, butcher shops, a five-and-ten, a bakery, a pool hall, small restaurants, and corner bars.

People who had grown up there had many memories. "The West Side was just like one big family," said Frank Rangel (Rahng-HEL). "Anything that happened everybody would know right away." Ida Behr remembered: "We had many different people from many different nationalities, and a lot of freedom. Nobody ever thought of using keys." Sara Ryder agreed: "What could they steal? We were all poor."

Sara remembered sneaking with her friends into the back door of the movie theater: "The men knew us. They didn't say anything. We were kids, see. We were never in trouble. We never stole anything. So they just didn't look." She remembered other adventures, too. "One of the biggest thrills was when wagons full of over-ripe fruit went to the dump. So we would hitch on the back and go there and pick up the best fruit and take it home."

One day Sara and her friends saw a party of gypsies camped by the river. The children had heard scary stories about gypsies. They hid in the bushes because "you never knew, they might skin us or something. But we were pretty tough kids. We weren't afraid." They watched the

Yoerg's Brewery was one of the earliest industries on the West Side. This photo was taken in 1941.

strangers cook their food in a big pot over an open fire. Sara was glad "we didn't use their recipes," but she decided they wouldn't harm anyone.

In earlier years most families planted gardens, and many kept chickens. Some had cows. After floods, boys rigged homemade spears to catch big fish stranded in pools of water. Others hunted for crabs and crayfish along the riverbank. Some people made a living as street peddlers. There were also many salvage stores and junk dealers. Horses and wagons bringing in junk were a common sight on the West Side until the 1950s.

Newcomers and More Newcomers

Before the 1880s not many people lived on the flats. Most of those who crossed the river looked for higher ground that would not flood. Some of these early West Siders were French and Irish, but most were German. They started businesses like Yoerg's Brewery and Catholic churches like St. Matthew's. From their homes along the terraces and bluffs, they looked down over the flats onto a railroad track and a few industrial buildings.

Then one July morning in 1882 St. Paul woke up to find 200 weary, ragged refugees sitting in the railroad station. They were Jewish families who had fled from the threat of mass killings in eastern Europe. They had arrived in New York without money or friends. Someone there had put them on a train headed for Minnesota. The citizens of the city did what they could to help. To give the newcomers shelter, they set up tents on the open flats across the river. The strangers wanted to stay together, and

In about 1920 these cows belonging to neighborhood people grazed in the shadow of St. Paul's downtown skyline.

Questions and discussion

Discuss the concept of economic base in relation to people who lived in the old West Side neighborhood. Have students find some examples mentioned on this and earlier pages. Some examples are also in the pictures here.

Note the example of immigration. Compare the way Norwegian immigrants arrived in Hawley with the way these Jewish immigrants arrived in St. Paul. Discuss recent examples of refugees who have become immigrants by necessity. (Vietnamese, Hmong, Cubans, Salvadorans)

Some students may know what the Holocaust was. Point out that it was not the first time Jewish people had been killed and persecuted.

Interesting to note: Many thousands of gypsies were also victims of the Holocaust in countries under Nazi control.

106

105

Vocabulary and pronunciation

synagogues: Jewish places of worship

social settlement: a neighborhood center for social services and education

Historical note

The social settlement movement. Started in England and America in the late 1800s, this movement aimed at aiding poor and immigrant people in cities to help themselves through community cooperation and support. One of the most famous names associated with it is that of Jane Addams. Some other examples in the Twin Cities were Pillsbury House, Unity House, the Northeast Neighborhood House, and Phyllis Wheatley House.

Constance Currie came to the West Side in 1918. She stayed for 39 years as director of Neighborhood House. Like most early social settlement workers, she lived in the house.

People agreed that she was the best-loved person on the flats. She was acquainted with every building and family there. Many remembered her acts of kindness. They also remembered the firm way she ran Neighborhood House—and sometimes the neighborhood as well.

Standing tall and straight, she usually wore a black dress. She always insisted on good behavior. One West Sider who played at Neighborhood House as a boy says: "She was a stern lady—you didn't mess with her!" In later years, some people took to calling her "the queen of the West Side."

Constance Currie was known and respected beyond the neighborhood. In 1931 she was the U.S. delegate to a world conference on settlement work. The government of Mexico once honored her for her help to Mexican-Americans.

soon they began to replace the tents with small houses made from whatever they could find. So a Jewish community came into being on St. Paul's lower West Side.

During the next 30 years, many more refugees arrived from Russia, Lithuania, and Poland. Their language, dress, and customs seemed strange to others in St. Paul—even to many Jewish people who already lived there. In spite of being poor, they built several synagogues and a Hebrew school that were among the largest and most beautiful buildings in the neighborhood.

Meanwhile, other newcomers also found homes on the West Side. Middle Eastern people, from Syria and Lebanon, settled there in the 1890s. Some Polish people came to live along the river. There were also a few black families.

Children from all these groups studied and played together at Lafayette School. An even more important meeting place was Neighborhood House. From the early 1900s, this social settlement house offered classes in English and citizenship to new immigrants. There were also a day nursery for small children and clubs and sports for young people. Later a summer camp was started.

During World War I another group joined the neighborhood. A few Mexican men found jobs at the meat-packing plants in South St. Paul. They and their families had moved to escape the unsettled times in Mexico. In the same years Minnesota farmers began to grow sugar beets. They

The day nursery at Neighborhood House during the 1930s needed people to work in the beet fields. Many of the beet workers also came from Mexico. Whole families spent long days at the hard, low-paid labor. Manuel Contreras (Mahn-WELL Con-TRAIR-as) remembered: "It was hard in those days. There was a lot of places that didn't want Mexicans."

Most of the farm workers headed south when field jobs ended in the fall. But a few began to spend winters near the Mexican families on St. Paul's lower West Side. Often they rented houses from Jewish families who by then were moving away from the flats. Through the depression of the 1930s the little Mexican community kept growing. In the 1940s the lower West Side was mainly a Mexican neighborhood, although there were still many other people too.

Like the Jewish immigrants, the newcomers from Mexico held fast to their religious faith. The Catholic churches nearby seemed strange to them. Many could not understand the language. Early in the 1930s they formed the parish of Our Lady of Guadalupe (Gwah-da-LOO-pay), where sermons were in Spanish. Then and later it was the core of their community.

Crescensia (Cray-SEN-see-ya) Rangel recalled how the parish first rented space next to a pool hall. "Upstairs was where we started making the tacos every two weeks to raise funds for the church. Almost every month I would put on a dance and a dinner for the young people." In later times Faustino Avaloz (Faus-TEE-no AHV-a-los) and his friends belonged to the Crusaders, a church club that was "a lot like the Boy Scouts."

NUESTRA SENORA DE GUADALUPE
CAMPO DE JUEGOS

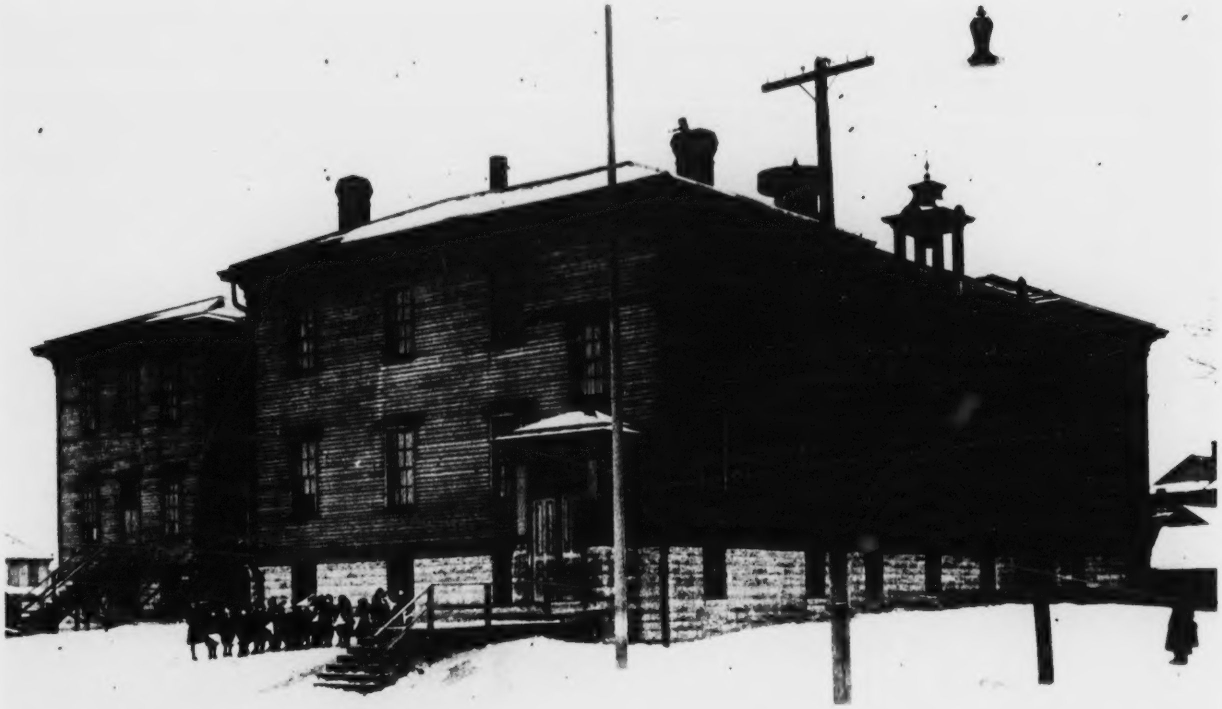
The sign above means "Our Lady of Guadalupe Playfield."

Vocabulary and pronunciation

The words on the Spanish sign in the picture are pronounced: Noo-ES-tra Sain-YOR-a day Gwah-da-LOO-pay, CAHM-po day WHAY-gohss.

Questions and discussion

Have students name examples of the concept of ethnic group mentioned in this section. In which cases were they united by religion? by language? Notice an example of an ethnic food (tacos). Notice also an example of the concept of prejudice (experience of Manuel Contreras).



Lafayette School about 1915

Things to look at

Turn again to the map on p. N-46 and find Concord Street. It is now the heart of the West Side community. New buildings of both Neighborhood House and Our Lady of Guadalupe Church are near it. Notice where the Lafayette Freeway crosses Concord (it goes over it on a bridge). The Guadalupe Church and playground are located just to the right (east) of the crossing. So the church is separated by a wall of traffic from the neighborhood it serves. There were protests about this. People like Sister Mary Giovanni marched and carried signs. But the freeway was built anyway. Some thought it was an example of progress. Others felt that the needs of the community were more important and should be respected.

Questions and discussion

Point out how in recent years the concepts of community and progress have often come into conflict. Ask if students can think of examples in their own towns or neighborhoods.

Redevelopment and After

Wrecking buildings in the early 1960s

Through most of the 1950s St. Paul business and civic leaders talked of turning the flats into an industrial park. Still it surprised many West Siders to learn in 1960 that their neighborhood would soon be gone. They formed an association. Its president, Ruth Atkins, told a reporter from the *St. Paul Dispatch:* "The paper said we were mad. We're not mad. The old people are frightened. The young people are worried. They worry because they don't feel they get enough money for their houses. And they are sad because they are leaving a little community where everybody knows everybody else."

They had no choice. By early 1962 two-thirds of the people had moved. For some, the city built public housing on higher ground near Concord Street. Those who had money to buy or rent other homes often went higher up the hill. More than two thousand people had to leave the flats, but nearly half stayed on the West Side. This included most of the Mexican families. Still, the old community was gone.

Slowly a new West Side neighborhood formed along the bluffs. It was a mixture of people who had lived for years on the upper West Side and those who were displaced from below. In recent times they have been joined by still more newcomers, as refugee families from Southeast Asia have moved into the public housing along Concord.

Sister Mary Giovanni is a leader in the new West Side community. Her Guadalupe Area Project alternative school, started in 1965, helps students who have dropped out of other schools.

The new West Siders have overcome differences and shared memories. They have also learned to work together. In 1971 there was talk of closing the West Side's only high school and sending students across the river. The neighbors fought the closing with meetings, parades, and speeches. They won, and the new Humboldt High School was the result. Out of the campaign came a strong citizens' organization and a new community newspaper. Later they rallied to keep the West Side's branch library open and to keep a commercial ski slope from being built on the bluffs.

In recent years West Siders have tried another way of helping themselves. Shopping was a problem along Concord Street. People had to go more than a mile to buy food. They needed a good supermarket. But new stores seldom open in poor districts. So the neighbors joined to start one of their own.

Money was hard to raise, but in March 1987, after nearly three years, the 5 Corners Coop opened. West Siders saw the cooperative store as one more sign that the spirit of their neighborhood survived. And they were determined to keep that spirit alive. As an early issue of the *West Side Voice* declared: "Democracy works only if citizens take the initiative to know one another and together plan the future."

William Kuehn and his model of the old neighborhood

Juanita Gonzalez (front) and Connie Lydon were among the people working to get the 5 Corners Coop started. This picture was taken on opening day.

The West Side Citizens Organization formed a history committee in 1981. It wanted to record memories of old times on the West Side. Soon those who recalled life on the flats might be gone. People in the neighborhood would be more able to shape their future if they knew about the past they shared.

Many citizens helped. One built a scale model of the old lower West Side. Students in Humboldt High School history classes talked with old neighbors and recorded their words. They collected pictures and scrapbooks. Community leaders discussed preserving historic buildings.

Then a two-day conference was held at the school. The citizens who came learned a lot about the place they lived in and about the good and bad times that made it a community. They nodded in agreement when one speaker quoted the Czech writer Milan Kundera (MILL-ahn KOUN-deh-rah). He said: "The struggle against power is the struggle of memory against forgetting."

Vocabulary and pronunciation

cooperative: a business in which the customers own shares and choose the management

Questions and discussion

Discuss what is meant by "The struggle against power is the struggle of memory against forgetting." Consider questions like: Does remembering who they are and what they have done help people keep control of their own lives? Does history help a community in the same way? Do people who know about struggles that their parents and grandparents have shared have a better sense of community? In what way might this help them in a new "struggle against power"?

BEGINNING OF UNIT II—SEE LEARNING OBJECTIVES LISTED IN INTRODUCTION

Significant facts and associated concepts in this chapter

1. Early people in all parts of the world thought of time as repeating circles, but when they learned to keep written records, they began to see time and history as a line. (Time)

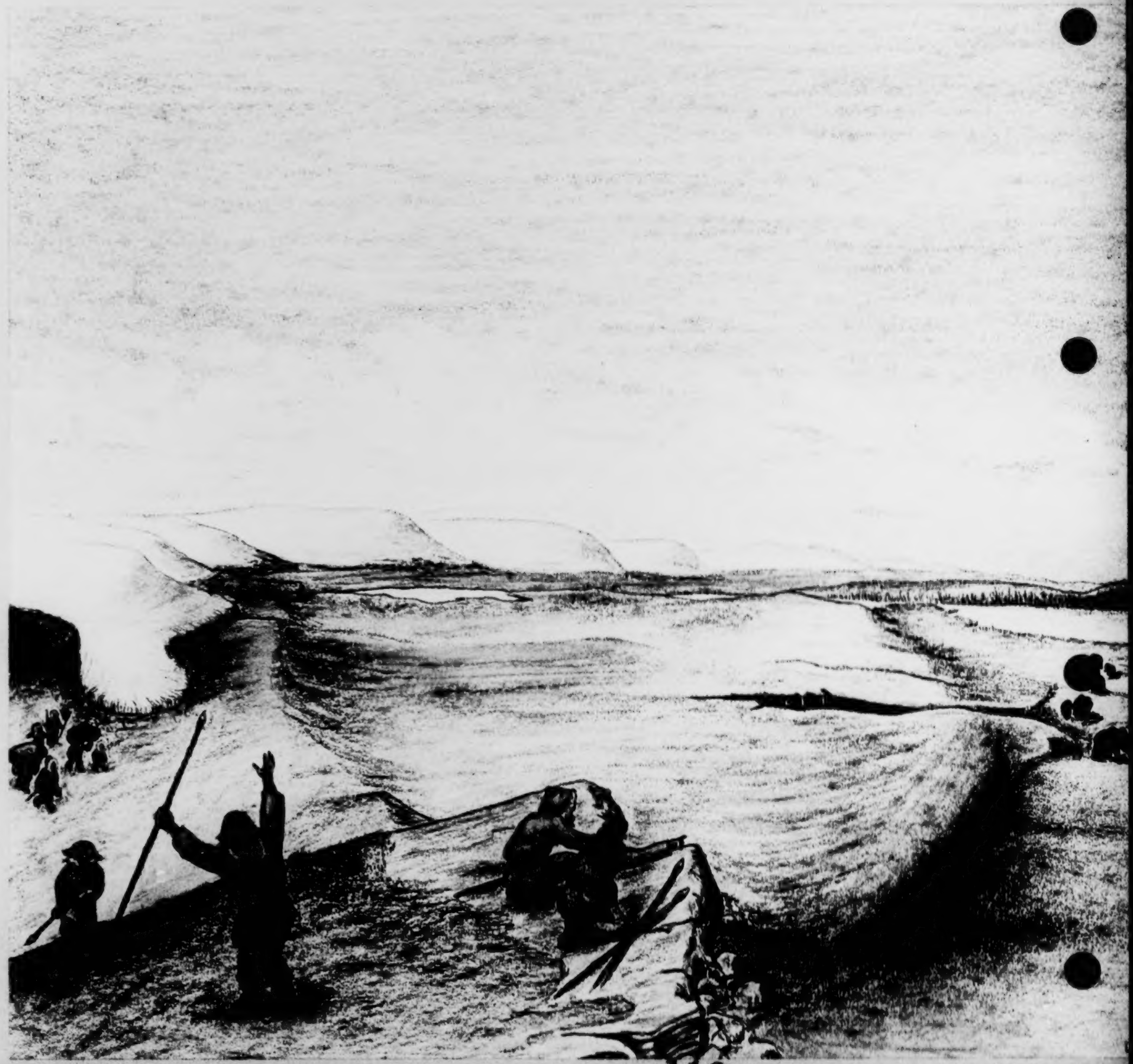
2. Glaciers that covered Minnesota at different periods in the last million years have shaped the way the land looks. (Time; environment; bioregion)

3. The first Minnesotans we have evidence of were hunters who came when the most recent ice sheets melted, about 10,000 years ago. (Environment)

4. As thousands of years passed, Minnesotans learned many new ways to do and make things. About 1,000 years ago they were shaping tools from copper, shell, and bone; weaving baskets; making clay pots; planting fields of corn and squash; and living in permanent towns. (Environment; technological change; cultural change)

5. Although archaeologists can tell us about the objects ancient Minnesotans used, we must guess at how they felt and thought from clues like pictures and carvings, the sacred mounds they built, and some of the songs and stories still known among Indian people. (Cultural change; myth and symbol; self-expression)

Unit II
Changing Worlds



Chapter 5
How Long Is a Thousand Years?

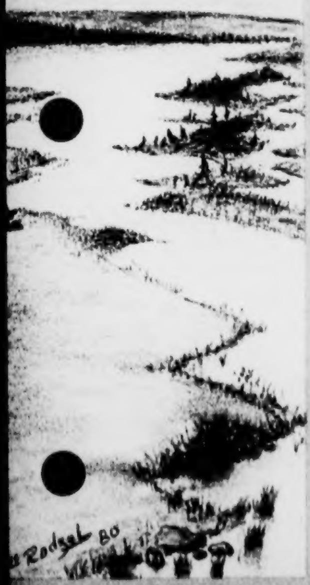
Time and Time Again

There are many ways to think about time. For early people all over the world, time often seemed like a series of circles. There was the circle of a day, beginning with sunrise. Events might be different from one day to the next, but days always went through the same kind of circle. There was also the circle of a year. Spring came, followed by summer, fall, and winter, and the circle started again with spring.

There was the circle of a human lifetime. A person was born, grew up, married, had a child, grew old, and died. The new baby went through the same circle of life. The time between birth and growing up to become a parent is called a generation. Before people had calendars or written records, this was one of the most important units of time. The time of a long-ago event was remembered by the number of generations that had passed.

People saw still other circles. The tides, the moon, the stars, the animals, and the plants moved in circles over time. It was only natural to think that history, too, moved in circles. For example, a tribe or nation might grow great and powerful, then be overcome, and another tribe would follow it through the same kind of circle. Without written records, it was hard to see whether there were permanent changes that made life different from what it had been before.

After people learned to write, their idea of time began to shift. By reading the records, they could see that some things had changed. New ideas and inventions had appeared. Life was not exactly the same through circle after circle. Slowly they began to think of time as a line made up of circles. That was the beginning of history as we know it.



As the glaciers that covered Minnesota during the last ice age melted away, huge animals roamed the country. In this scene imagined by an artist who is also an archaeologist, a band of human hunters spies a herd of mammoths. Bones of the elephant-like beasts have been found in Minnesota. No one knows for sure whether people hunted them here.

Things to look at

Have students study the picture. Remind them that this, like the pictures on p. N-57 and p. N-59, is the artist's idea of how the scene might have looked 10,000 years ago.

Point out the edge of the glacier or ice sheet. Ask: Does the land seem like Minnesota? How is the environment different from today? Was the climate warm or cold? Why would the hunter be waving at the people behind?

Note that mammoths were about as large as elephants (see picture on p. N-57). Would it be easy to kill one with stone spears?

Questions and discussion

Have students think about the concept of time and how we measure it. Point out that each year on our calendar has a number. What happened in the year 1? Does counting years like this make us think of time as a circle or a straight line?

If students have done Activity 4 they have constructed timelines. Discuss whether their lines were straight or curved like part of a circle—and why. (In general, people in Western Civilization find it hard to think of time as anything but a straight line. We think of events as happening once and only once.)

Things to look at

Have students read to the end of the section on "Signs in the Earth." Then have them read about the driftless area and look at the map. Point out that, like the Red River Valley, the driftless area is a bioregion shared with other states.

Return to the map and sidebar about Lake Agassiz on p. N-24. It is an example of one of the huge, shallow lakes created by melting glaciers. Some others were Glacial Lake Grantsburg in east-central Minnesota, Glacial Lake Pelican in west central Minnesota, and Glacial Lake Minnesota in southern Minnesota. Not all of these existed at the same time.

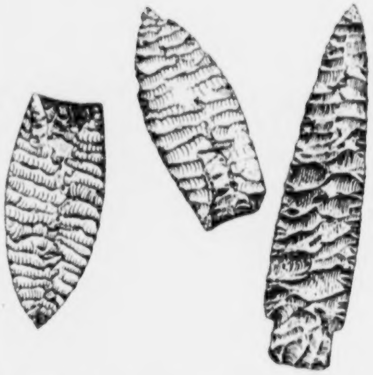
Signs in the Earth

For a long while people thought that only human events changed. They could see no differences through time in the natural world. There the same circles seemed to repeat endlessly. But about three hundred years ago people began to study the earth and see signs that it, too, had changed. Then they started to believe that the natural world also had a history. The line of time seemed to become much longer, stretching back millions of years.

Some of the signs they found were bones of animals unlike any that live on the earth now. Some were patterns of leaves, pressed into rocks. Others were the channels of rivers where no water flowed, or flat valleys that appeared to be the beds of ancient lakes. By studying these things, scientists began to piece together the story of the earth's past.

One thing they learned was that great sheets of ice have spread down from the Arctic many times in the last million years. When the climate grows warmer, as it is now, they melt away and may be gone for thousands of years. When it gets colder again, the glaciers return. Sometimes they are many hundreds of feet thick. Their great weight presses down upon the earth. Slowly they grind rocks into sand. In some places they scrape away the soil. In others they pile it into hills.

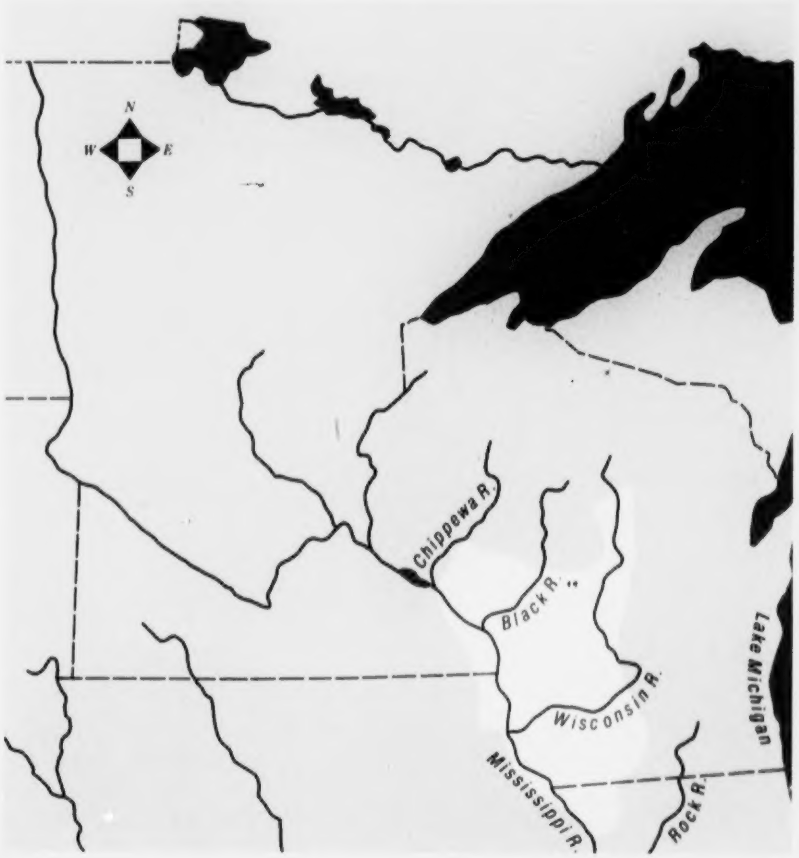
Minnesota has been covered by these ice sheets time after time. That is why the northeastern part of the state is a rugged land of cliffs and scarred stone. Its hundreds of lakes are held in rocky cups where the moving ice scraped away the earth. That is why most of southern Minnesota is



These Paleo-Indian spearpoints found in western Minnesota are probably between 8,000 and 10,000 years old.

The driftless area is a small part of Minnesota that was never covered by glaciers. Currents in the moving streams of ice caused them to flow around this land. Along with nearby parts of Wisconsin and Iowa, it makes up what looks like an island on the map.

This area is called driftless because it is not covered by the layers of earth and gravel left by glaciers. Here the hills are steep and rugged, and the valleys cut deep between them. The bulldozer action of the ice never smoothed the landscape.



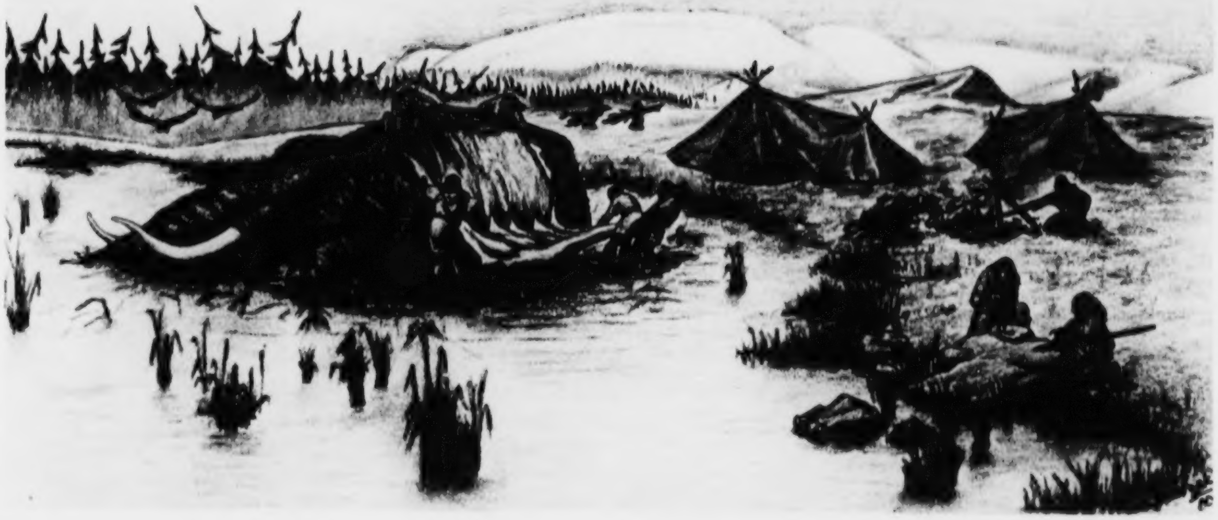
covered with soil many feet deep. It was left there by the glaciers when they began to melt.

The ice last moved southward about a hundred thousand years ago. By 10,000 years ago it was melting, but northern Minnesota was still partly covered. As the ice turned to water, it made foaming rivers and lakes like great puddles hundreds of miles wide. On the shores of the lakes and along the edges of the ice grew dark forests, mostly of spruce. Moss covered the ground beneath. Few flowers blossomed there and not many birds sang. But in the open places grass grew and herds of large animals roamed. There were mammoths, like elephants with shaggy hair and long, curving tusks. And there were giant bison, twice the size of buffalo in later times.

The First "Minnesotans"

One day the first band of human hunters came, probably following a herd of animals from the south or southwest. We know very little about these earliest Minnesotans. Archaeologists call them the Paleo-Indians or big-game hunters. The only traces they left in Minnesota are a few stone spearpoints, skillfully chipped from hard, glassy rock.

As hundreds of years passed, the ice sheets melted away, and the lakes and rivers began to shrink. The mammoths and some of the other great animals disappeared, not only here but everywhere in the world. Maybe the hunters killed too many, or maybe the changing climate made it hard for them to live.



Early hunters begin to skin a mammoth. The people at right are mending weapons and making spearpoints.

Things to look at

Have students examine the drawings of Paleo-Indian spear points. These points were found near Browns Valley, on the border between Minnesota and South Dakota. They were buried in a ridge of gravel left by the outlet of Glacial Lake Agassiz. The longest one measures about six inches. Other Paleo-Indian points have been found in southern, northern, and eastern Minnesota. They are beautiful objects, shaped with precise and skillful workmanship.

Questions and discussion

Discuss the mistaken idea that Ice-Age people in Europe, America, or elsewhere were stupid, ignorant, and brutal. Although they did not have our material goods and knowledge, they must have had many songs, stories, and dreams. In caves around the world they left carvings and paintings that are admired for artistic quality and suggest the richness of their imagination and skill.

Vocabulary and pronunciation

awl: a pointed tool for punching holes in wood or leather

archaic: (ar-KAY-ik) very old

Historical note

Minnesota prehistory. Most archaeologists today classify ancient Minnesotans into several cultural stages, determined by the kind of artifacts they left. These are listed below, with approximate dates:

Paleo-Indian (10,000 B.C. to 8000 B.C.—or 12,000 to 10,000 B.P. [before present])

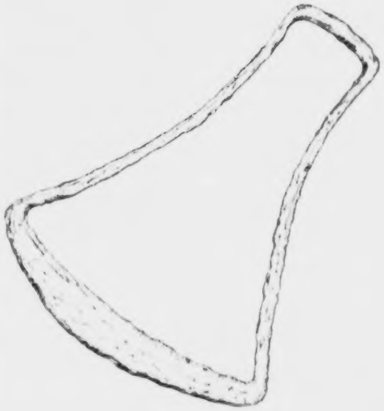
Archaic (8000 B.C. to 500 B.C.—or 10,000 to 2500 B.P.)

Early Woodland (500 B.C. to 500 A.D.—or 2500 to 1500 B.P.)

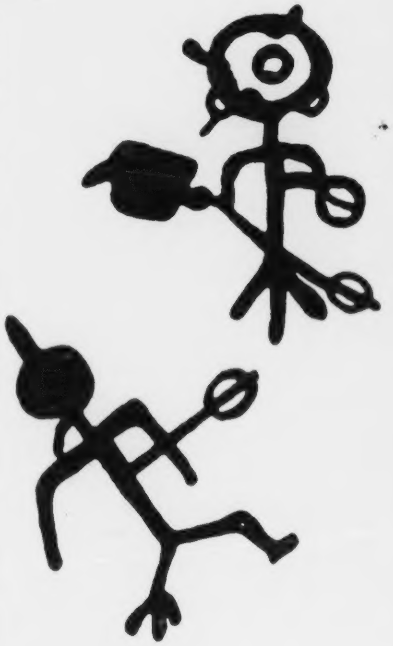
Late Woodland (500 A.D. to 1500 A.D.—or 1500 to 500 B.P.)

Mississippian (1000 A.D. to 1500 A.D.—or 1000 to 500 B.P.)

People of Late Woodland and Mississippian cultures existed at the same time in different parts of the state. Cultures identified with the other periods probably overlapped also. These are working categories, and they may change as more is learned about the ancient peoples who lived in the region. In any case it should be remembered that this is not the way early peoples identified or classified themselves, and that it is based only on the evidence of material objects.



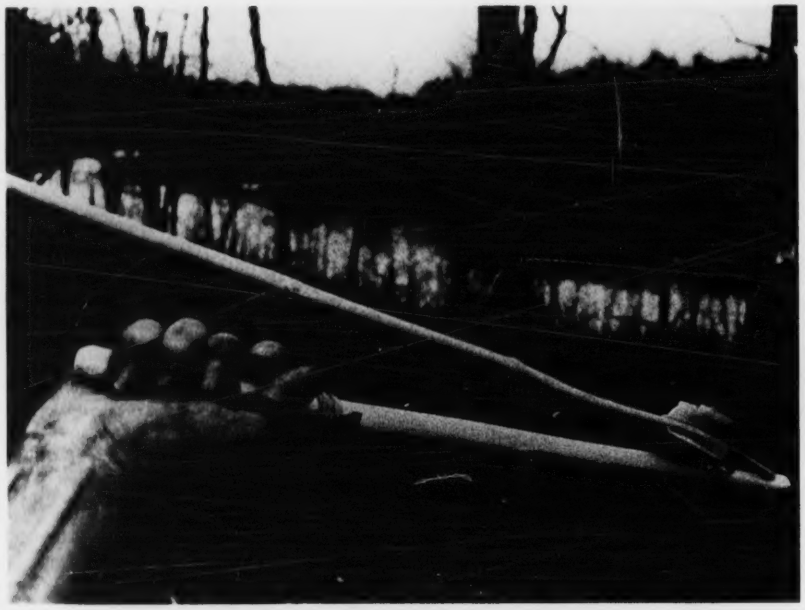
This ancient copper knife, found in Cass County, is a little longer than a pencil. It was made in what archaeologists call Archaic times, from 2,500 to 8,000 years ago.



By 7,000 years ago the climate had grown warmer than it is now. Most of the dark, pointed spruce trees had died. Birches and pines grew in their place. Then came maple, oak, and other trees, along with many kinds of bushes and flowering plants. More flowers and seeds brought more insects, birds, and small animals. As the lakes and streams became warmer, water plants grew, making food and homes for more kinds of fish, along with turtles and frogs.

The way people lived changed, too. Life was easier. They still hunted large animals, but they also picked nuts and berries and caught small animals like rabbits and squirrels. Sometimes they speared fish in shallow streams or through holes in the ice during winter. As several thousand years went by, newcomers may have moved in from farther south. Some of them probably brought along new ideas.

Slowly the ways of making tools and weapons changed. People began to shape stone by grinding and polishing it as well as by chipping. In this way they could make heavy axheads, strong enough to cut wood. Another important idea was the use of metal. In the country around Lake Superior were natural chunks of almost pure copper. People learned to search for the soft, tough nuggets and to pound and shape them into spearpoints, knives, and awls. They were the first Americans to make things of metal. That was around 5,000 years ago.



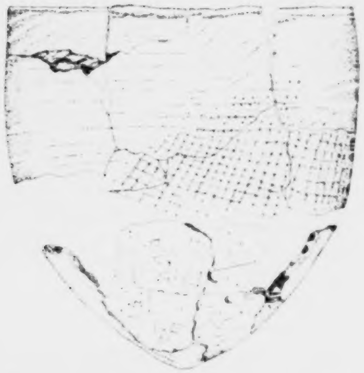
The base of the spear fits into a notch in the end of the modern model of an atlatl above. When the thrower swings the stick forward with a snapping motion, the spear flies with great force. The feathers on the spear, like those on an arrow, help it go straight. The loop of leather around the thumb helps the thrower hold onto the atlatl. Some early atlatls had a stone weight, which increased their power. The rock carvings at left are thought to picture men with such atlatls.

Trading Ideas

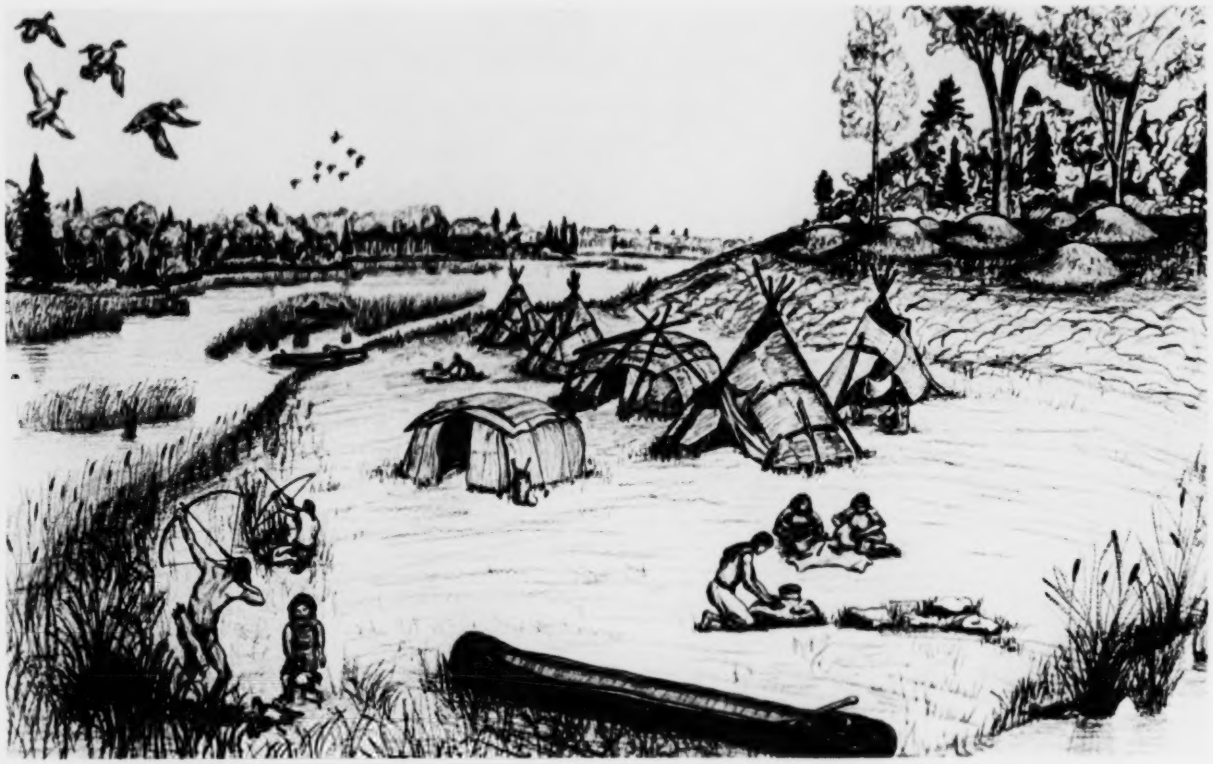
Others wanted the copper objects and offered to trade things for them—bone and ivory, skins and bright-colored feathers, or maybe a seashell from some faraway ocean beach. Trade brought more meetings of people and more sharing of ideas. Changes began to come faster.

One new idea was the atlatl (AT-lat-l). This was a hinged stick that made it possible to throw a spear faster and farther than ever before. People also began to make more things out of wood, bone, and shell. They now used the shiny copper mainly for ornaments. At some point they learned how to weave mats and baskets from rushes and cattails. Even more important was making jars and pots of clay. Minnesotans began to do this more than 2,500 years ago. After each change, others came more quickly, although to us the pace of change seems very slow.

By 1,500 years ago, people around the lakes and swamps of what is now central and northern Minnesota began to harvest wild rice and store it for winter use. With this new and dependable source of food, the population increased. At the same time, the knowledge of how to plant gardens and grow crops moved slowly north from Central America. There Indian people had begun to raise corn, beans, and squash. They also kept track of time with a calendar and built towns and cities.



This broken clay pot was found near Gull Lake in north central Minnesota. It may be as much as 2,000 years old. The people who made it are called Early Woodland by archaeologists.



Late Woodland people lived in Minnesota about 500 to 1,500 years ago. No one knows just what their dwellings looked like, but they were probably made of bark, like those shown.

Things to look at

There are many things to have students notice in the drawing at the bottom of this page. What are the women doing? (Shaping clay pots and preparing skins for clothing.) How is the canoe made? (A dugout made from a log. Birch-bark canoes were probably not used in Minnesota then.) Would such a canoe be easy to paddle and steer? What are the people in the distance using their canoe for? (Gathering wild rice.) What weapons are the men using? Compare their bows and arrows with the atlatl on p. N-58. Which would be best for killing birds and small animals? Notice the burial mounds on the hill. Does this suggest that the people are camped here for only a few days?

Questions and discussion

Discuss with students the different concepts of cultural change and technological change and the relationship between them. Point out that neither one automatically means improvement or a better life.

Historical note

Cultivation of crops. The population of the lower Mississippi Valley appears to have grown greatly with the introduction of crops like corn and beans. Large towns appeared and social organization became more complex and stratified. Some archaeologists point to evidence that although numbers grew, the health of individual people may actually have declined because their diet and kinds of work were less varied than before.

In Minnesota, cultivation of these crops was limited to the sheltered river valleys in the southern part of the region. At about the same time, however, Woodland people in the central and northern areas began to harvest and store wild rice. This plentiful new food supply also resulted in a larger population.

Things to look at

Compare the clay pot shown on this page with the one on p. N-59. Ask students to read the captions and tell which is older. Discuss the shapes. The one on p. N-59 was probably used for cooking. Its pointed bottom would have made it easy to balance among hot stones or burning logs. It might also have been used for storage by hanging it inside a woven net. (Notice the net-like design on it.)

Archaeologists guess that the one on this page was used for storage. It was found some years ago and may have come from a grave. The designs are probably religious symbols.

Questions and discussion

Discuss with students the fact that Indian people feel it is disrespectful and wrong to dig up the graves of their ancestors. Today in Minnesota it is illegal to take materials from Indian graves. If they are uncovered by accident, they must be reburied.

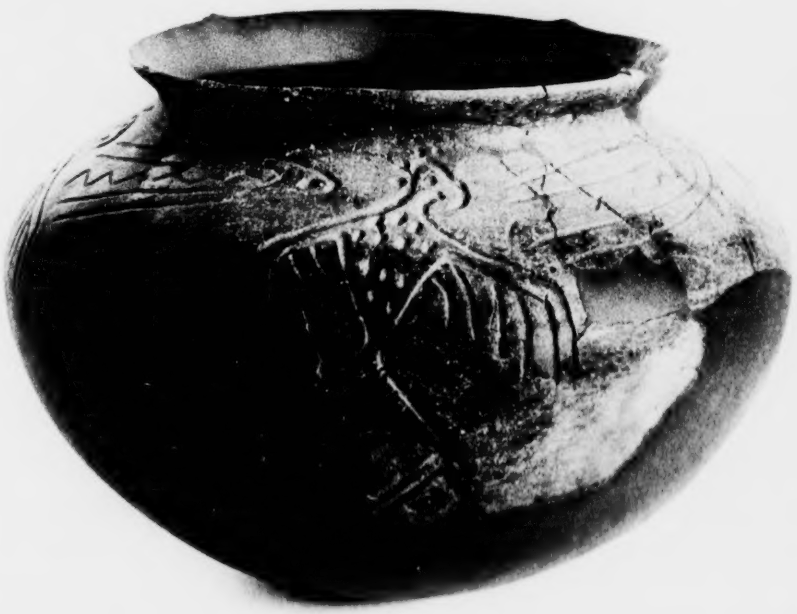
Have students examine the photograph of Indian Mounds Park on p. N-61. It was taken a number of years ago. Notice the path to the top of one of the mounds. If any students have visited this place or one like it recently, they will know that the path is no longer there, and signs ask people not to climb the mounds or walk on them. Discuss what has changed our ideas about this and why we now treat these mounds as we do other cemeteries.

A thousand years ago, people in the river valleys of southern Minnesota lived in towns surrounded by fields. For hunting animals they used bows and arrows as well as spears. To fish, they often used hooks and lines. They cooked and stored food in jars of decorated pottery. They made fine pipes of stone and wood and smoked tobacco grown in their gardens. Sometimes they traveled hundreds of miles on the rivers to trade with people farther south.

A World of Kinship

We know something about how ancient Minnesotans lived because of the things they left, long buried under layers of soil. Archaeologists have studied these objects and given names to the different life ways following through thousands of years. But we know very little about the beliefs and customs of these people or how they thought about the world. They did not write. Their dreams and memories were kept mostly in stories and songs. Some of these are still known among Indian people.

There are also other clues to what they believed about life and the world. One is the thousands of earth mounds they left. They built these to bury the dead and probably as places of worship. Some were high and cone-shaped. Some were long and low. Others were made in the forms of animals, birds, turtles, or snakes. It must have taken great labor to build them by carrying earth in baskets or bags.



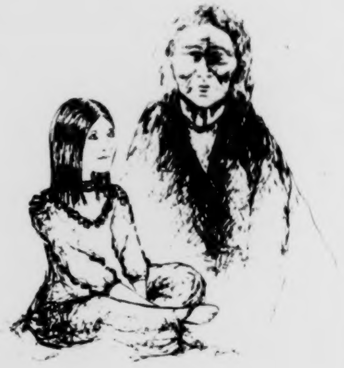
This beautiful pottery jar was found near Red Wing. The designs and shape tell us it was made by some of the people who lived there 1,000 years ago. We call them Mississippian because their way of life was much like that of people farther down the Mississippi.

At one time there were nearly ten thousand such mounds in Minnesota. Most have disappeared. They have been plowed under by farmers or destroyed to make way for buildings and highways. From those that are left, we can guess that the ancient people thought a lot about the mysteries of life and death. They did not bother to build forts or roads or big houses. But they spent years piling up earth to mark sacred places and to make sure the graves of their ancestors were remembered through the many circles of time.

They also left pictures and signs. Some they painted on cliffs and in caves. Others were carved into rock. In Cottonwood County there is a low hill with a top of smooth stone. Hundreds of shapes have been scratched into it. Some seem to picture animals and people. Others are strange designs. No one knows just what they mean or why they were put there with so much patient work. But it is easy to guess that this was a sacred place.

The pictures hint of a world full of spirits and symbols and the power of dreams. So do the stories that are remembered. To these people a man was not a great hunter just because he was strong and smart and had keen eyes and a sharp spear. He also had to know the spirits of the animals and have their good will. The ancient people believed in a world where humans had a place along with every other kind of being. They were not masters of the living things or of the lakes and streams. All were part of a family. Only if people knew the rules of the world and acted like kinfolk would things go well for them and for all other beings.

Among the few burial mounds still left in Minnesota are these in St. Paul's Indian Mounds Park. They stand high on a hill above the Mississippi River.



How long is a thousand years? No one really knows. None of us has ever lived that long.

Picture a little girl with bright eyes and dark hair. Think of her growing into a young woman and having a child of her own. That child grows up and also has children. The first little girl is now a grandmother. Her grandchildren grow into tall men and women and they, too, have children. Now the little girl has become a great-grandmother. She is an old woman, bent and white-haired.

More time goes by. One day a young woman says to the little girl standing by her knee, "I remember my great-grandmother. She was very old when I knew her. When she was a little girl like you . . ."

Repeat this story ten times, and that is a thousand years.

Vocabulary and pronunciation

ancestors: people from whom we are descended, like grandparents or great grandparents

symbol: something that stands for an idea or a meaning

Historical note

Mounds and mound builders. For many years Europeans thought that the thousands of mounds and other earthen structures found throughout the Mississippi Valley were built by some mysterious people who lived there before the Indians. They invented a race called "Mound Builders" and explained their origin and disappearance in many fanciful ways. Today archaeologists are certain that the mounds were built by the ancestors of present-day Indian people.

Questions and discussion

Discuss with students how people all over the world have used myths or sacred stories to help explain the mysteries of life. Point out that earthen mounds are symbols of respect for the dead and of the belief that their spirits continue to live. The concept of myth and symbol is often related closely to the concept of self-expression. Note other examples of myth and symbol, like the pyramids built by the Egyptians. Ask students to identify the symbolic use of a picture on this page. (The drawing of the little girl and the old woman symbolizes the passage of time over many generations.)

Significant facts and associated concepts in this chapter

1. Daily activities of Dakota Indian people who lived in Minnesota followed a circle with the changing seasons of each year. (Environment; community)

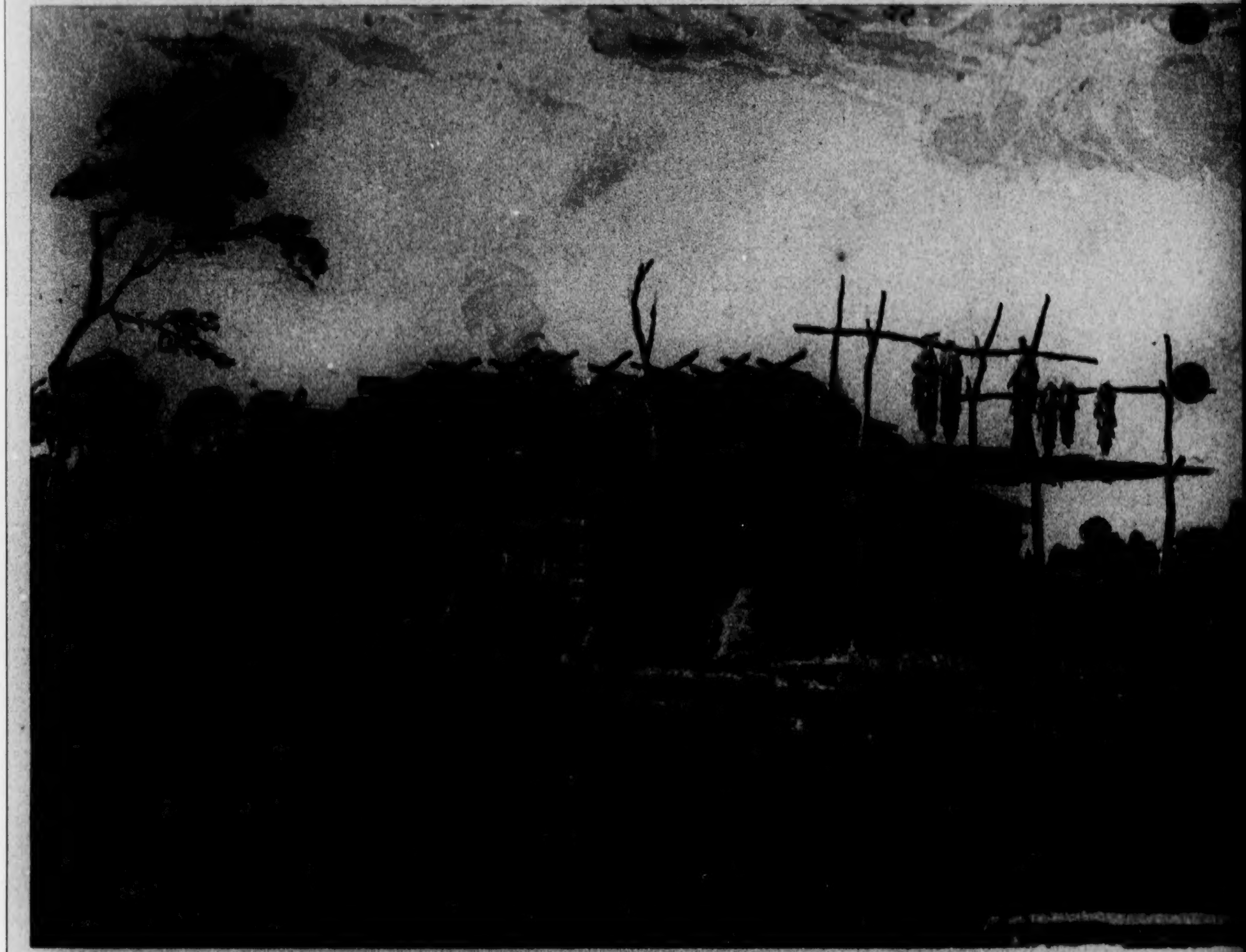
2. Indians from east of the Great Lakes first brought European goods, then two French traders, to the country of the Dakota in the 1650s.

3. Daniel Du Luth, a French soldier-trader, and Louis Hennepin, a missionary priest, first made the Dakota and their country known to people in Europe.

4. When the Ojibway moved westward around Lake Superior, the Dakota agreed to let them hunt in what is now northern Minnesota so that both tribes could trade peacefully for French goods. (Geographic location; immigration; technological change)

5. Peace between the Dakota and Ojibway lasted until the 1730s, when rivalry over fur resources led to warfare. (Economic base; warfare)

6. At the same time many Dakota were getting horses and moving westward onto the plains to live by hunting buffalo. (Cultural change; immigration)



Chapter 6
Strangers from Another World

The Sacred Circle of Life

Almost five hundred years ago reports began to spread through the countries of Europe about a new world found across the ocean in the west. By then European people believed firmly that time moved in a line. They had objects and written records from the ancient countries around the Mediterranean Sea. They knew how events there followed each other and how life changed.

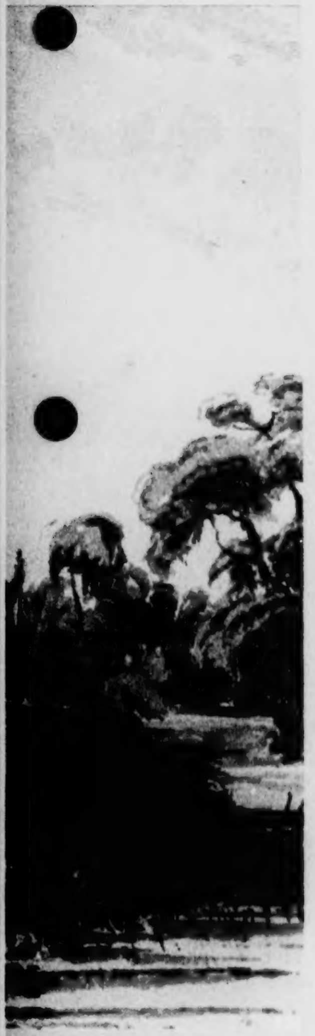
For the people of Minnesota and the rest of North America, time was still made up of circles. These were formed by the ways of nature. They all moved in harmony to make an orderly world. Daily life followed this pattern of sacred circles. One was the year with its changing seasons. Each season brought a time for doing certain things.

The Dakota who lived around the headwaters of the Mississippi River moved from place to place as the seasons changed. Their country was a borderland between deep evergreen forests and open plains. It also had grassland, or prairie, dotted with groves of oak, and thick woods of maple, elm, birch, walnut, and other leafy trees. Then, as now, the summers were hot and the winters were bitterly cold.

When winter came the Dakota set up tipis (tee-pees) in the shelter of woods. They pegged the skin walls snugly to the ground and piled snow around the edges to keep out the cold wind. Women, children, and older people moved among the trees, collecting fallen branches for firewood. Men, wearing snowshoes and carrying bows or spears, went out to hunt for deer, elk, moose, and sometimes buffalo.

Usually there was game to hunt and enough fresh meat. When an animal was killed, every part of it was used—skin, fur, antlers, hooves, bones, and meat. Anything left was carefully buried, and people thanked the animal spirits for giving up their lives. The Dakota thought that if they did not do this the animals would hide. Then there might be hunger.

With warmer winds and melting snow, the Dakota rolled up the skins of their tipis and moved to another place. Many went to maple groves to draw sap from the trees and make it into sugar. Others went to streams to fish. Some hunted muskrat and beaver, whose furs were especially thick and soft at the end of winter. When flocks of ducks and geese landed on lakes and ponds on their way north, those were hunted too.



This painting done in the 1840s shows Dakota life, which probably did not look much different from two centuries earlier. Large summer houses like this one were often shared by two or three families.

Historical note

The Dakota Indians. These people, whose way of life is described in the first two sections of this chapter, occupied most of Minnesota when the first French adventurers arrived from across the Great Lakes. Also in Minnesota at that time, according to reports, were the Cheyenne tribe, but they soon moved westward onto the plains of the Missouri Valley.

Among the seven divisions of the Dakota people were groups like the Teton, who also moved west onto the Great Plains and now live near the Black Hills. They call themselves Lakota and speak a slightly different dialect of the language. The name Sioux, as mentioned elsewhere, was derived from a French corruption of an Ojibway word. Today it is used for the entire people, but members themselves prefer Dakota or Lakota.

Things to look at

Have students look at the bark summer house in the picture here and at the tipi on p. N-64. Why would the tipi be warmer in winter? (Smaller space to heat, and more resistant to wind. Compare the skin tipi to the warmth of a leather coat.) Point out that the summer house had a shaded "front porch" where family members like those shown in the picture probably spent much time on warm days.

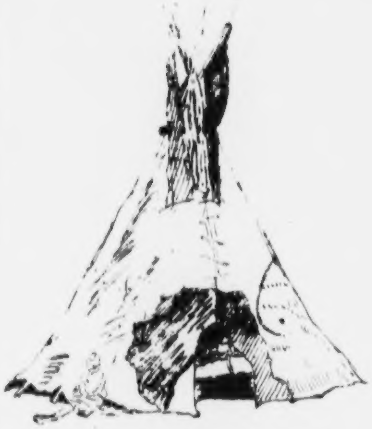
After students have read this page, have them look at the map on p. N-64 and think about the statement that the country of the Dakota was a borderland between forests and plains. Ask them to find where the border came and what kind of vegetation grew there. (Leafy woods and open groves.) Notice that the border ran directly south to about the middle of the state and then curved to the southeast. Note that it was a division between bioregions.

Questions and discussion

Why would a border area like Minnesota be attractive to Indian people? (Varied environment with many different resources.) Why would it lead them to move to different places as the seasons changed? (To take advantage of varied living conditions and resources.)

Vocabulary and pronunciation
grudges: bad feelings that people hang onto

Questions and discussion
Discuss with students the way Dakota people lived in relation to the natural environment and how they felt about it. Did they do much that changed the ways plants and animals lived? Compare their feeling about the animals that gave them food with the attitude of their ancestors (p. N-61) and with the way we feel when we buy meat from the supermarket. Did they feel related to animals? Did they feel that animals deserved respect? Have students read through the third paragraph on p. N-65 and discuss the term *Mi-ta-ku-ya-pi.* How does the way people feel about nature affect the way they treat the environment?



The Dakota used skin tipis in the winter or when they traveled. The tipi and all household goods belonged to the women of the family.

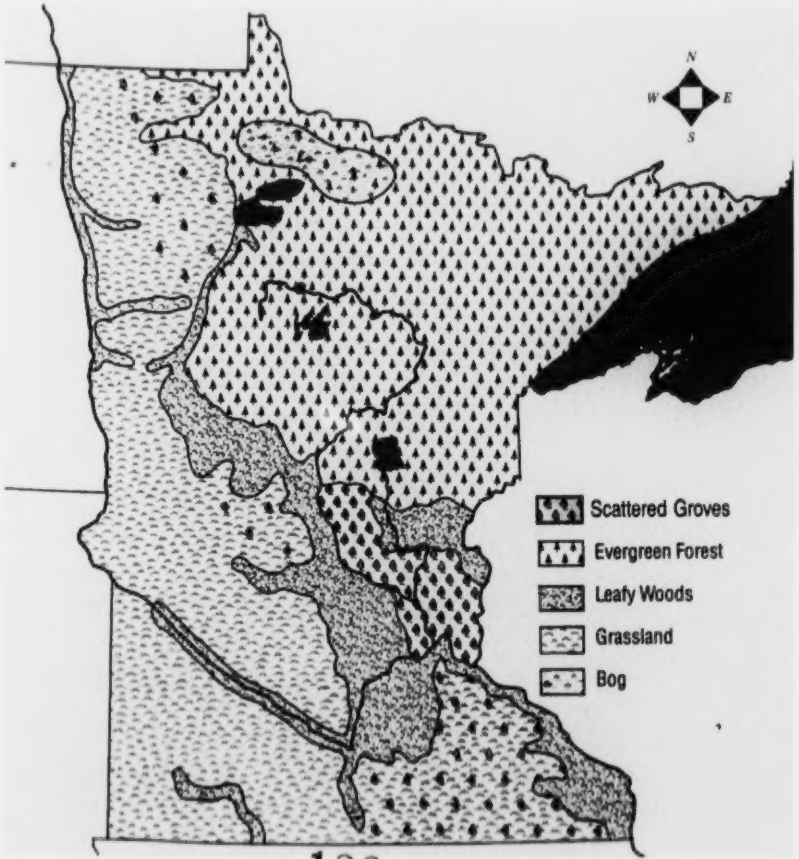
Later in the spring, the people came together again, at the place where their gardens would be planted. It was usually by a river or lake, where the soil was soft and sandy. There they often had big summer houses made of poles and bark. They used these houses year after year.

The first white blossoms of wild strawberries signalled the time to plant corn. When that was done, the people turned to summer tasks. The men hunted buffalo roaming in small herds through the prairies of southern and western Minnesota. The women and children picked berries and dug roots like the wild turnip. These were eaten fresh or dried for winter use. It was also a time to gather herbs and plants for medicine. The Dakota, like other Indian peoples, knew many such remedies for illness.

As the corn grew tall, the children scared away flocks of blackbirds trying to eat the kernels. Ripe ears, roasted in the husk, were a treat for everyone. Corn was also dried and saved for winter. Sometimes the Dakota traded with other tribes for more dried corn.

Summer was the time for such trade and for sacred ceremonies, contests, and dances. Life was easy in summer. There was plenty of chance for laughter and play and courtship and seeing old friends. But sometimes it also brought war among tribes over hunting rights or old grudges.

As summer turned to fall, the wild rice ripened. Most of the Dakota moved to the shallow lakes and swamps where it grew. In canoes, they pushed slowly through the beds of rice. Bending the tall stalks, they shook or beat them over each canoe until the bottom was full of rice.



This map shows the kinds of trees and plants that covered Minnesota when it was the country of the Dakota.

With the first snow came the fall hunt. Then the whole band made ready to travel with the hunters. It was a time of hard work and excitement for everyone. Women, children, and older people were responsible for moving the camp each day or two. The men followed herds of deer or buffalo, trying to store up food for the cold months ahead. If they were successful, meat hung drying on outdoor racks over smoky fires. Skins piled up waiting for women to scrape and soften them for clothing.

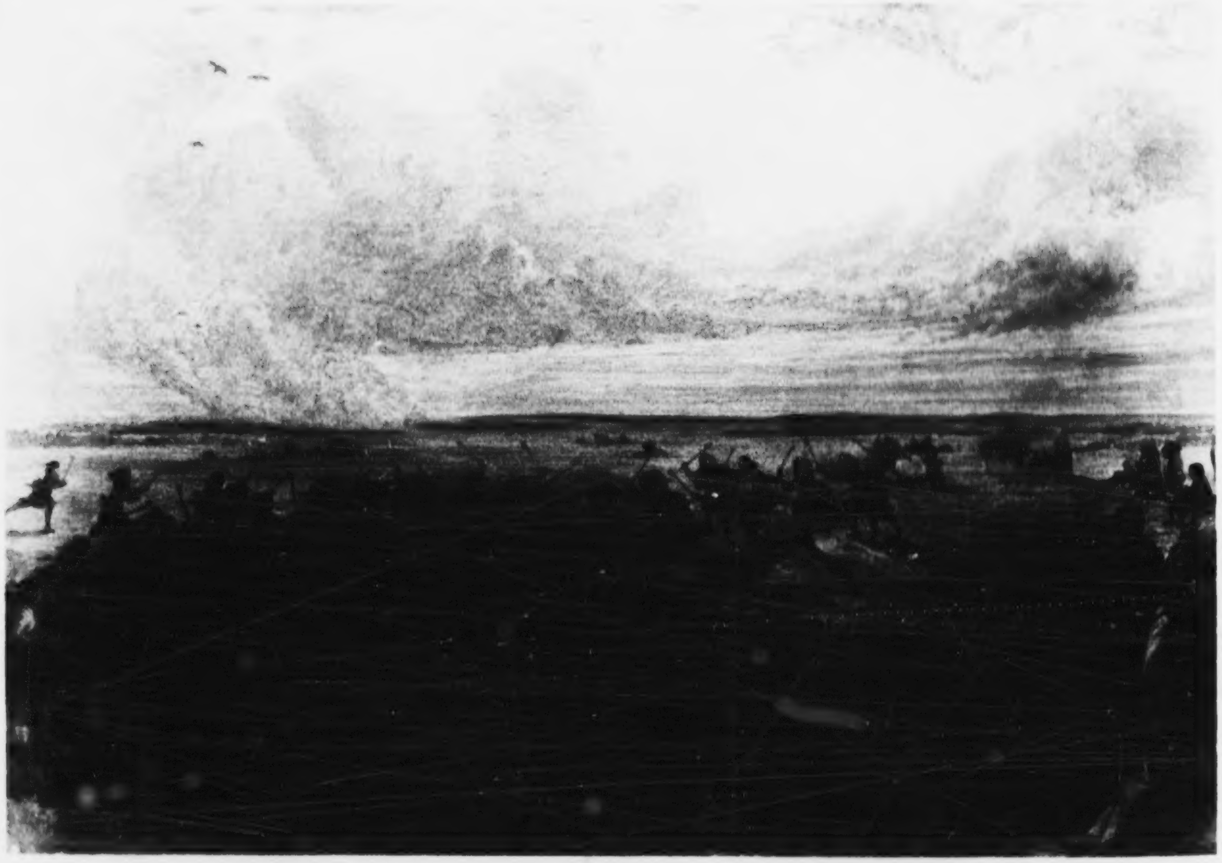
Then the snow deepened. Feet and fingers began to grow numb with cold. Plants and small animals seemed asleep under the white blanket. So the Dakota went back again to their favorite winter places. There they gathered around the fire in the center of the tipi. The time had come for quiet tasks like making clothes and mending snowshoes.

Stories of the Elders

While they worked, the older people often told stories. It was their way of teaching the children, but everyone listened and learned. Some stories were about dreams and about the spirit world. Others were about the animals, birds, and fish that gave them food and clothing. The Dakota called living things and all the natural world *Mi-ta-ku-ya-pi,* or my relatives.

Some stories were about the people themselves. The name Dakota means friend. Seven groups of Dakota lived in the grasslands and forests around the headwaters of the Mississippi River. They called themselves *O-će-ti-śa-ko-win,* or the seven council fires.

Among the favorite contests when groups of Dakota met during the summer were ball games like lacrosse. Here the men watch while the women play against each other.



Vocabulary and pronunciation

Mi-ta-ku-ya-pi: pronounced Me-tah-ku-yah-pe

O-c´e-ti-s´a-ko-win: pronounced O-chay-te-shah-ko-win

Questions and discussion

Discuss the way the Dakota lived as an example of the concept of community. Note how all depended on each other. Have students name jobs the children helped with. Point out that the role of women was different but no less important than that of men. Women controlled the food they gathered or raised as well as the clothing and household goods they made.

Vocabulary and pronunciation
Mi-ni-ma-ko-c´e: pronounced Minny-mah-KOH-chay

Things to look at
On a map of North America show where the Huron and Ottawa Indians came from. (The Huron were originally located in large towns in what is now southern Ontario, north of Lakes Erie and Ontario. The home of the Ottawa was along the upper Ottawa River and on the eastern shores of Lake Huron. Both tribes moved many times as a result of trade with Europeans and wars with the Iroquois Indians to the south. The Ottawa were closely related by language and customs to the Ojibway.)

Have students read the sidebar about Radisson and Groseilliers on p. N-67 and look at the painting. Ask them what they see wrong with it. (It is foolish to stand up in a canoe, even a large one like this.) Point out that the Indians are paddling but the two white men seem to be passengers. The subtle message is that the Frenchmen were in charge of the expedition. According to Radisson's own account, that was not true. The Indians were reluctant to let them come and treated them as working members of the crew. Discuss why the artist, Frederick Remington, painted it this way. Did he find it hard to picture Indians as leaders and Europeans as part of the crew? Is this an example of the concept of prejudice?

On the map of North America have students find Hudson Bay and compare that way to reach Minnesota with the route across the Great Lakes. Why would Englishmen be especially interested in the northern route? (Because the French already controlled the other one.)

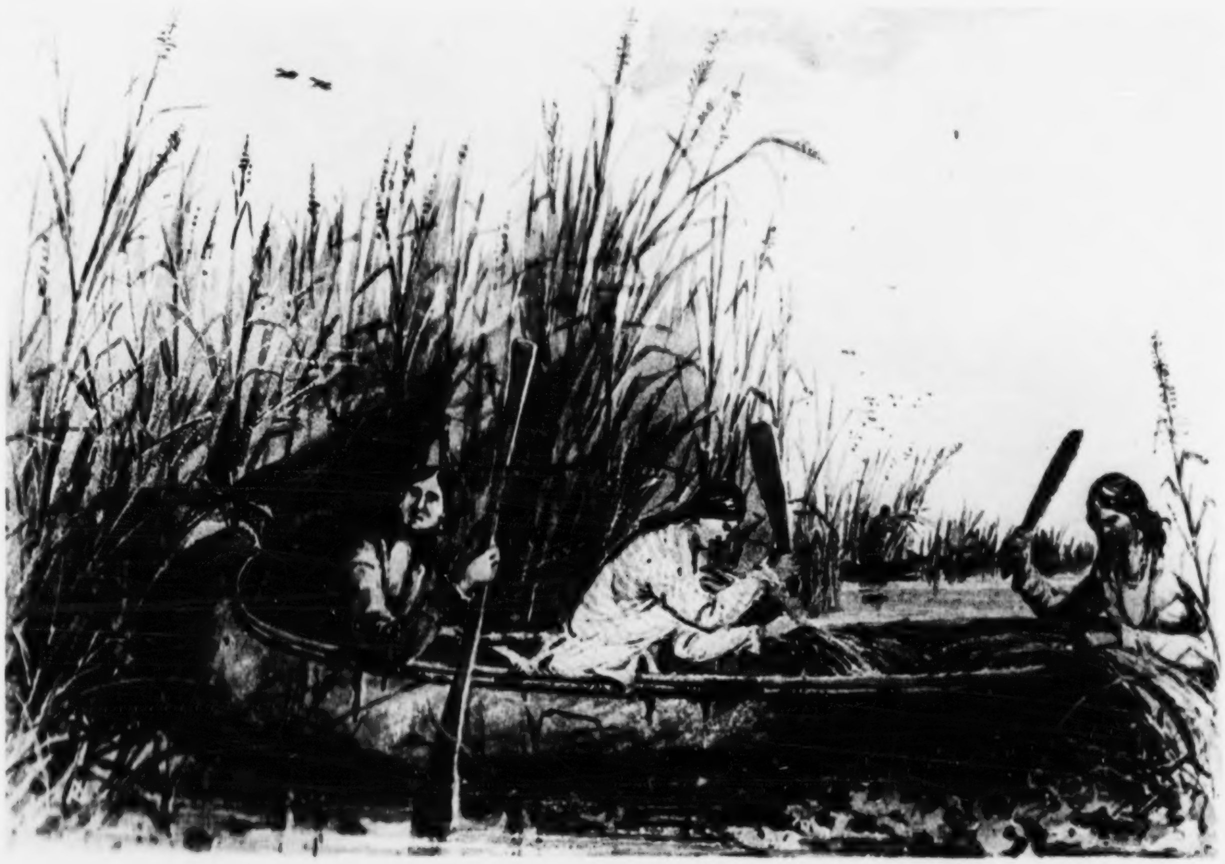
One of their favorite places in both winter and summer was near the southern end of Lake Mille Lacs. Some of them lived at Leech Lake, and others had homes in the Minnesota Valley. They believed they had always lived in the country they called *Mi-ni-ma-ko-će.* One story told of how humans first came into the world from a cave near where the Minnesota River joins the Mississippi.

One day a new story was heard. It was about strangers from the east who brought ways and wonderful objects never before known to the Dakota. At first one of the elders foresaw this in a dream. Soon Ottawa and Huron Indians from across the Great Lakes brought some of the new things. They offered to trade with the Dakota and other tribes of the West.

At last a few of the strangers themselves came along with a band of the Huron. The Dakota sent messengers with gifts to welcome them and invite them to a council. Stories about the meeting were repeated for many winters. They told of how the strangers looked—of their light skin, pale eyes, and hairy faces. They also told of a black powder the strangers threw into the fire. It made a terrible noise and sent burning sticks in all directions. Later the Dakota saw how the powder was used in guns.

The white strangers seemed friendly. But the Huron and Ottawa formed a big settlement on the south shore of Lake Superior. Without asking, they hunted animals far into Dakota country. Before many years passed, the Dakota attacked the other tribes and drove them away. The white men went, too.

This picture of women gathering wild rice was painted in the 1800s. Their way of working had not changed, but their way of dressing had. Dakota people probably learned from the Ojibway how to make birchbark canoes like this one.



New Neighbors

Still other tribes moved westward as the Huron and Ottawa had done. The Ojibway, now often called Chippewa, pushed steadily toward Dakota country from their homes at the east end of Lake Superior. They called themselves *A-nish-i-na-be*, or The People, and they spoke of the Dakota as enemies. White men had trouble with the Ojibway word for the Dakota. It ended with a sound like *soo*, which in French was written *Sioux*. So that was what they began to call the Dakota.

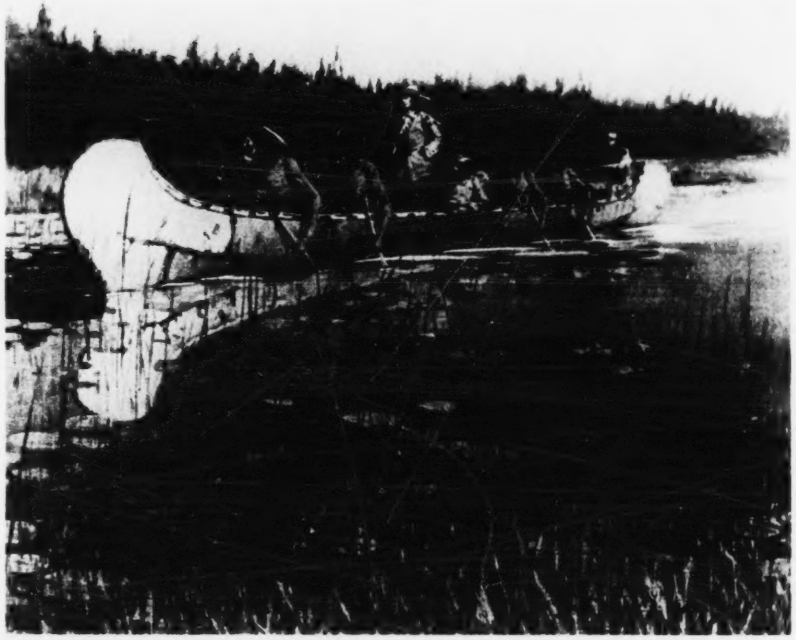
The white men wanted to trade, and they urged the two tribes to make peace. In 1679 a daring French trader named Daniel Du Luth made his way to one of the main Dakota towns at Lake Mille Lacs. He and the seven white men with him were the first of the pale strangers seen by many of the Dakota.

The leaders of the tribe listened to what Du Luth said. They examined the metal tools, soft wool blankets, and other things he brought. They may also have talked about their need for guns. Other tribes, they knew, were getting the new weapons. They had reason to fear they might not be able to defend themselves. At last they agreed to a bargain. The Ojibway, they said, could live nearby and hunt in Dakota country. In return, the Ojibway would let Frenchmen travel across Lake Superior to trade with the Dakota.

No one can be certain about the first Europeans to reach the country that is now Minnesota. It seems likely they were a pair of Frenchmen named Pierre Radisson (Pe-air Rah-dee-soan) and Médard Chouart des Groseilliers (May-dar Shoe-ar day Gro-say-yay).

The two adventurers made several trips west with the Huron and Ottawa in the 1650s. On one they visited the Dakota, whom they called the Buffalo People. Historians cannot tell from their description of the country just where this was. It may have been near Mille Lacs.

Radisson wrote about their travels. He hoped to convince businessmen in Europe to open trade with the tribes of the West. His own people, the French, were not interested. But some Englishmen were. After talking with Radisson, they decided the best way to reach the western tribes was from the north. So they sent trading ships into Hudson Bay. This was the beginning of the Hudson's Bay Company, a famous fur-trading firm.



This painting of Radisson and Groseilliers and the one of Du Luth on the next page were imagined by modern artists.

141

Vocabulary and pronunciation

A-nish-i-na-be: pronounced Ah-NISH-i-NAH-bay

Things to look at

Have students turn to p. N-68 and read the sidebar on Du Luth. Look at the map of North America or turn to the map on p. N-82 and find Sault Ste. Marie. There was a large Ojibway settlement there, and it was where Frenchmen first became acquainted with people of that tribe.

Look at the painting of Du Luth. (Note that his name is sometimes spelled "Dulhut.") In this picture he and his party are shown landing on Minnesota Point, now a part of the city of Duluth.

Historical note

Du Luth. Few of Du Luth's writings have survived, and little is known about the details of his trip. He spent the winter of 1679-80 somewhere along Lake Superior—possibly near present-day Thunder Bay, Ontario. The next summer he traveled by way of the Brule and St. Croix rivers to the Mississippi, rescued Hennepin, and returned east by way of the Wisconsin River, the Fox River, Green Bay, and Lake Michigan.

Questions and discussion

Point out that the westward movement of the Ojibway people into northern Minnesota and Wisconsin was an example of immigration. Warfare with the Iroquois to the east, the greater abundance of resources to the west, and opportunities for trade were probably the reasons they moved.

142

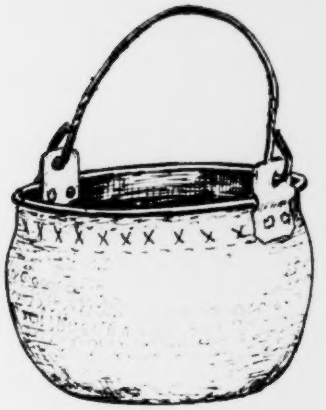
Questions and discussion

Have students discuss why Indian people like the Dakota were eager to trade with Europeans. Compare the copper kettle with the birch-bark container (called a ***makuk***) on pages N-68 and N-69. In what ways was the kettle better? (Stronger, easier to carry, lasted longer, was not damaged by either water or fire.)

Copper and iron kettles soon became very important to both Dakota and Ojibway people. They used them for cooking, for boiling maple sap into sugar, and for parching wild rice. Along with other European goods, they are an example of the concept of technological change. Have students look also at the two axes shown on p. N-74. Point out that in this case technological change did not bring about much cultural change. Metal tools and containers simply made it easier for Indian people to do the things they were already doing and did not change the way they lived.

Things to look at

Have students turn to p. N-71 and read the story of Louis Hennepin. On a map of North America, show how the La Salle expedition, traveling west in the same year as Du Luth, turned south through Lake Michigan. Its members spent the winter near present-day Peoria, Illinois. Hennepin's party traveled down the Illinois River, then up the Mississippi until they met with a party of Dakota, who took them north to Mille Lacs.



Copper kettles like this one, brought by white traders, replaced bark containers like the one opposite.

Daniel Greysolon, Sieur du Luth, was a French officer who had served in the king's bodyguard. He had fought bravely in a battle against the Dutch. Still, he was not rich, and hoping to make a fortune, he went to the colony of New France in what is now eastern Canada.

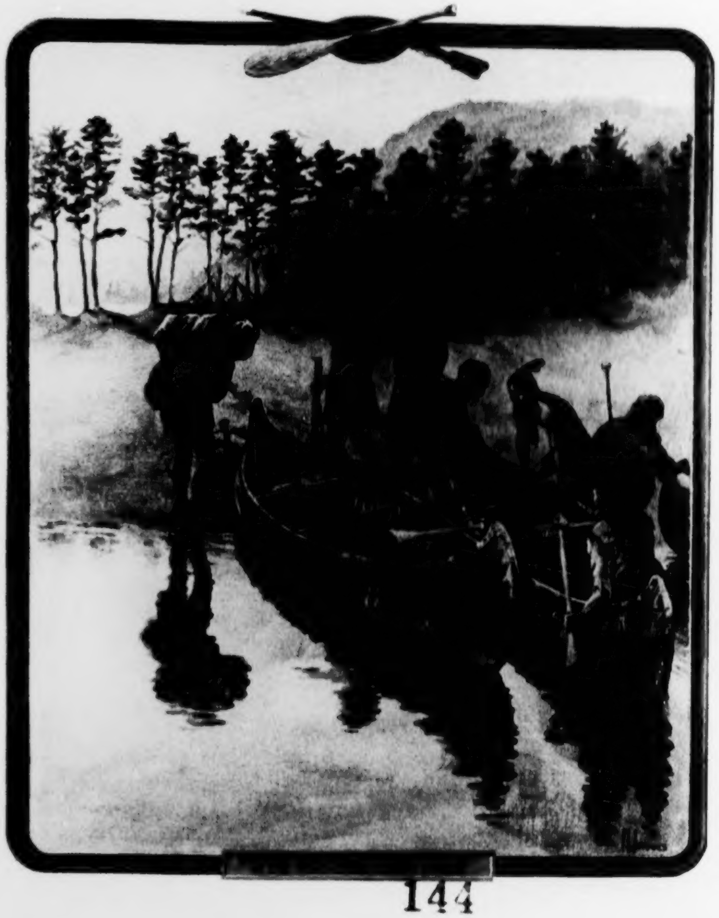
Soon he learned that the governor of New France wanted to open trade with the Dakota and other western tribes. Du Luth agreed to try. With seven Frenchmen and three Indians, he left Montreal in the fall of 1678. They spent the winter with friendly Ojibway at Sault Ste. Marie (Soo Saint Marie). In the spring they set out by canoe for the Dakota country. From the western tip of Lake Superior, they headed inland toward Mille Lacs.

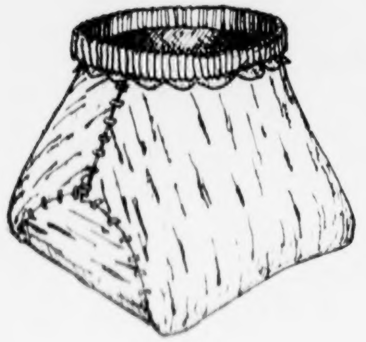
After meeting with the Dakota, Du Luth sent messengers inviting the Ojibway and other tribes to a council. It was held near the place where the city of Duluth is now. There, in September 1679, all agreed to keep peace with each other and to let Frenchmen trade in the area.

Only a few months after Du Luth left, a group of Dakota men traveling down the Mississippi River met a canoe with three Frenchmen coming north. The Dakota were puzzled and suspicious. No one had said anything about white men coming from the south. So the Dakota told the three men they must return with them to Mille Lacs. One of the Frenchmen was a priest named Louis Hennepin. He and the others had to stay with the Dakota through most of the summer. Then the trader Du Luth heard about the three captives. He persuaded the Dakota to let the Frenchmen return home with him.

As years passed, other traders came. One was Pierre Le Sueur (Le Soo-er). He built a small trading station on an island near the mouth of the river the Frenchmen called St. Croix. Later Le Sueur went up the Minnesota River to a place where the Dakota said he could find bluish-colored earth. He thought it was copper ore and took some of it away with him. In France he learned it was not copper at all. The river where he found it is still called the Blue Earth.

During these years the Dakota remained at peace with their Ojibway neighbors. The two tribes spoke different languages, but their customs and ways of living were much the same. Sometimes Dakota men married Ojibway women. Sometimes Dakota women found husbands among men of the Ojibway tribe.





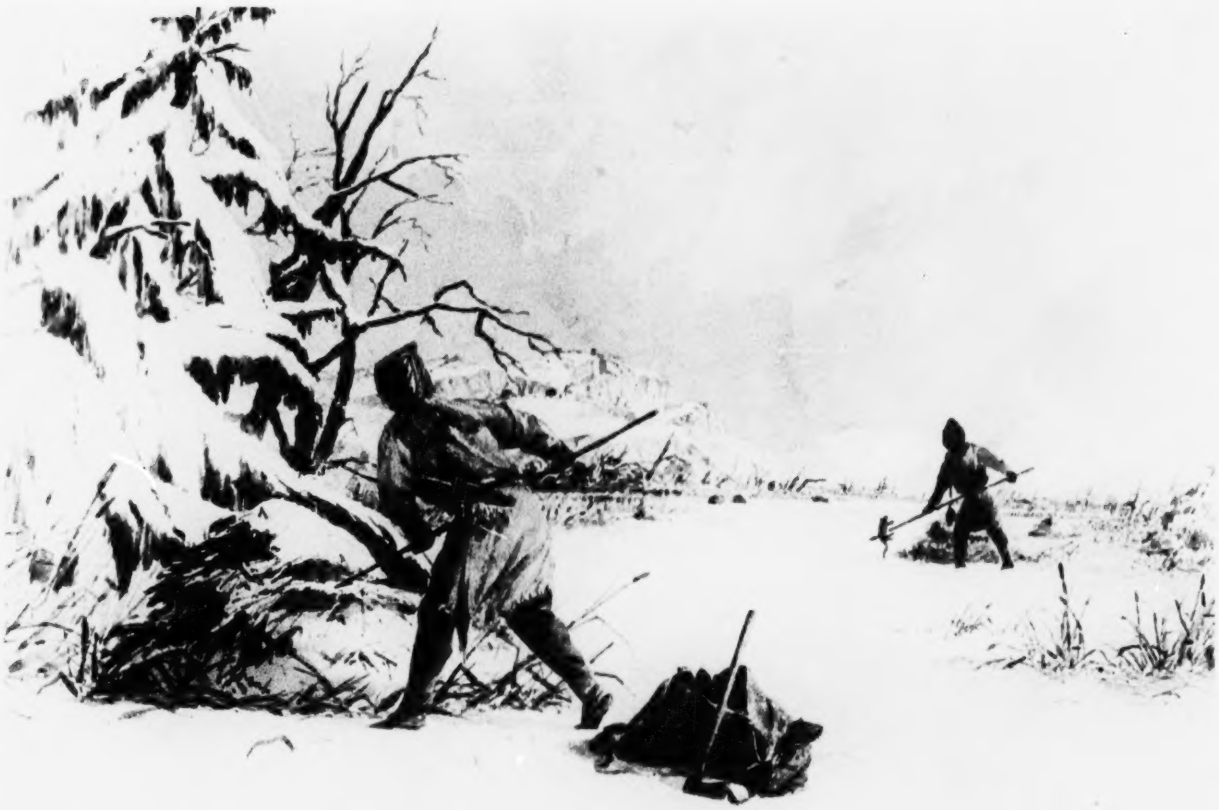
One example of this intermarriage is the family of two famous leaders. They were White Fisher *(Waub-o-jeeg)*, an Ojibway, and Wabasha *(Wa-pa-ha-ša* or Red Banner), the first of three Dakota chiefs of that name. Wabasha married an Ojibway woman. But when war started between the tribes, she and their children had to return to her people. Later she married an Ojibway man and had a son who became the father of White Fisher.

The story is told of how Wabasha refused to make war upon the band of Ojibway to which his former wife and her children belonged. Once when they met in peace, the young White Fisher, then a small child, kicked at Wabasha, thinking him an enemy. The chief admired the boy's spirit and predicted that he would grow to be a great fighter. He was right. Years later White Fisher led the Ojibway to victory in an important battle against the Dakota.

New Ways and New Wars

By the mid-1700s the Dakota began to feel even more changes. Spanish people from Mexico had brought horses into what is now the southwestern United States. Until then Indian people had not known these animals. Tribes living on the plains quickly learned how to train and ride them. Horses gave them new freedom and power. On horseback they could follow the great herds of buffalo across the grasslands. People, baggage, and supplies could be moved faster, and hunting was easier. So was warfare.

Dakota hunters spearing muskrats



Vocabulary and pronunciation

Wa-pa-ha-s´a: Wa-pa-h'sha

Historical note

Wabasha and Waub-o-jeeg. There are different versions of this story, but all agree that the first chief known as Wabasha was related to the Ojibway through marriage and that he refused to make war on the band to which his kinsfolk belonged. The word Wabasha was more a title than a personal name. It was passed from father to son, and in historical records it is often difficult to know which person is being referred to. The name Waub-o-jeeg also was used more than once among Ojibway people.

Early Minnesota historians assumed—and often said—that the Dakota and Ojibway had always been at war. This agreed with the stereotyped view that Indians were by nature warlike. Although there was rivalry over resources, the two tribes often had periods of peace and friendly relations.

Things to look at

Have students examine the picture at the bottom of the page and find examples of European goods received in trade. (Iron spearpoints, knife, and axe; cloth coats with hoods.)

Questions and discussion

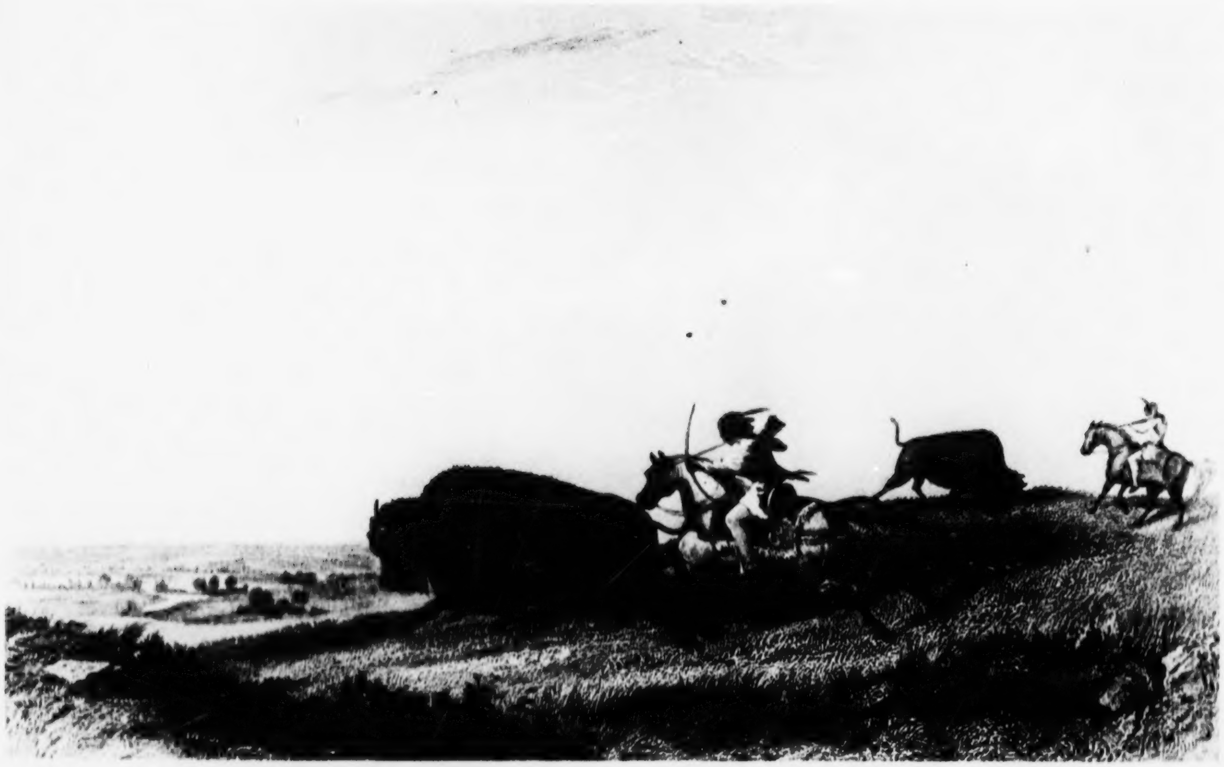
Ask students to list the changes that horses made in the way the western Dakota lived. Discuss these as examples of cultural change. Discuss whether the horse is an example of technological change. (Animals, of course, are not technology, but the ways in which they are used might be considered so.) In the early years Indians like the Dakota did not use saddles and harnesses, but they did use lariats, bridles, and travois. (For a picture of a travois, see p. N-120.) Point out that the whole Indian way of life as buffalo hunters on horseback, which has become so familiar in movies and television, lasted less than 150 years.

Some of the Dakota bands turned eagerly to the new life on the plains. Moving westward, they gave up planting corn and harvesting wild rice to become horsemen and buffalo hunters. They also raided the towns and fields of more peaceful farming tribes in the Missouri River valley.

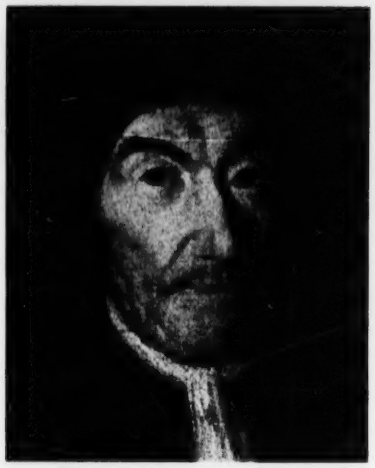
The Dakota who stayed in Minnesota found themselves at war, too. No longer did they need the good will of the Ojibway to get tools, weapons, and other goods from white men. French traders who followed Hennepin's route up the Mississippi sold the Dakota all they wanted. But to buy, they had to have furs, especially beaver skins from the northern streams and forests. The Ojibway had hunted there in peace for many years. They felt the country belonged to them.

In 1736 the two tribes began fighting. The off-and-on warfare lasted for more than a hundred years. Slowly the Ojibway pushed the Dakota to the west and south. By 1800 the Ojibway held all the lakes and woods of northern Minnesota—even the wild rice beds and fishing places around Mille Lacs. The eastern Dakota moved down the Mississippi below the Falls of St. Anthony and west into the valley of the Minnesota.

The place where these two rivers joined was a sacred meeting ground for the Dakota bands. There they held dances, ceremonies, councils, and contests. They called it *Mdo-te,* or the place where rivers meet. White traders who often camped there began to call it Mendota. Soon it became a center for exchanging goods and furs.



This picture painted in the 1840s shows Dakota men killing buffalo. In earlier years such hunters would not have had guns or used saddles.

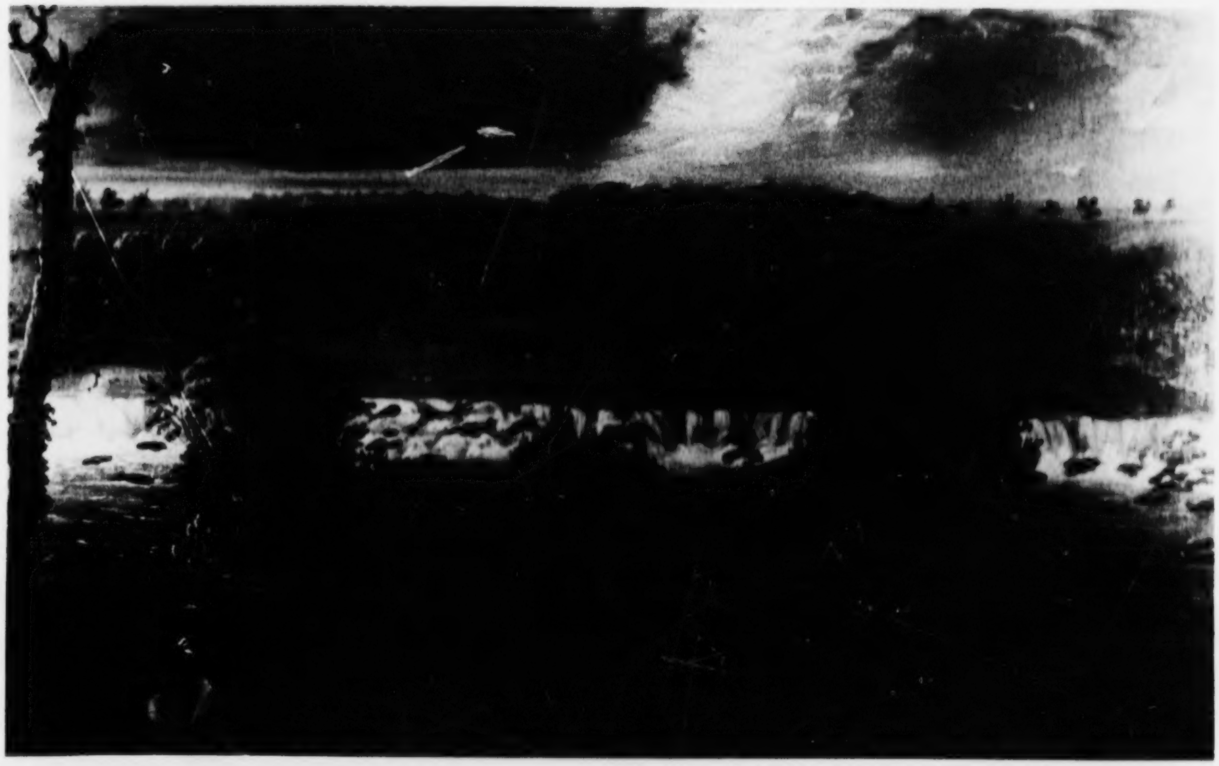


This portrait of Louis Hennepin was painted after he returned to Europe.

Louis Hennepin was one of many Catholic priests who became missionaries in the French parts of North America. Hoping to teach the Indians Christianity, he joined an expedition led by Robert Cavelier, Sieur de la Salle (Ro-bair Ca-vuhl-yay Seoor day la Sal). They traveled west through the Great Lakes. From a winter camp in Illinois, La Salle sent people ahead to explore the country. He chose Hennepin and two others to travel up the Mississippi River. There they met the Dakota.

The Dakota treated Hennepin well, but it was early spring and they did not have much food. He often went hungry. Later he wrote: "Although the women showed more tenderness and pity than the men, their scant supply of fish was given to their children." He did not blame them.

Trying to learn their language, Hennepin wrote down the Dakota words. The Indians felt this gave him some special power. But not many would listen to his talk about the Christian God. After he had gone back to France, the priest wrote a book about his adventures. It made him famous and taught many people in Europe about the upper Mississippi Valley.



While Hennepin was traveling with the Dakota, they passed a waterfall on the Mississippi. It probably looked much like this painting. He called it the Falls of St. Anthony in honor of his favorite saint.

Things to look at

Have students notice the picture of St. Anthony Falls. This is where Minneapolis now stands. One of the city's main streets is named for Father Hennepin. The wooded land reaching into the river in the background is Nicollet Island. Like Nicollet Avenue, it is named for Joseph Nicollet. He was not an early French explorer, but a later map-maker who visited Minnesota in the 1830s. (There is sometimes confusion over this, because his name resembles that of Jean Nicolet, another early Frenchman who visited Wisconsin but never Minnesota.) France claimed to own the upper Mississippi Valley, and Frenchmen traded with Minnesota Indians for nearly 100 years (1660-1760). Many places in the state are still called by French names. Have students name some. (Examples are St. Croix, Mille Lacs, Lac qui Parle, Traverse des Sioux, Pomme de Terre, Bois de Sioux, Le Sueur, Grand Marais, and Belle Prairie.)

Significant facts and associated concepts in this chapter

1. Indians and Europeans learned much from each other during 150 years of trading goods, tools, ideas, and ways of doing things. (Technological change; cultural change)

2. Like Indian life, the life of a Minnesota fur trader moved with the circle of seasons: in summer he got a supply of goods; in fall he took them to a post where he spent the winter trading; in spring he took the furs to a place where he could sell them and buy goods for the next year. (Environment; cultural contrast)

3. Voyageurs who worked for traders—paddling canoes, carrying loads, building cabins, and doing other heavy tasks—seldom became traders themselves. (Social class)

4. Indian women played key roles in many parts of the fur trade, and some who married traders inherited their husband's business. (Cultural contrast; cultural change)

5. The families of Indian women who married white traders usually worked in the fur trade and were important to the exchange of ideas, life ways, and understanding between Indians and Europeans. (Cultural contrast; cultural change)

Historical note

The fur trade. After the end of the French and Indian War in 1763, British traders replaced Frenchmen in the Great Lakes country. Many Frenchmen, of course, became British (later Canadian) citizens and continued to work in the fur trade. These included nearly all the labor force (voyageurs). Under the French, government strictly controlled the trade. Under the British, large private monopolies were formed. One of these was the North West Company. The peak years of the British fur trade in Minnesota were the 1790s.

One fundamental fact of the fur trade in the Great Lakes region was that all the hunting and fur-gathering was done by Indians. Unlike the Rocky Mountains, this area had no white trappers until after treaty-making and settlement had forced Indian people onto reservations.

Chapter 7
The Fur Trade: Where Two Worlds Meet

Trading More Than Goods

The first and most important way in which Europeans and Native Americans learned about each other was through trade. Each group wanted things the other had. And each thought it was getting a bargain. Neither one had any idea of changing the way it lived. Indians wanted things that would make it easier to do what they had always done. European traders wanted to make money. In the end both sides found themselves different. They exchanged much more than material goods.

From the late 1600s until the early 1800s long lines of canoes traveled each year across the Great Lakes. They carried tools, cloth, and weapons made in England, France, and other European countries. Slowly these goods changed the ways Indian people looked and worked. No longer were their clothes all made of animal skins, bark fiber, or grass. Woven cloth was more comfortable and easier to keep clean. The women had blouses and long skirts. The men wrapped themselves in blankets or coats of heavy wool. They still wore leather moccasins and carried leather bags. These were often decorated with colored glass beads from Europe.

Tribal people like the Dakota and Ojibway stopped making clay pots to cook or store food in. The brass and tin kettles brought by traders were fireproof, easy to carry, and did not break. Knives, needles, axes, and hoes of iron or steel replaced tools of stone or animal bone. Thread was easier to sew with than strips of leather. Guns replaced bows and arrows—sometimes. Guns were heavy and expensive. They needed bullets and gunpowder and often had to be repaired.

At first Indian traders like the Ottawa and Huron made and paddled the canoes that carried these goods. Soon Frenchmen and later Englishmen found they could profit more by traveling into the country themselves. They began to learn the ways of the new land. They used birch-bark canoes. They made snowshoes and toboggans for winter travel. They ate corn and wild rice and maple sugar.

Europeans also learned the routes Indian traders followed. But the journeys were long. It took all summer to travel from the East Coast to the upper Great Lakes and back. So traders had to spend winter in the West. Some stayed with friendly Indian people. Most of them built cabins for themselves and their goods and put up tall fences, or stockades.

This painting by a modern Minnesota artist shows four fur trade canoes passing through one of many connecting lakes on the Minnesota-Ontario border. This much-used canoe route became known as "the voyageurs' highway."

Vocabulary and pronunciation

toboggan: a long, flat sled with one end curved up. Used by Indians of eastern Canada for pulling things over snow and ice.

Things to look at

On a map of Minnesota or the map on p. N-74, have students locate the "voyageur's highway." (It follows the northern border of the state from the eastern tip at Grand Portage through Rainy Lake and Rainy River to Lake of the Woods.) When English and American treaty-makers located the boundary, they agreed that it should follow the most commonly used canoe route and that traders of both nations should have the right to travel on it. This "highway" connected the Great Lakes with the Red River Valley and the fur country of western Canada.

Questions and discussion

Discuss with students the meaning of the statement, "They exchanged much more than material goods." This is an example of the concepts of cultural change and cultural contrast. The changes in the way Indian people lived are described in the next two paragraphs. Some of the things learned by Europeans from contact with Indians are mentioned in the paragraph following. They included new foodstuffs and new methods of transportation.

Other changes in European culture that resulted from contact with American Indians are more subtle and complex. Ideas of personal freedom and equality were strengthened. Respect for the natural world may also have been increased.

Vocabulary and pronunciation

Obemau-unoqua. This name was written down as it sounded to an early trader. No one knows exactly what the Ojibway words really were. If the meaning is what historians guess it to be, it would be pronounced OH-geh-ma-WAY-qua. It may have been a nickname or title given to her because she was the wife of an important trader.

Things to look at

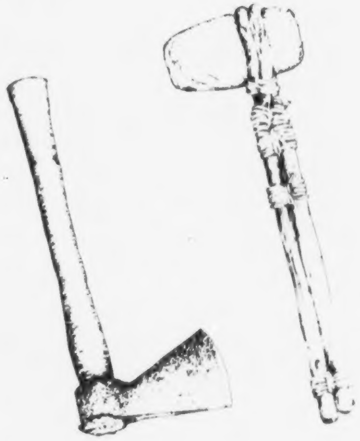
Have students follow Sayer's route on the map and also locate his post on a modern map of Minnesota. It is about two miles west of Pine City. How many North West Company posts were there in Minnesota at this time? (Nine including Sayer's.)

Historical note

Minnesota trading posts. In 1803, the North West Company headquarters had been moved from Grand Portage, at the northeastern tip of Minnesota, to Fort William, the site of present-day Thunder Bay, Ontario. This was done because of protests and threats from the U.S. government.

One sometimes sees the incorrect statement that the Hudson's Bay Company had many posts in Minnesota. Nearly all British posts belonged either to the North West Company or to other Canadian traders. Another error may be found in some sources published before 1979. When archaeologists first discovered the remains of the post on the Snake River, they thought it had been built by a later trader named Thomas Connor. More recent research has proven that it was the post of John Sayer.

A Wintering Post on the Snake River



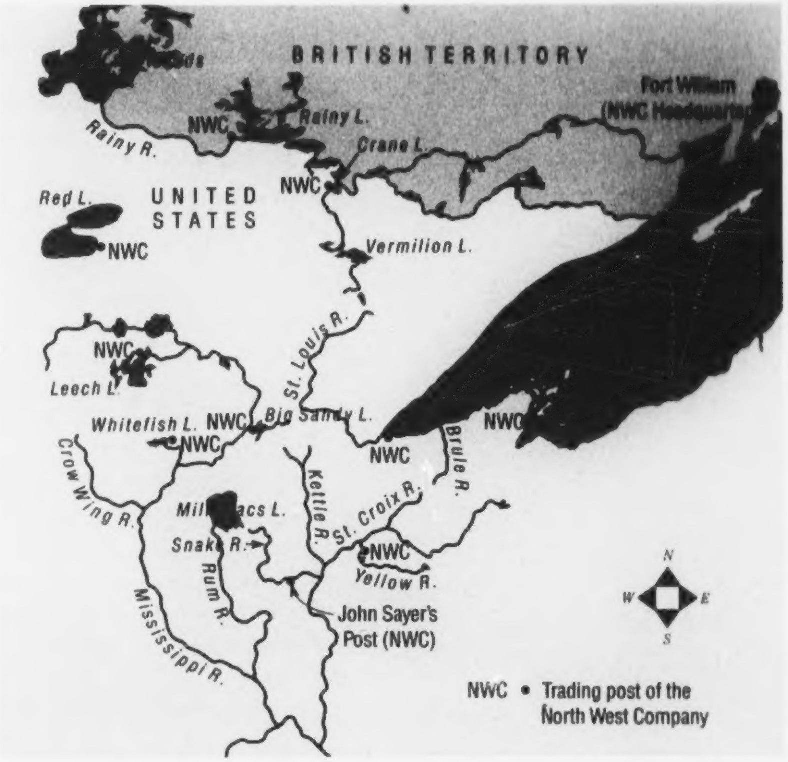
A stone ax made by Indian people, and an iron ax brought by traders

In the fall of 1804 John Sayer, probably with five canoes and a crew of about 15 men, headed for the place where he would spend the winter. By that time most traders around the Great Lakes belonged to one of several large companies. Each company had stations on the western Great Lakes. This meant the traders did not have to go all the way east to get goods and deliver furs.

Sayer was a partner in the North West Company. He had been a trader for a long time in the northern Minnesota country. His wife was Ojibway. Her name, written as *Obemau-unoqua,* probably meant woman who is a chief or leader. She traveled with Sayer on most of his trading trips.

Sayer planned to trade that winter with some Ojibway bands who lived in the St. Croix Valley. He had been there before and had promised to come back. This year he would build a post on the Snake River, a branch of the St. Croix. He started from Fort William, North West Company headquarters on the north shore of Lake Superior. His route led from Lake Superior up the Brule River and across a portage, or carrying place, to the St. Croix. He had sent two canoes ahead. Early in September he followed with three others.

Going up the Brule was hard work. Often the canoes and their cargo had to be pulled through shallow water or carried around rapids. The men did this while Sayer watched and directed them. He was the boss, or *bourgeois* (boor-zhwah). They were *voyageurs* (voy-ah-zhoors).



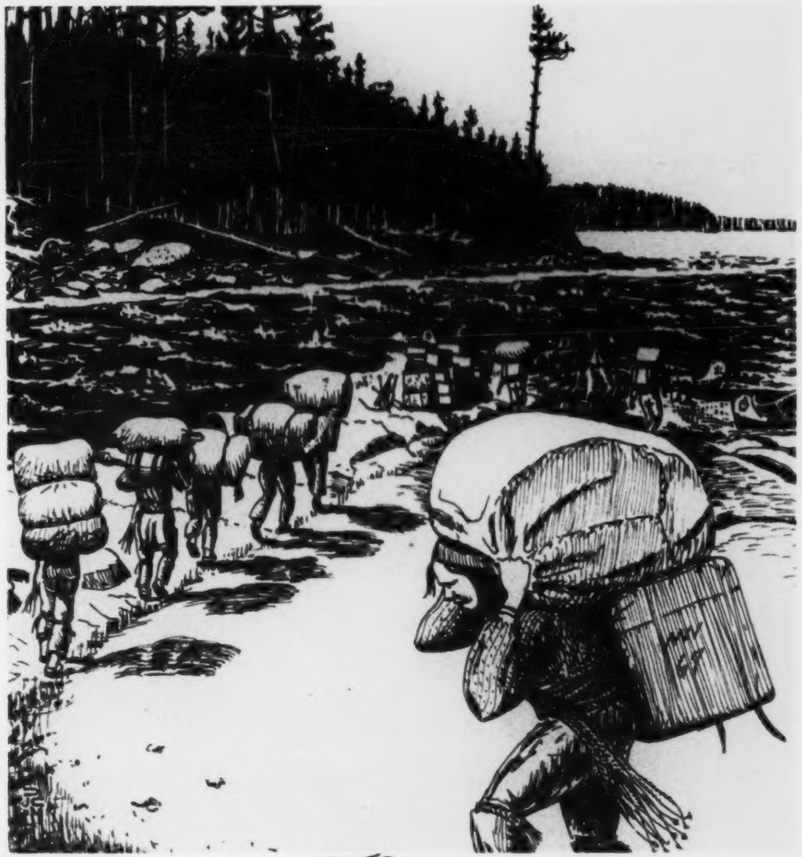
This map shows North West Company trading places in northern Minnesota and Wisconsin around 1804-05. It was unlawful for British traders like John Sayer to do business in U.S. territory, but there was no one to stop them.

Going down the St. Croix was less work but more dangerous. At the end of the first day, Sayer wrote in his diary: "Camp'd at 4 P.M. below the big rapid to repair 2 of the canoes. They got broke." The men patched them with birch bark. Sayer's wife and some other Indian women gathered gum (the sticky sap of spruce trees) for waterproofing the patches.

The Snake River was like the Brule. The travelers spent five hard days climbing over and around rapids. At Cross Lake they stopped to rest and repair canoes again. It was October 1, and Sayer noted that "it froze considerably last night." But they were near the end of the trip. A band of Ojibway met them there to talk with the trader and "to fix on a place for my winter's abode."

There was a day or two of celebration and drinking. Sayer, like most traders, carried plenty of liquor. Sometimes he sold it. More often he gave it to the Indians as a sign of friendship or to seal a bargain. He also rewarded his men with liquor when they had worked hard or on special holidays. But so much was used, it became a serious problem for voyageurs, Indians—and Sayer himself.

After the celebration, Sayer got back to business. Many of the Ojibway were ready to leave for fall hunting. They needed supplies. Sayer gave them goods on credit. He also bought some bags of wild rice and hired an Ojibway hunter to furnish meat for his men. Then he looked for a good spot to build a winter post.



Voyageurs were the ordinary workmen of the fur trade. They paddled canoes and hauled heavy loads on their backs for low pay. Seldom did a voyageur become a trader. English and French ideas at that time held that a trader must be a gentleman. He should be educated and come from a well-to-do family. Most voyageurs were the sons of French farmers and workers in eastern Canada. Few could read or write.

In spite of their hard, dangerous life, voyageurs had plenty of spirit. They wore brightly colored caps and sashes. They boasted of their strength. Sometimes they held contests to see who could carry the heaviest load. The skilled canoemen were greatly respected. The lives of all depended on them. To keep time in their paddling and raise their spirits, voyageurs often sang at their work. The songs were mostly old French tunes reminding them of homes and families far away.

Vocabulary and pronunciation

abode: a place to live

Things to look at

Voyageurs in the picture are shown carrying goods across a portage. The packages, often called "pieces," weighed about 90 pounds each. Let students find the two bourgeois.

Questions and discussion

The relationship of traders and voyageurs is an example of the concept of social class. Discuss with students the ideas of class prevalent in Europe at the time.

If students have done Activity 6, "Digging up the Past," have them relate this to what they learned about the life of traders and voyageurs at Fort Duquesne.

Vocabulary and pronunciation

provisions: supplies, like food and drink

game: animals hunted for food

medicine ceremony: a ceremony of the Grand Medicine Lodge, a sacred society among the Ojibway. The dances and rituals were related to healing and prayer.

Things to look at

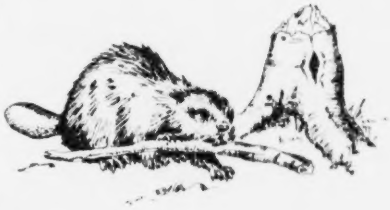
Have students examine the three animals pictured on these pages. Their skins were important to the fur trade. What do they have in common? (All live in or near water.) What kind of environment would they need? (Many lakes and streams.) Would Minnesota be a good area for collecting furs of this kind? What else might make Minnesota a good area for the fur trade? (It has cold winters. In cold weather animals grow fine, thick fur.) Point out that this is an example of the concept of environment.

Have students look at the picture of Sayer's post. If they have done Activity 6, note that it was rebuilt from information based on the same kind of material remains found at Fort Duquesne. (Of course historians also had the advantage of Sayer's diary, but he did not describe how the buildings looked.) How is it different from the arrangement of Fort Duquesne? Notice that both posts were built beside rivers. What would be some reasons for this? (Transportation and need for water. Also opportunity for fishing.) How many years was it from the time Joseph Marin built Fort Duquesne to the time John Sayer built his post? (The dates were 1752 and 1804.)

The site he chose was on a sandy ridge along the river. His men cleared the trees, using the logs to start building. On October 15 Sayer noted with relief: "Men finished the store and put all the provisions and goods under lock and key. A good thing in time of danger."

The danger he feared was Dakota hunters. The Snake River was near the edge of Dakota country. They were unfriendly to Sayer because he traded with their enemies, the Ojibway. Sayer urged his men on, and they finished the rest of the buildings before the first heavy snowfall.

A Trader's Life



Beaver

The year turned out to be a good one for Sayer. Hunger was often a problem for traders. They could not carry much food with them, so they had to depend on getting it from the Indians. That winter there was enough. The Ojibway women had harvested a large crop of wild rice. Sayer's hunter and other Indians brought in game almost every day. In the fall and early spring there were ducks, and in the winter, deer and bear. Sayer's men rigged a net in the river and caught fish.

The Ojibway to whom Sayer had given goods on credit came back from their fall hunt. They had 200 beaver skins "and paid their debts nobly." For a day or two they performed a solemn medicine ceremony. Then they divided into families and headed for winter lodges in the deep woods. By the end of December, snow was piled everywhere. Sayer wrote that the temperature had fallen to zero.

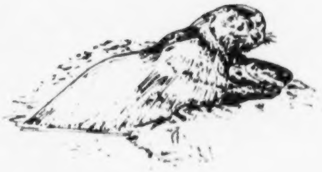
Sayer's post was rebuilt in the 1970s on the spot where it once stood. From Sayer's diary and traces in the the earth, archaeologists could guess how it looked.

Now the trader began to send his most trusted men to visit the Indians. They carried supplies of ammunition and brought back furs. Sayer feared that if he did not do this some of the families might go to other traders.

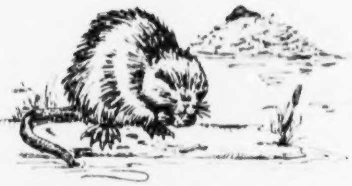
Indian men killed the animals and skinned them. Women scraped, stretched, and cured the hides. For this reason Ojibway women had much to say about what to do with the furs. Sayer wrote in his diary of his worry that some visiting employees of another trader "will poison the minds of the women by offering to sell cheaper than I do." Nevertheless, his storeroom began to fill with the soft, smelly skins of bear, beaver, wolf, marten, fisher, otter, mink, and muskrat. There were hides of deer and moose, too.

Spring came early that year. Warm days at the end of February brought up the sap in the maple trees. On March 1 Sayer wrote: "All the women went off to their sugar huts." These were bark wigwams built near groves of maple. The women, children, and older men of the tribe would camp there for a few weeks while they collected the sap from the trees and boiled it over open fires. When they had finished, they brought Sayer more than 175 pounds of maple sugar.

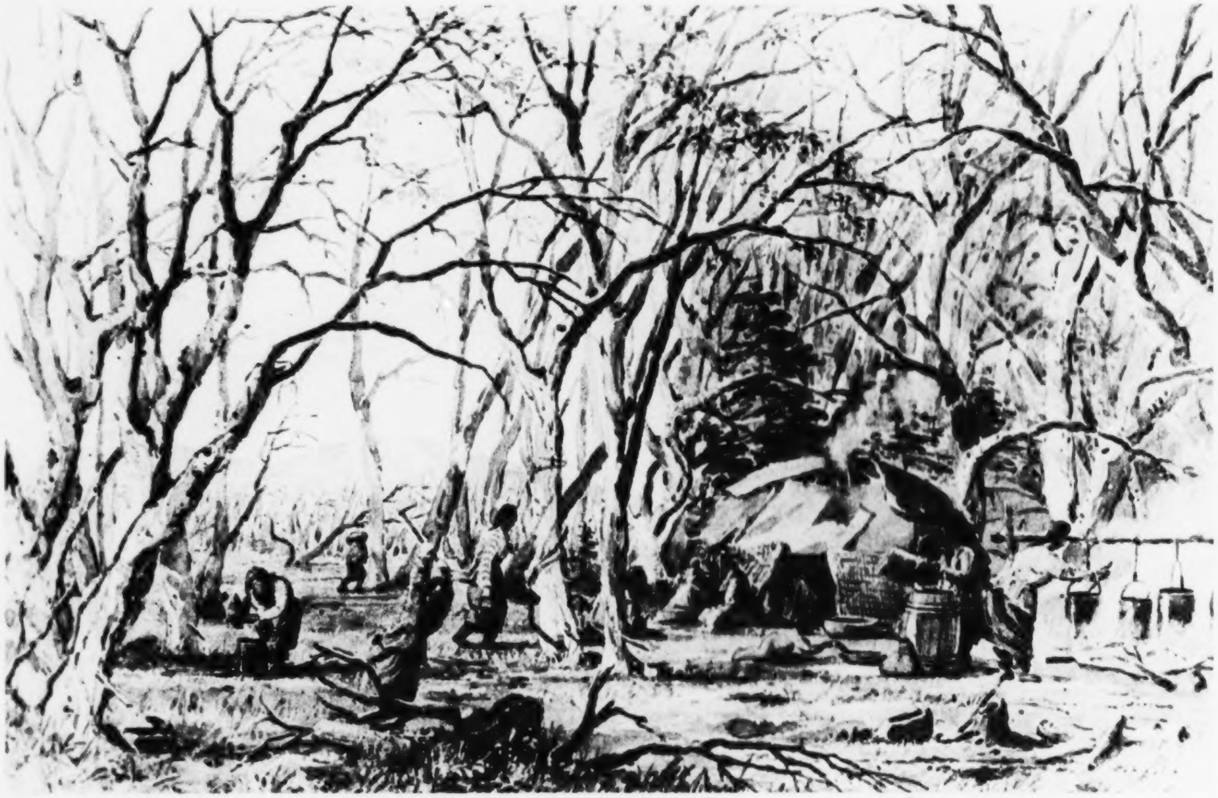
By then it was time to sort the furs into packs and make the canoes ready for the trip to Fort William. There Sayer expected to add up his profits and talk with his partners. While the furs went by ship to Montreal, the trader would be busy packing supplies and hiring men for his next winter in the woods. So the fur trade, like Indian life, followed a circle of seasons.



Otter



Muskrat



A maple sugar camp. The metal kettles brought by traders made boiling the sugar much easier.

Vocabulary and pronunciation

ammunition: powder and bullets for guns

marten: a small forest animal of the weasel family

fisher: an animal much like the marten but somewhat larger. Its fur is often called sable.

wigwam: an Indian dwelling made of bark or woven rush mats laid over poles. It may have several shapes—like a dome, as those shown in the picture on this page, pointed like a tipi, or rectangular with a rounded roof.

Questions and discussion

Discuss the seasonal round of the fur trade. What happened in summer? fall? winter? spring?

Historical note

The Sayers. It appears that John Sayer expected to spend the next winter at the Snake River post, but he never returned. Instead, he went to Montreal and in 1808 retired from active trading. Reports from other traders indicate that alcoholism may have been the reason. His Ojibway wife stayed with her people. Their descendants became a well-known métis family in Minnesota and Manitoba.

Vocabulary and pronunciation

Renville: in French pronounced Rahn-veel; now Ren-vill

Faribault: in French, Fair-i-boh; now it is generally pronounced Fair-bolt.

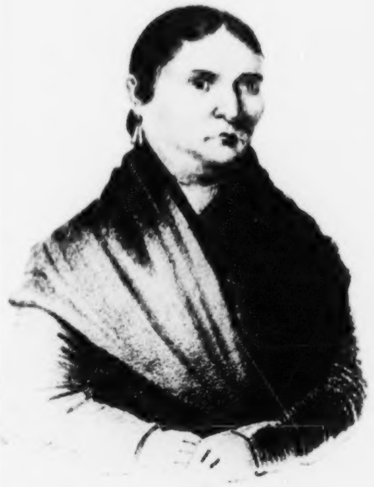
Beaulieu: originally pronounced Bohl-yoo; the family now calls it Boh-lee-oh.

Aitken: has been spelled differently by different members of the family. The county and town named after them are spelled Aitkin.

Questions and discussion

Point out that the term *métis* is French and is used mostly in Canada. Some feel that it should include only people of Indian and French heritage, but in recent years the usage has broadened. In the United States métis people were called "half-breeds" in the 19th century, but the prejudice associated with this makes it unacceptable. The term "mixed-bloods" is most often used now.

Two Worlds Become One



Susan Johnston was a daughter of the Ojibway chief White Fisher. Her Ojibway name was Woman of the Green Prairie *(O-shaw-gus-co-day-way-qua).* When she was a girl, a young Irish trader named John Johnston asked the chief whether he could marry her. White Fisher told him to come back the next year. Johnston did. To prove he was sincere, he also agreed to wed according to white laws and customs. To be married before a priest, the bride had to become Christian. She did and was given the name Susan.

Johnston's business prospered. He hired other traders and had many posts around Lake Superior. Susan's influence among her own people helped him greatly. She was a tall, dignified woman who understood English but usually spoke Ojibway.

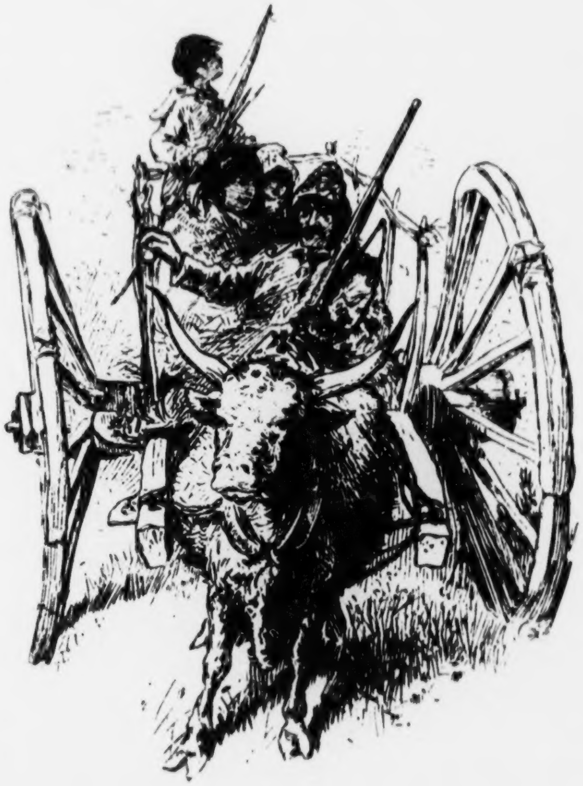
When John died, Susan ran the business. She was respected not only by Ojibway leaders but by white men as well. Her courage and common sense once kept war from breaking out while a treaty was being discussed.

Like Sayer, most successful traders married women from the tribe or band they traded with. It was a great help in business. Family ties meant much to Indian people. If a trader were new to the country, an Indian wife could interpret and teach him the language. She could tell him the customs of the people and which ones to trust. A few Indian wives became skilled traders themselves. When their husbands died, they continued the business.

For women, marrying a trader might mean wealth and influence. A trader's wife was respected and so was her family. But there was always the chance of his leaving. Many white men did not consider such marriages permanent. When a trader returned to the East, he often left his Indian wife with her own people. That is what John Sayer did.

Other traders and voyageurs stayed in the West with their wives and children. As years passed, these mixed or métis families gathered into communities. The daughters usually married métis men or sometimes white traders. A few of the sons became farmers. Some were hunters or guides. But most worked in the fur trade.

By the early 1800s some leading métis families had been in the trading business for more than three generations. They had close ties with other métis traders and Indian relatives. Their influence in the fur trade was strong. Among such families in Minnesota were the Renvilles, the Faribaults, the Beaulieus, and the Aitkens.

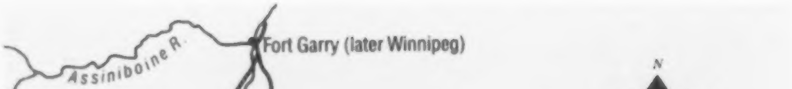


A métis family in their Red River cart

The largest métis community was in the Red River Valley. Some of the people lived in what is now Minnesota and North Dakota, but a larger group lived in Manitoba. They became famous buffalo hunters. They were also known for the two-wheeled carts that carried furs and hides from Canada and the Red River country across Minnesota to the Mississippi.

The Red River carts were made entirely of wood and were pulled by an ox or a pony. They screeched so loudly you could hear them for miles. Bumping and creaking across the prairie, they made deep ruts in the soft soil. For safety and for help in getting across rivers and mudholes, many drivers and carts traveled together.

A train of 100 or 200 carts might leave the métis town of Pembina on the Canadian border and travel two months before reaching St. Paul. The drivers—mostly men, but sometimes women—walked beside the carts and slept under them at night. The different routes they followed became known as the Red River trails. Between the 1830s and the 1860s, the métis and their carts helped to make the town of St. Paul into one of the most important fur markets in the country.


Fort Garry (later Winnipeg)
Assiniboine R.
Pembina R.
CANADA
U.S.
Pembina
N
W
E
S
Park R.
Red L.
Lake R.
Red
Red R.
PLAINS TRAIL
WOODS TRAIL
Cass L.
Mississippi R.
Leech L.
George-town
Buffalo R.
Crow Wing R.
Sheyenne R.
Crow Wing
Mille Lacs L.
Rum R.
N. DAK.
S. DAK.
MIDDLE TRAIL
St. Cloud
L. Traverse
Fur Post
Big Stone L.
Sauk R.
MINNESOTA VALLEY TRAIL
Fur Post
St. Paul
Fort Snelling
Mendota
Minnesota R.
Traverse des Sioux
S. DAK.
MINN.

Main routes of the Red River trails

George Bonga

The Bongas were a métis family with a difference. Jean (Zhon) and Marie Bonga were black slaves. Their owner, a British army man, brought them to the English fort at Mackinac Island in 1782. Later he freed them. Jean bought a house on Mackinac and opened an inn.

Pierre Bonga, son of Jean and Marie, took a job with a trader headed for the Red River Valley. There he married an Ojibway woman and in time started trading on his own. His sons found work in the fur trade too. One of them was George.

George Bonga was more than six feet tall. People remembered his enormous strength and polished manners. His parents had sent him to school in Montreal, so he could speak French, English, and Ojibway. For this reason he often worked as an interpreter. Like his father, he married an Ojibway woman. Their descendants are still members of the Minnesota Chippewa (Ojibway) Tribe.

Things to look at

Compare the map of the Red River Trails with the map on p. N-64. Notice that all three of the main routes follow the border between plains and woodlands—some more to one side, and some to the other. Because this was also the border ground between Dakota and Ojibway people, who were sometimes at war, travel on the trails could be dangerous.

The earliest route went along high ground through what is now North Dakota (Plains Trail), then down the Minnesota River Valley to Fort Snelling. Because of threats from the Dakota Indians, the Woods Trail was opened in the 1840s. It followed the eastern edge of the Red River Valley to a point near Otter Tail Lake, then turned east along the Crow Wing and Mississippi Rivers. It was within country controlled by the Ojibway. The Middle Trail was the last and the shortest. Like the Woods Trail, it went directly to St. Paul. The trails remained in use until the building of railroads in the 1870s. Now Interstate 94 between Moorhead and St. Cloud runs very close to the old Middle Trail route.

Questions and discussion

Have students discuss the lives of Susan Johnston and George Bonga. Both contain examples of the concept of cultural contrast. These people had to make their lives a bridge between very different cultures. They were successful and respected in both worlds. Was it easy? Have students think about some of the struggles and personal sadness they may have faced.

BEGINNING OF UNIT III
SEE LEARNING OBJECTIVES
LISTED IN INTRODUCTION

Significant facts and associated concepts in this chapter

1. Until the beginning of the 1800s, the Minnesota country belonged to the Dakota and Ojibway Indians in spite of the claims of different European nations. (Cultural contrast)
2. The United States began to take control by building Fort Snelling at the meeting place of the Minnesota and Mississippi rivers. (Geographic location)
3. The presence of the fort after 1820 brought many new people and many changes in the country. (Environment; cultural contrast; settlement)
4. After 30 years Fort Snelling no longer stood in Indian territory because the Dakota and Ojibway tribes had signed treaties giving up most of their land. (Settlement; Indian treaties)
5. Life at the fort was lonely and hard, especially for the common soldiers who served there. (Social class)
6. The white men and women who lived inside the walls had trouble understanding the life and ways of Indian people. (Cultural contrast; cultural oppression)

Unit III
The Land Changes Hands

Chapter 8
New Boundaries on the Prairies and in the Woods

The Americans Come

For nearly 150 years fur traders and European travelers had come and gone in the country we now call Minnesota. Most of them were not interested in changing the ways of Indian people or in owning the land. Some of them wrote reports and drew maps of what they found. The upper Mississippi valley and the area west of Lake Superior began to appear on charts of the world.

Far away in Europe, people gave names to the lakes and rivers and drew boundaries on paper. Different countries claimed Minnesota. At one time it appeared on maps as part of New France. Later it was divided between England and Spain, then among England, Spain, and a new country called the United States of America. Finally, the United States claimed all of it.

While the lines and colors on the maps kept changing, the woods and prairies stayed the same. They belonged to the people who lived there—the Dakota and the Ojibway. Indian people knew about the new boundaries. They also knew that thousands of Europeans had arrived on the shores of North America and built farms and cities. They had heard how tribes on the East Coast were pushed from their homes and how white settlers like Daniel Boone were moving west and taking even more Indian land. These things worried them deeply.

Not until 1805 did Indians see the first sign of change in Minnesota. In that year a young army officer named Zebulon Pike traveled with 20 soldiers up the Mississippi River. He camped on a flat, sandy island where the Minnesota River joins the Mississippi. There the Dakota bands met for a council with him. Pike told their leaders that he had been sent by the United States to find a good place for a fort. He gave gifts to the tribe. Then he asked whether they would let the Americans have some land. The Dakota thought it over and said a small amount of land would be all right.

Fourteen years passed before the fort was built. In the meantime the United States fought a war with England (the War of 1812), and the English sent some farmers to start a settlement on the Red River where Winnipeg now stands. The United States was suspicious about this Red River colony.

From the Mendota trading post overlooking Pike Island, artist J. C. Wild painted Fort Snelling in the early 1840s. Trader Henry Sibley owned the stone house at left front. Indian agency buildings stand along the edge of the bluff to the left of the fort.

Things to look at

Have students imagine they are the painter of this picture, standing on the hill above Mendota. What direction are they looking? (Northwest) Where is the Mississippi River? (To the right in the middle of the picture.) Where is the Minnesota River? (To the left.) Have them find Pike Island. (The flat ground in the middle of the picture.)

Look at the houses and the fort. Do they seem built by someone who will soon leave, or by someone who intends to stay?

Remind students that this was a favorite meeting place of the Dakota people. What did they call it and use it for? (*Mdo-te*—see p. N-70.) Turn to p. N-89 for a picture that shows them gathered there.

Questions and discussion

Discuss with students the different assumptions of Europeans and Indians about nations and territories. This is another example of cultural contrast. (The Dakota and Ojibway fought over control of Minnesota and its resources, but they never tried to draw a boundary line between their tribes.) Does this relate to the different ways in which whites and Indians felt about land and the natural world?

Some students may know of Pike's Peak in Colorado. When Zebulon Pike returned from the upper Mississippi, he was sent on an expedition to the Southwest. That year (1806) he mapped and named Pike's Peak.

Note that Pike came up the Mississippi just one year after John Sayer built his post on the Snake River.

Note to teachers

Activity 8 is in two parts. The first is about Zebulon Pike and his trip up the Mississippi in 1805. You may want to have students read the first section of Chapter 8, then do this part of the activity before going on with the chapter.

Things to look at

Compare this map with the one on p. N-79. Note that Fort Garry and the Red River Colony are in nearly the same place. Fort Garry was a large post of the Hudson's Bay Company. The area of settlement around the fort and the colony eventually became the city of Winnipeg. (This map does not show the routes of the Red River trails, because in 1820 they were not yet used. Until the 1830s most travel was by canoe or boat on the Red and Minnesota rivers.)

Look at the route from Lake Superior to Fort Snelling. Ask students to remember some people who followed this route or part of it. (Duluth traveled up the Brule and down the St. Croix. Sayer also followed this route as far as the mouth of the Snake River.)

The route from Green Bay by way of the Fox, Wisconsin, and Mississippi rivers was used by many fur traders, including Joseph Marin, whom students met in Activity 6. It was also the way by which Duluth returned to the East.

Most American travelers and army people came up the Mississippi River from St. Louis, as Zebulon Pike did in 1805.

Questions and discussion

Discuss with students how these routes relate to geographic place. What can be said about the location of Fort Snelling? (It was at a crossroads in the network of river transportation. It could be reached from several different places and directions and could be used to block travel to and from British territory.)

Americans thought that England wanted to keep the rich fur trade of the upper Mississippi valley for itself. They felt American fur traders needed protection from the English. They also thought a fort was needed to keep peace among the Indians. Warfare between tribes made travel dangerous for traders and kept Indian hunters from gathering furs. So, in 1819, soldiers came to start building the fort.

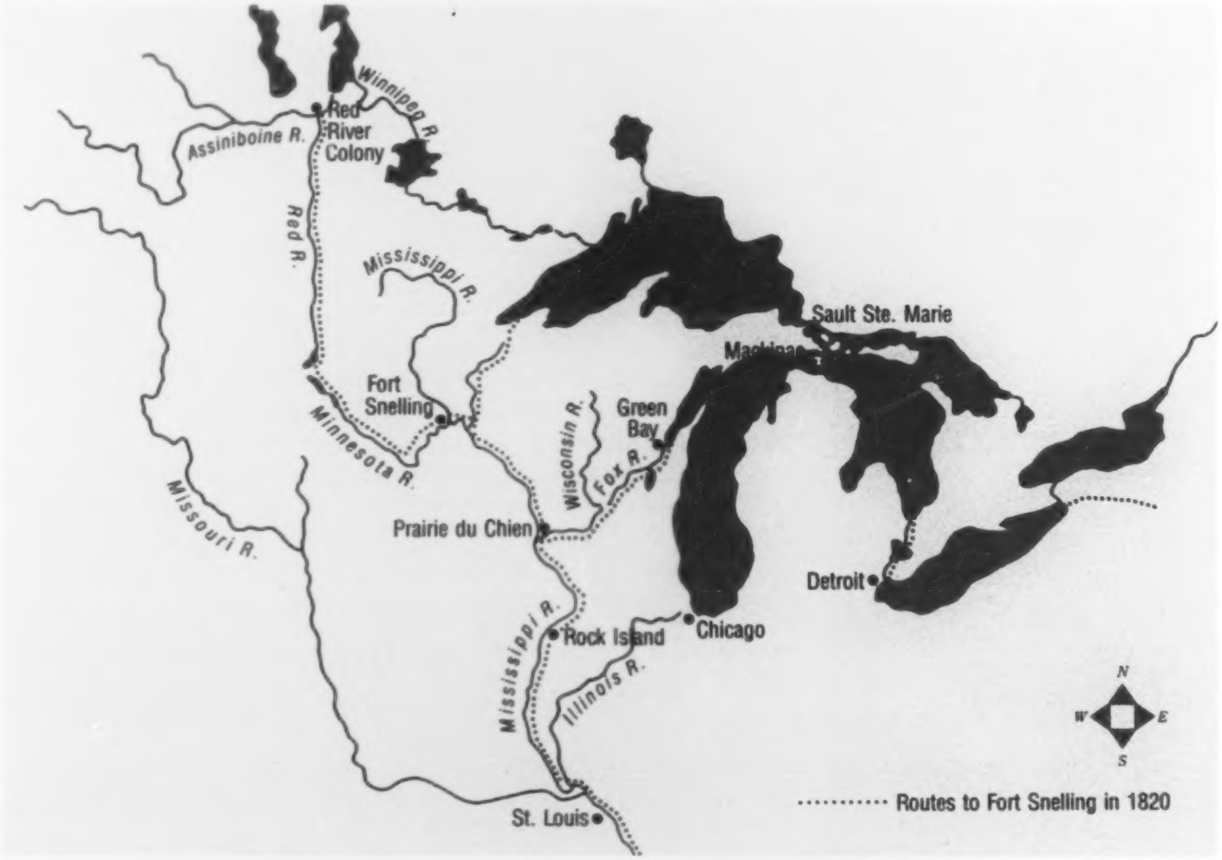
Dakota Life in the Shadow of the Walls

There were five Dakota communities near Fort Snelling. Indian people still gathered for celebrations and trading where the rivers joined in the valley below the walls. Sometimes Ojibway came down the Mississippi from their own country to the north. They and the Dakota usually met in peace, but now and then old anger flared up. When there was trouble, the officers at the fort tried to punish those who started it.

A large American Fur Company trading post stood just across the river from Fort Snelling at a place that came to be called Mendota. To oversee the traders and to deal with Indian people, the government appointed men called Indian agents. Lawrence Taliaferro was the agent at Fort Snelling for the first 19 years (1820-1839). Next to the commander, he was the most important man there.

The buildings of the Indian agency stood near the fort. One was a council house, made of logs. Inside was a big room with a United States

The country around the western Great Lakes and the upper Mississippi River in 1820. The dotted lines show routes by which people reached Fort Snelling.

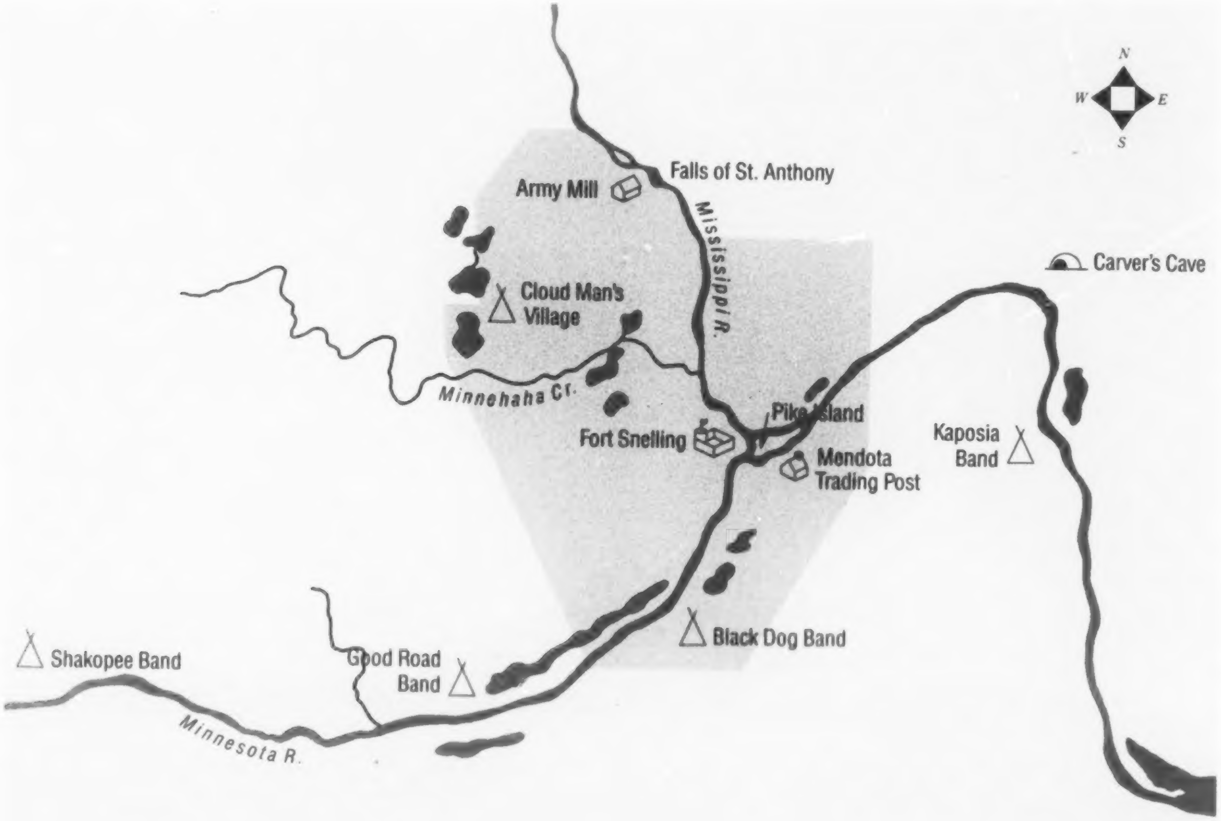


flag in the center and gifts from the tribes hanging on the walls. Since the Indians liked to sit on the floor, the only furniture was a table and two or three chairs for the agent, his interpreter, and any other white visitors. Taliaferro kept no pen and ink in the room. He thought it was rude to write down things the Indians could not read.

Soldiers, traders, and agents were not the only people who came to the country of the Dakota. Some army men brought their wives and families as well as servants and a few black slaves. After 1823 steamboats made their way up the Mississippi, carrying visitors as well as supplies and mapmakers. In the 1830s missionaries who hoped to make the Dakota into Christians came and stayed. There were even a few settlers with homes on the government land around Fort Snelling. Most of these were people from the Red River colony who had traveled south looking for a better place to live.

As time passed, the Dakota saw many changes around the fort. The trees that had grown along the rivers were cut for firewood and for making fences and buildings. Beside the Falls of St. Anthony the soldiers built a mill, where they sawed logs into boards. They planted wheat on the flat land along the Minnesota River and built another mill to grind the wheat into flour. To the west of the fort were vegetable gardens. Buffalo had once roamed on the prairies there. Now they could not be found for hundreds of miles. Deer, bear, and other animals had also become scarce. It was harder

The Fort Snelling area in the 1830s. The shaded area is the land bought from the Dakota for the fort.


N
W
E
S
Falls of St. Anthony
Army Mill
Mississippi R.
Carver's Cave
Cloud Man's Village
Minnehaha Cr.
Pike Island
Fort Snelling
Mendota Trading Post
Kaposia Band
Black Dog Band
Shakopee Band
Good Road Band
Minnesota R.

Questions and discussion

Have students read to the end of this section on p. N-84 and discuss whether life "in the shadow of the walls" was growing easier for Dakota people. Have them list changes in the natural environment that came with the building of Fort Snelling.

Vocabulary and pronunciation

Tom, Dick, and Harry: slang for everyone

acquiesce: to give in

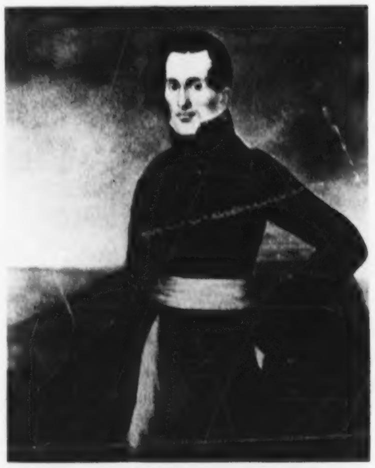
vaccinated: given medicine to protect from disease

Things to look at

Have students examine the picture of the Dakota burial ground. What are the platforms made of? What is on top of them? (Wooden coffins.) Does this show another way in which Dakota life had changed? (Yes. Bodies were traditionally wrapped in blankets or skins. When the missionaries came they started to build coffins for the dead.) Notice the baglike object hanging from one corner of the nearest platform. It is a cradleboard of the kind that Dakota mothers used to carry their babies. What does this suggest about who had died? Is there other evidence that one was a baby? (Small coffin.) Who might the two mourners be? (The baby's parents.) In what kind of place is the cemetery located? (On the top of a hill.) Compare this with the picture of Kaposia on p. N-86.

Historical note

Alcoholism. Problems relating to liquor pervade most of the historical records about Fort Snelling. Control of its use was an important part of government Indian policy. As with fur traders, alcoholism was frequent among soldiers and officers on the frontier. No truthful discussion of life at the fort can avoid the fact. Particular care should be taken to point out that it affected whites no less than Indians.



Lawrence Taliaferro (Tolliver) once wrote in his diary: "How to get rid of me at this Post seems now the main object of Tom, Dick, and Harry—so that those who may come after me can the more easily be bribed or threatened into silence and acquiesce in the plans on foot to cheat & destroy the Indians." He was not far wrong. The fur traders tried hard to get a different Indian agent at Fort Snelling. They never succeeded.

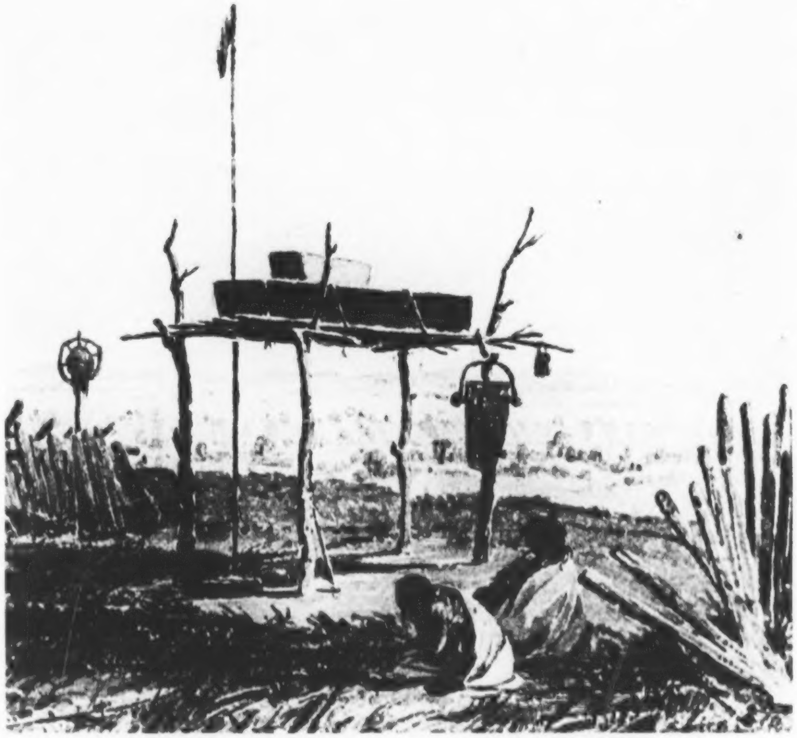
Taliaferro was fiercely honest. He was also stuffy and formal, sometimes quarrelsome, and always sure he was right. Like most white Americans of his time, he believed that Indians were much like children. His job, as he saw it, was to protect them from each other and from dishonest white men. He wanted to teach them to farm and to live like white people. For help in doing this, he looked to missionaries.

and harder for Indian people to find furs to buy the things they needed from traders. Sometimes they were tempted to kill army cattle pastured near the fort for food.

The Dakota had often lived through bad seasons when everyone went hungry. They were proud to bear it without complaining and to share what they had with each other. Now for the first time they knew what it was like to starve while others around them had plenty. They learned the feeling of being poor.

There was more sickness, too. The smallpox that killed thousands of Indian people in other parts of the country did not spread around Fort Snelling. There the army doctor vaccinated both Indian and white people. But no one had found a way to stop whooping cough yet. In the 1830s many Dakota children and some adults died from it. As life grew harder, alcoholism also spread. Traders were forbidden to sell liquor, but soldiers had it. The Dakota could always get it for a price.

Indian agent Taliaferro and his missionary friends never tired of telling the Dakota to become farmers. They had always grown corn in summer gardens, but planting whole fields was different. Some were willing to try. Others felt it was wrong to cut into the earth with a plow. Most Dakota just thought that farming was the way of white people, and they did not want to change. They wanted to be Dakota.



The Dakota placed the bodies of the dead on raised platforms. Artist Seth Eastman sketched these two mourners at a burial ground near Fort Snelling.

Treaties and More Treaties

Talk about treaties and land sales seemed never to stop. Indian people argued that land could not be owned or sold. The country was their home and it belonged to all who lived there, just as they belonged to it. The land held the graves of their ancestors and the sacred places of their religion. Other Indians had said the same things to whites for 200 years. But people whose ancestors were from Europe thought land was property to be bought and sold and fenced. The Dakota and Ojibway knew that if they did not sell their land, they would be forced to give it up anyway. The only question was what kind of bargain they could make.

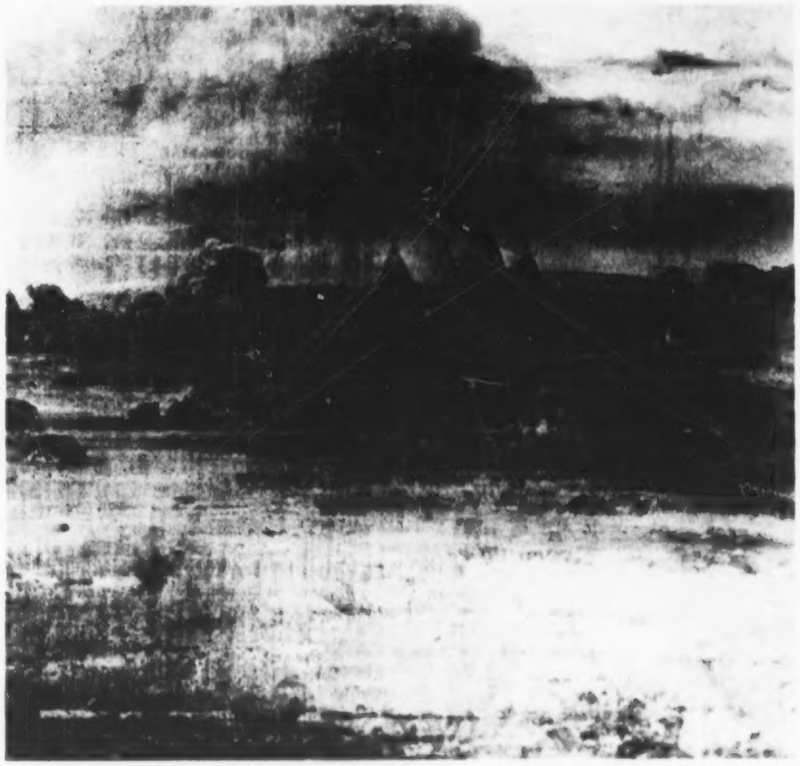
The first loss came in 1837, when the government bought a big chunk of western Wisconsin from the Ojibway and all Dakota land east of the Mississippi. The tribes had not yet been paid when lumbermen rushed into the pine forests along the St. Croix River. The Indians heard the thud of axes and the crash of falling trees. They saw mills built and towns grow up at places like Taylors Falls and Stillwater.

Another town began to grow a few miles down the Mississippi from Fort Snelling. It was called Pig's Eye Landing, for a one-eyed man who opened a tavern there. Later settlers decided to name their town St. Paul, after the little log church built by a missionary. Across and down the river from St. Paul stood a much older settlement. It was the Dakota community

Cloud Man *(Ma-hpi-ya-wi-ća-sta)* was the first of the Dakota around Fort Snelling to try farming. He was a person who chose his own path. As a young man Cloud Man was brave in battle. But after killing six Ojibway, he decided to fight no more, and he never again went to war.

A few years later, when Cloud Man and some friends were hunting buffalo, a sudden blizzard hit. They dug hollows in the snow and curled up to keep from freezing. As he waited for the storm to pass, Cloud Man thought about farming. The next spring he moved his family to Lake Calhoun, where he planted corn and potatoes. Some of the Dakota sneered, but others joined him. Eight years later nearly five hundred people were living there and raising crops.

When some Ojibway shot a young man from the village, Cloud Man refused to lead his people in striking back. They chose another chief and killed many Ojibway. But then they knew their enemies would return. So they left their farms and moved to a safer place in the Minnesota Valley.



In the 1830s visiting artist George Catlin sketched these cattle grazing near Cloud Man's village at Lake Calhoun.

Vocabulary and pronunciation

Ma-hpi-ya-wi-c´a-s´ta: pronounced Mah-H'PEE-ya-we-CHA-shta

sneered: made jokes to put someone down

Questions and discussion

Have students talk about the cultural contrast in the ways Europeans and Indians thought about land. How does this relate to the way they thought about all of the natural world? Do modern Americans generally feel that they are related to things like the plants, animals, clouds, and hills around them? Or do they feel that such things are there to be changed and used for the benefit of humans? Compare the economic term "natural resources" with the Dakota term *Mi-ta-ku-ya-pi*. (p. N-65)

Discuss why the Dakota and Ojibway knew that they could not refuse to sell their land. (The experience of Indian tribes on the East Coast and in the Ohio Valley told them so. If Indians did not agree to sell, the land was taken by force.)

Discuss the concept of Indian treaties. Point out that these were talked of as though they were agreements between nations, but Indian people had no real power to resist the United States. Congress could and did break treaties whenever it wished. Many Indian treaties are still part of our laws, however, and because of this, Indian people have a special relationship to the U.S. government.

Vocabulary and pronunciation

Kaposia: pronounced Kah-PO-zha

Kan-ghi-ći-šti-na: pronounced KAHN-ghee-CHEE-sti-na

Traverse des Sioux: now pronounced TRA-verse day Soo, means Sioux crossing. The place is near present-day St. Peter.

Historical note

Minnesota treaties. The treaty signed at Traverse des Sioux in 1851, along with a similar one signed two weeks later at Mendota, was the most important cession of land in Minnesota. The many ways in which these treaties cheated the Dakota people laid the foundation for the tragic war of 1862.

Because the Ojibway Indians occupied forested land not coveted by white settlers, they were not confined to reservations as early as the Dakota, and they were able to keep a somewhat larger share of their homeland.

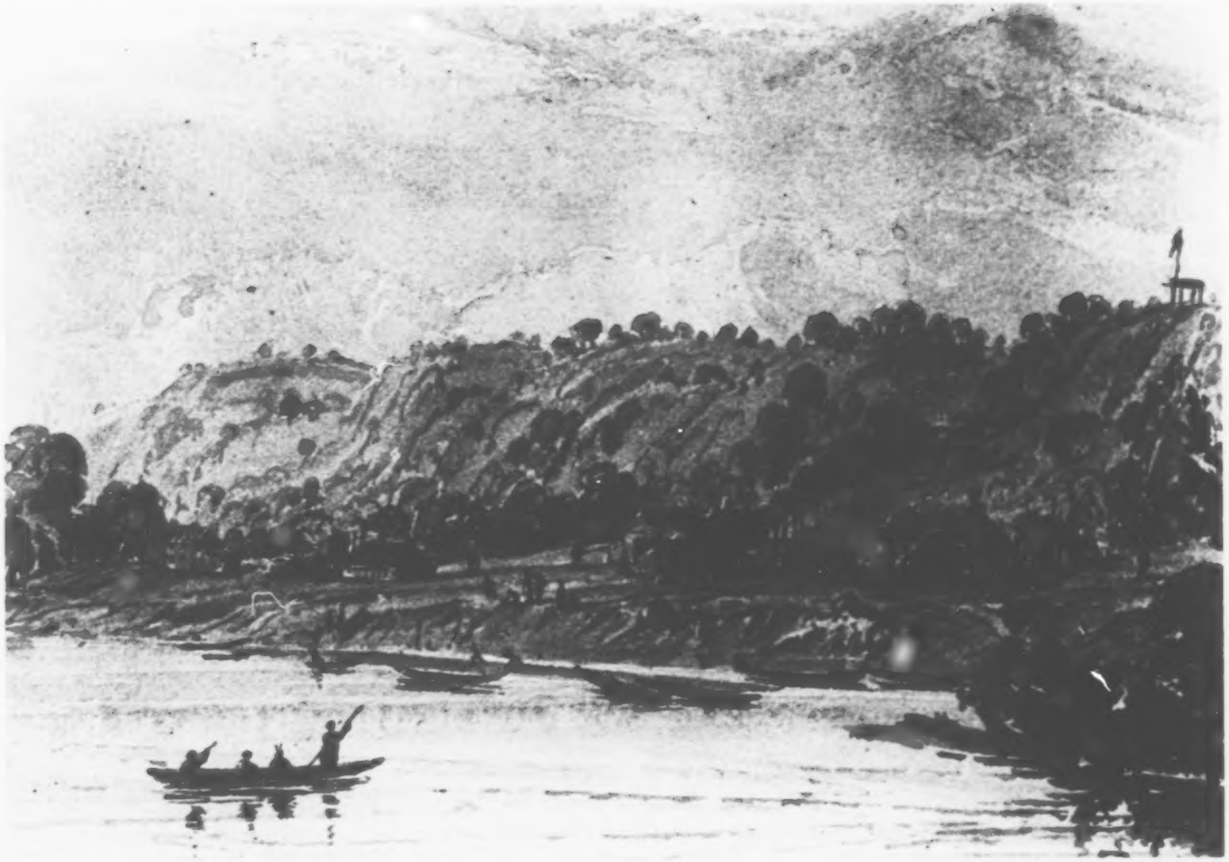
Note to teacher

Activity 11 deals with the treaty of Traverse des Sioux. It can be assigned at this point or after students have finished Chapter 8. It may also be done just before students read Chapter 11.

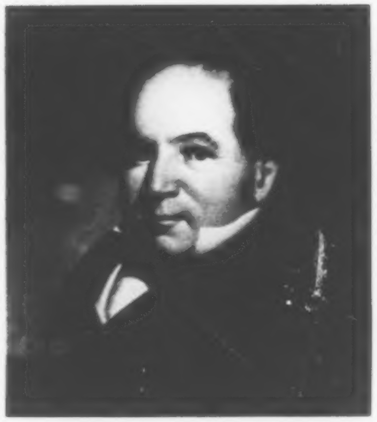
of Kaposia *(Kah-po-ža)*. The chief there was Little Crow *(Kan-ghi-ći-šti-na)*. He and his people anxiously watched the changes on the east side of the Mississippi. Soon, they knew, they would have to leave.

They were right. Within ten years there was talk of another treaty, and in 1851 the Dakota were called together to discuss selling all their Minnesota land. After much arguing, it became clear to the Dakota leaders that they would have to give up their homeland. Some of their people were starving. The traders, to whom the Dakota owed money, said they would give no more credit. Government officials threatened to hold back horses and food they had promised to the tribe. So the Dakota signed two treaties, one for the western Minnesota bands at Traverse des Sioux and one near the trading post of Mendota for those farther east. In return for most of southern Minnesota, they got 12½ cents an acre and a small reservation along the Minnesota River. By 1855, the Ojibway bands had also signed treaties selling most of their land.

Seth Eastman made this sketch of the Dakota town of Kaposia in the 1840s. A missionary's house and garden are at left. There is a Dakota cemetery on the hill above.



Life in the Fort

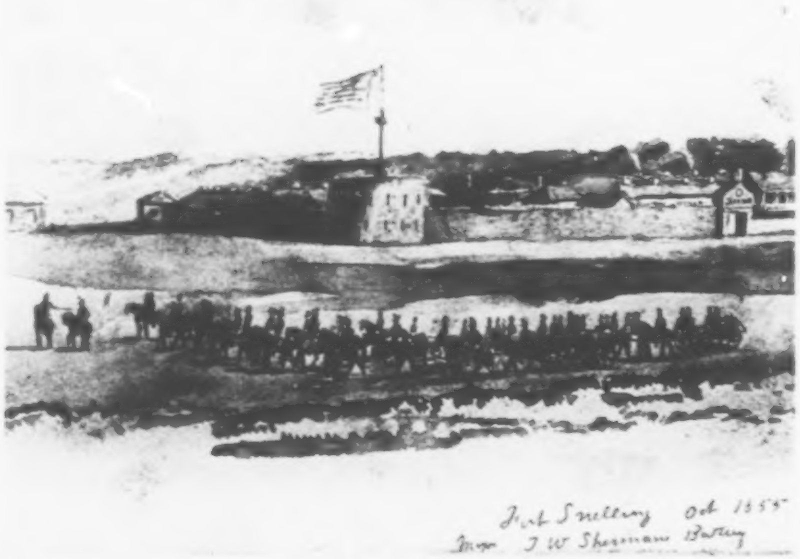


Colonel Josiah Snelling was no spit-and-polish officer, but his troops respected him. He designed the fort, oversaw the long job of building it, and commanded it for nearly eight years (1820-1827). Everyone agreed that he deserved to have it named for him. When sober, Snelling was a tough but fair-minded man. When he drank (as most army officers did), he had a terrible temper. Because his bald head with its fringe of reddish hair reminded the men at the fort of a ruffed grouse, they called him "the Prairie Chicken"—but not when he could hear them.

Fort Snelling no longer stood in Indian country. For 30 years its solid walls had told the Dakota that another nation held power over them. For 30 years it had been an island of white American life and customs. It had never been attacked, and its soldiers had fought no battles. Their worst enemies had been loneliness, boredom, bitter cold, and hard work.

Each winter when the river froze and boats could no longer come up the Mississippi, the fort was cut off from the outside world. The nearest settlement was at Prairie du Chien (doo Sheen), more than two hundred miles away. Letters and army orders had to be carried on foot or by dogsled on dangerous ice along the river. In the winter of 1826, no mail got through for five months.

Keeping the fort warm during Minnesota winters was a never-ending job. The wood needed for the fireplaces for one winter could make a pile four feet high, four feet wide, and two miles long. The soldiers had to chop and haul all of it. They also had to cut timber and saw boards for buildings and fences, quarry limestone for walls, plow, plant, and hoe fields and gardens, make hay for the cattle and horses, unload supplies from boats and haul them up the hill to the fort, grind flour in the gristmill, and shovel snow in winter. They often felt more like farmers or lumberjacks than soldiers.



Soldiers practiced pulling light cannons with horses on the prairie west of Fort Snelling in 1855.

Vocabulary and pronunciation
forbidding: frightening

Things to look at

Turn to the map on p. N-82 and find Prairie du Chien. There was another U.S. fort there. Why was this location important? (Meeting of the Wisconsin and Mississippi rivers.)

Questions and discussion

Discuss how the concept of social class was shown in army life. Have students list examples. Is this how we usually think of life on the American frontier?

Read the sidebar on Abigail Snelling and talk about women at the fort. Were they divided by social class also? What were their responsibilities in the life at the fort? Why might Abigail Snelling have wanted to study French? (She had to entertain the colonel's guests, and many people in the Minnesota country, especially among fur traders and people from the Red River Colony, spoke only French.)

Historical note

The Red River (Selkirk) Colony. Settlers of the Red River Colony in what is now Manitoba found life very hard. Some were Swiss immigrants who had come with no idea of what life would be like in the new colony. Leaving was difficult and dangerous, but during the 1820s and 1830s more than 500 made their way south to Fort Snelling. A few remained near the fort. It was not legal, but Snelling and later commanders let them stay anyway. Most of them moved on down the Mississippi and settled in Illinois.

Marbles, dominoes, and a broken chess piece show how people passed the time in winter at early Fort Snelling. Archaeologists found these objects there.

Ordinary soldiers everywhere had hard lives in the early 1800s. Pay was poor, and their days were ruled by the drum from dawn to dark. Even at a lonely post like Fort Snelling, where about three hundred people lived close together, the difference between officers and men was great. A soldier could not speak to an officer until spoken to. Rules were strict and punishment was fierce. For being drunk, sloppy, or disrespectful to an officer, a man could be thrown in the guardhouse. There he might wear a ball and chain and eat only bread and water. For disobeying orders or running away he might be sentenced to years of hard labor.

A private's pay was not enough to support a family. Soldiers' wives lived at the fort only if they could get jobs as army laundresses or as servants to officers' families. For this reason, most of the laundresses hired for work at the fort were married women. Those who were not married lived in a log building on the riverbank below the walls.

Each day of army life was much like another, but it was not always dull. Hunting and fishing were favorite sports for officers and soldiers who had a few free hours. Many officers kept hunting dogs, and most had horses. In the summer, steamboats, visitors, and sightseeing trips helped keep things lively.

Abigail Hunt Snelling was the daughter, sister, wife, and mother of army officers. She was 22 years old and nine months pregnant when she and Josiah arrived at the site of Fort Snelling in 1820. Two weeks later she had a baby girl who lived only a few months.

A strong, active, determined woman, Abigail Snelling held parties, entertained visitors to the fort, and studied French. She insisted on a school for the children. She was kind to several unlucky families from the Red River colony and adopted an orphaned boy whose parents had died on the trip. Her example made the fort a place where homes, families, and polite ways were never quite forgotten. People remembered her slender figure, her flashing dark eyes, and her long black hair. She was an expert horseback rider and loved to go for a gallop on the prairies behind the fort.

Time passed more slowly in winter. The fort had a small library, and newspapers from the East were saved and passed around. Officers' wives put on parties and balls. The soldiers and their families had country-style dances in the barracks. When there were enough talented people, plays and concerts were performed. Even with these amusements, everyone agreed that the long winter days and nights saw too much gambling, drinking, gossiping, and quarreling.

For children, life at the fort was full of excitement. Eight-year-old Henry Snelling remembered celebrating the Fourth of July in 1827 with other young boys from the fort. They collected toy guns and gunpowder, some cake and cookies, ale to drink, and four or five man-sized cigars. With these they went to their hideout in a cave below the fort. They had a great time until they smoked the cigars and got violently sick. Another time young Snelling fell into the river and nearly drowned. When a passing soldier fished him out, he insisted that a giant catfish had pulled him in. Girls had less freedom and more rules, but they, too, enjoyed family picnics and trips to places like Carver's Cave and the Falls of St. Anthony.

Vocabulary and pronunciation

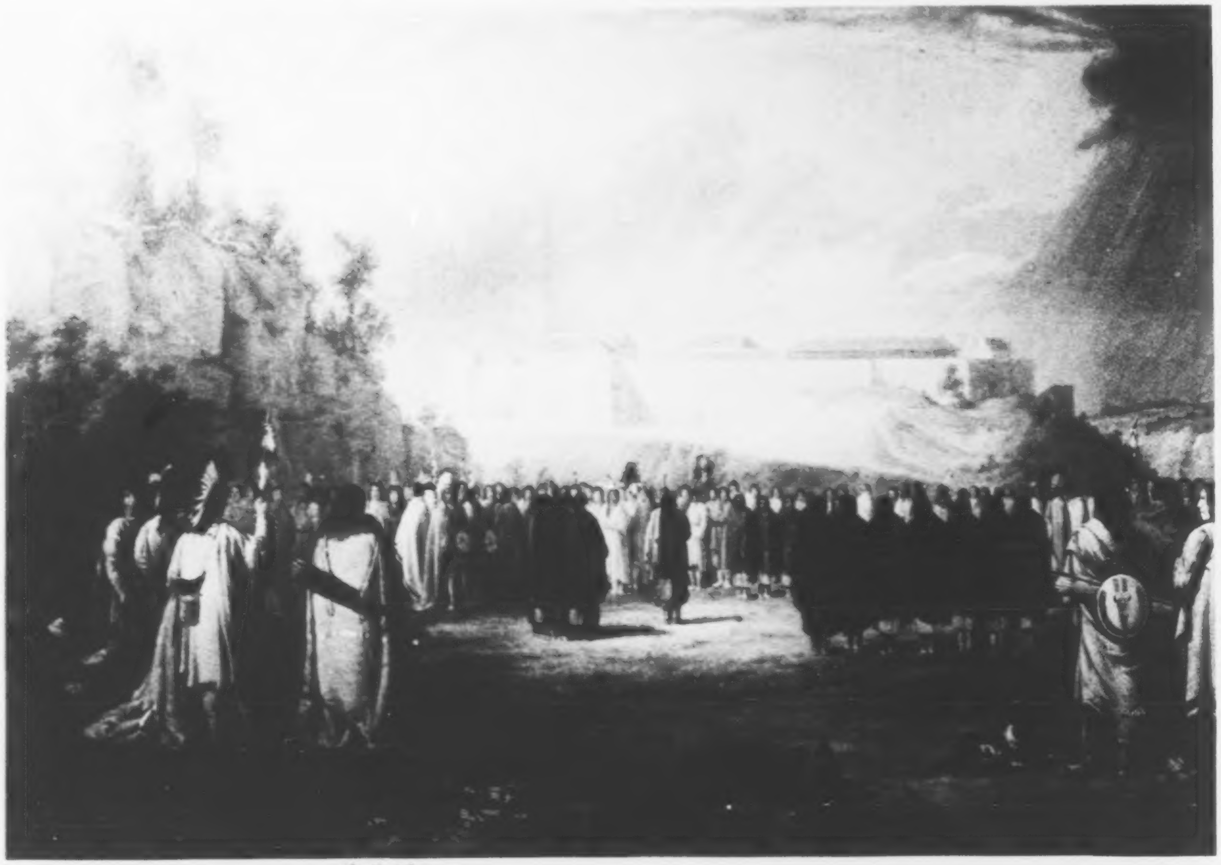
barracks: buildings where soldiers live

ale: a drink somewhat like beer

Things to look at

Turn to the map on p. N-83 and find Carver's Cave and the Falls of St. Anthony. These were favorite goals of sightseeing trips from the fort. Carver's Cave was a deep cave in the sandstone bluff beneath what is now St. Paul's Indian Mounds Park. Railroad building in the 1870s destroyed most of it. A wagon road connected the fort with the army's mill at the falls, and families often drove there to have a picnic beside the scenic waterfall. Another popular picnic spot was the Little Falls (later Minnehaha).

Paul Kane, from the Red River colony, painted these Dakota women holding a solemn ceremonial dance in the valley below Fort Snelling.



Vocabulary and pronunciation

Wa-kan-tan-ka-win: pronounced WAH-kahn-TAHN-ka-win

Wa-kan-ina-jin-win: pronounced WAH-kahn-ina-JIN-win

Wa-kan-hdi-o-ta: pronounced WAH-kahn-h'de-O-ta

Questions and discussion

Have students talk about how cultural contrasts often make people feel uncomfortable and out of place. Sometimes this creates fear, which in turn becomes hostility.

Things to look at

Read the story of Nancy Eastman. The pencil sketches of her on p. N-91 were made in 1851, when she was about 20 years old.

Historical note

The Eastman family. Seth Eastman was not unusual in having both an Indian and a white family. Like fur traders, many military men on the frontier did. His Indian wife was a daughter of Cloud Man (see p. N-85).

After leaving Fort Snelling Seth continued with the army and became a general during the Civil War. He was also widely known for his paintings of Indian people, a number of which are reproduced in *Northern Lights.* His white wife Mary wrote a book entitled *Dacotah: Life and Legends of the Sioux Around Fort Snelling.* The tales in it are romanticized, and today the book is more valuable for what it reveals about white attitudes than for its information on Indians.

History is silent as to whether Mary knew about Seth's Indian daughter, Nancy. She probably did. His métis grandson, Dr. Charles A. Eastman, also wrote about the Dakota. Even today, Dr. Eastman's books for young people are regarded as some of the best things written on growing up as a Dakota.

Worlds Apart

Nearly everyone who lived at the fort had an uneasy sense of being surrounded by an unfamiliar world. The miles of prairie stretching to the west and the silent river bluffs to the east seemed strange and empty to people who were used to farms, fences, roads, and towns. They wrote to friends in the East of the "savage wilderness" around them. Some thought it was beautiful. Others were afraid.

They felt much the same about Indians. From the fort they could almost always see the smoke of campfires and the pointed tops of a few tipis. Many Dakota and some Ojibway came and went from the Indian agency outside the main gate. Often they visited inside the walls. When they gathered in the valley below for games or ceremonies, their singing and drumming could be heard day and night. Some people at the fort were fascinated, but others found it strange and upsetting.

One officer with a great interest in Indian ways was Seth Eastman. He was an artist, and the pictures he sketched with his pencil and paintbrush are some of the best "snapshots" ever made of Dakota life. Eastman first came to the fort in 1829 as a young lieutenant. He fell in love with a Dakota woman, and they had a child. When he was moved to another post, he left her behind. Years later he returned to the fort as a senior officer. This time he brought with him a white wife named Mary and a family.

Nancy Eastman *(Wa-kan-tan-ka-win* or Great Spirit Woman) was a daughter of two worlds. Her mother was a Dakota named Stands Like a Spirit *(Wa-kan-ina-jin-win).* Her father was the artist and soldier Seth Eastman.

Nancy was cared for by her Dakota grandmother, who did not want the child to learn the ways of white people. When Nancy was 17, she fell in love and decided to elope.

In running away, she was tricked by a friend of the young man she loved. The friend, Many Lightnings *(Wa-kan-hdi-o-ta),* also admired Nancy. When he learned of her plan, he managed to take the place of her lover. In the dark she did not discover that she had gone with the wrong man until it was too late. In spite of his trick, she became the devoted wife of Many Lightnings, and they had five children. Soon after the last one was born, Nancy fell ill. As she was dying, she asked the mother of Many Lightnings to raise the baby boy.

A short time later, in 1862, Many Lightnings joined his people in war against the Americans. He was captured and sent to prison. There he became a Christian and borrowed the name Jacob Eastman from Nancy's family. After he was released, Jacob searched for his children, who had been scattered during the war. He found his mother and his youngest son in Canada. Bringing them back, he named the boy Charles Alexander Eastman. Charles, the son of Nancy and Many Lightnings, went to college in the East and became a doctor. Later he returned to his people and wrote books about growing up among the Dakota.

Mary Eastman, like her husband, made many Dakota friends. She wrote down the stories they told her. She was a warmhearted person, and the suffering she saw among the Dakota women moved her deeply. "Frequently," she wrote, "we have heard of whole families perishing during severely cold weather. The father absent on a winter's hunt, the mother could not leave her children to apply to the fort for assistance, even had she strength left to reach there. The frozen bodies would be found in the lodge."

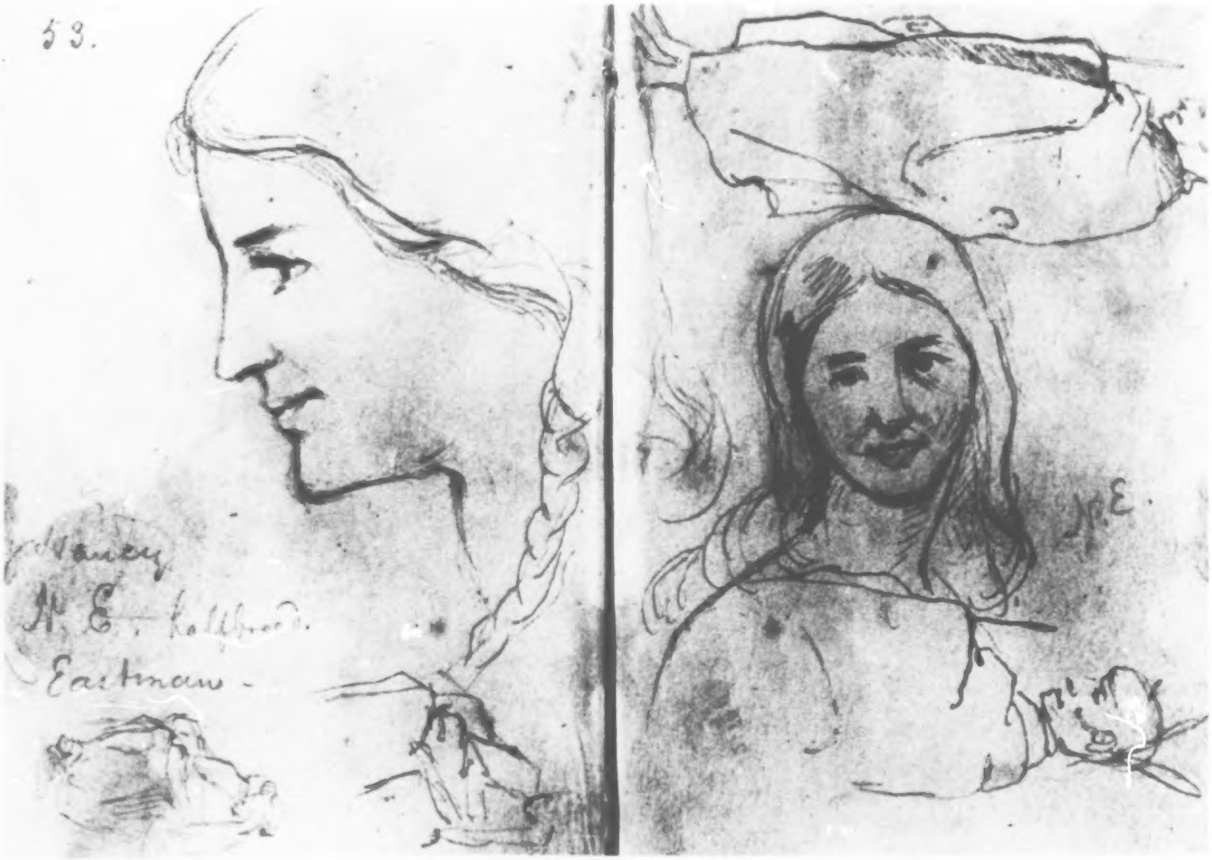
Trying to find a reason for such horrors, Mary blamed the Dakota way of life. In a book she wrote later, she told of "the immense good that might be accomplished among these tribes by schools, which should open the minds of the young to the light of reason and Christianity." Like most Americans of her time, she was sure that Indians were a "doomed race" and that the only way to save them was to make them like white people.

Books like hers helped missionaries who were working to have Indians treated fairly. But her words also made it easy for Americans to picture Fort Snelling as a first step toward bringing the good things of their own civilization to a wild country. Most white people preferred to see it that way. They did not like to think of themselves as invaders taking homes away from others.

Questions and discussion

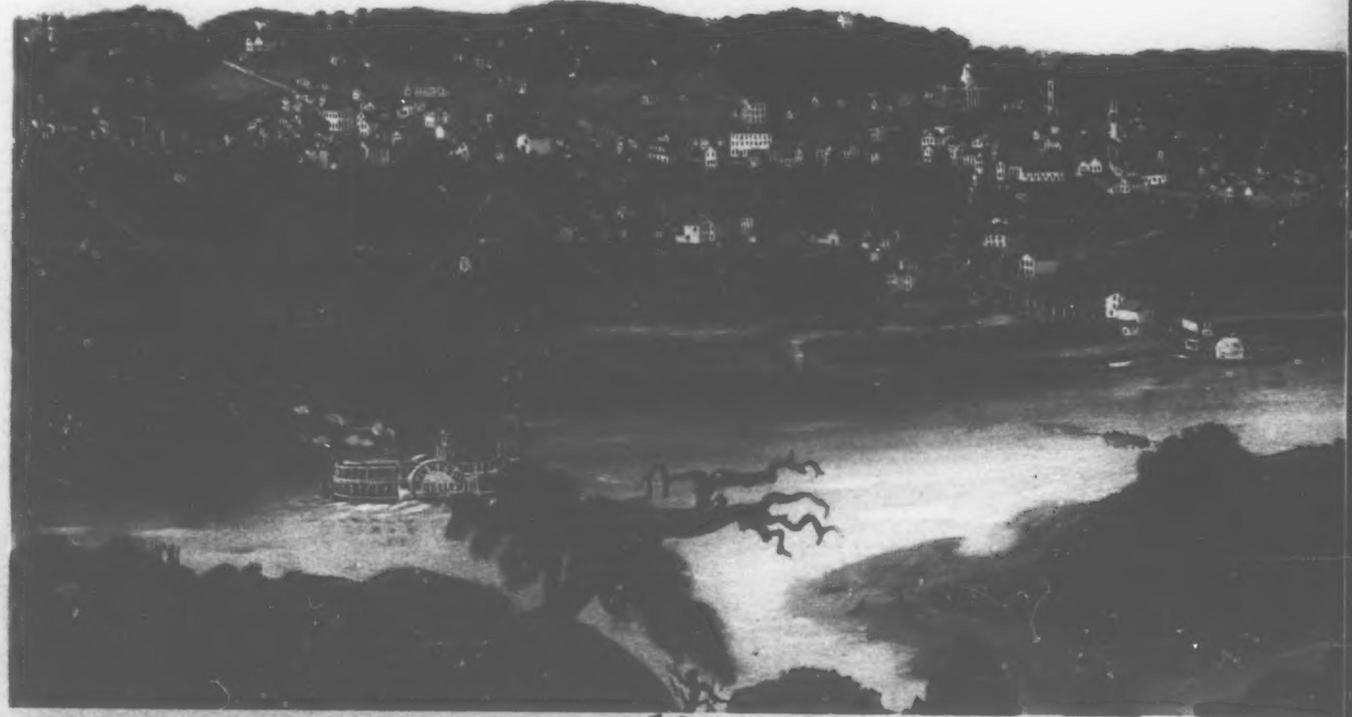
Discuss the concept of cultural oppression. The work of missionaries and teachers among Indian people was an example of this. In this case it was carried out with the best of intentions. Americans in the 19th century never questioned that their own culture was superior and that they were helping Indians by destroying their native culture and teaching them the ways of Western civilization.

Artist Frank Mayer made these sketches of Nancy Eastman along with other drawings in his notebook.



Significant facts and associated concepts in this chapter

1. White people felt that by farming they could make better use of land than Indian people did. (Cultural contrast; settlement; progress)
2. Turning prairie and woodland into farms required many services from government, so Minnesota's earliest white settlers worked to get an organized territory. (Settlement; community)
3. At first, rivers were the only roadways and all settlements were near them. (Transportation network)
4. Lumbering had become an important business before there were many farms. (Resource extraction)
5. When the land that had belonged to the Dakota tribe was opened for settlement after 1851, thousands of immigrant farmers arrived. (Indian treaties; settlement; immigration)
6. People came to Minnesota from many different places and for many reasons, but they all shared the American dream of building a new country and improving their lives. (Progress; immigration)



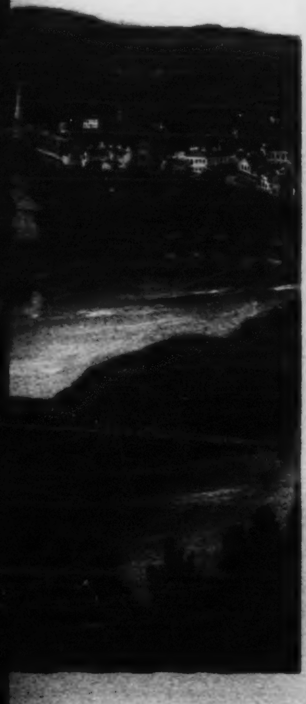
Chapter 9
The New Minnesotans

Land for Many People

White Americans thought they were right to take the prairies and forests of Minnesota from Indian people. Many felt they were bringing the Indians a better way of life—one with less fear and suffering and hunger. They did not ask whether the Indians wanted change. Americans also thought they could put the land to better use. Indian people shaped their lives to the natural world, leaving plants and animals alone unless they were needed for food and clothing. Living this way meant that much land supported only a few people. Americans knew that if they cut the trees and plowed the prairies, they could feed many more on the rich fields of southern Minnesota.

Thousands of people were waiting for that land. There were those who lived on rocky farms in New England and other eastern states. They dreamed of getting a new start in the West. And there were people in countries like Germany and Sweden and Ireland who had no land at all. They were willing to leave friends and country to make the long, risky trip to a strange place—if it meant they could have a farm for themselves and their children. To people already living in towns like Stillwater and St. Paul, new settlers meant more business and more money for all of Minnesota.

Turning woods and grassland into farms, however, was not easy. A farm is owned by someone. It is measured in acres and has boundaries. After the government signed a treaty for a stretch of country, it had to divide the land up by measuring and marking. This is called surveying. When the sections were sold a record had to be kept of where they were and who owned them. It all took time and money.



St. Paul was the last good landing place for steamboats coming up the Mississippi. It became Minnesota's capital in 1849 and grew to the town shown here by 1856.

Things to look at

Have students read the first paragraph, then turn to the picture of Kaposia on p. N-86. Compare it with this one showing St. Paul only ten years later. What does this tell about how fast Minnesota was changing? What does it say about cultural contrast? (One important contrast between Euro-American and Dakota culture was their view of change. Americans interpreted change through the concept of progress and took great pride in it. To them change meant more material goods and more people and that in turn meant a better world. Indian cultures in general were conservative. They placed a high value on maintaining balance with the forces of nature and reverence for the world as it existed.)

Students who have done the second half of Activity 8 will have followed Mary Smith on her journey from Maine to Minnesota in 1850. Others may need to see a map of the eastern United States (p. A-78) and be shown the routes by which immigrants reached Minnesota from the East Coast.

Questions and discussion

Discuss the relationship between the concepts of settlement and community. (Note that settlement, as defined in this curriculum, includes "building permanent communities and social institutions.") Point out that we often think of "pioneers" as people who depended on themselves. This was true, but to survive they needed neighbors and relied on community. They also relied on government, and they quickly demanded services like mail, roads, military protection, and surveying of land.

Vocabulary and pronunciation

Congress: the U.S. Senate and House of Representatives in Washington, D.C. These bodies make laws for the United States.

legislature: a group of elected people with the power to make laws

lobby: to try to influence lawmakers

Historical note

Territorial government. Becoming an organized territory was the first step on the way to becoming a state. The Minnesota country had been included as a part of territories like Michigan, Iowa, and Wisconsin for many years, but the admission of Iowa and Wisconsin as states in 1846 and 1848 left Minnesota without a government.

The people of a territory had fewer rights than the people of a state. They could send a delegate to Congress, but the delegate had no vote. They could elect their own legislators, but the president chose their governor, judges, and other territorial officers. Nevertheless, having a territorial government meant great political advantages in getting services such as surveying, land offices, postal service, military roads, and railroad land grants. These in turn were key elements in rapid economic development.

Organizing a Government

When the United States bought the first big piece of Minnesota in 1837, a few people rushed right in. They cut timber and staked out farms on land that had not been surveyed, knowing they could buy it later. But there was much land to be surveyed, and the government was not in a hurry.

Settlers needed other government services too—roads, post offices, schools, courts, and police. The way to get services was to organize and demand them. So the new Minnesotans did. In 1848 a group of 61 men met in Stillwater and agreed to send a representative to Washington. He would ask Congress to make Minnesota a legal territory, with a governor, a legislature, and courts of its own. They chose Henry H. Sibley, who ran the American Fur Company's trading post at Mendota. Nearly everyone knew and trusted him, and he had many friends in the government in Washington.

Sibley was successful. The next year, in 1849, Minnesota became a territory. Now the citizens had the right to vote for a legislature and to send someone to Congress. They would have courts and a person in Washington to lobby for roads, mail service, surveying, and new treaties. In their first regular election, Minnesotans again chose Henry Sibley as their representative. The territory's other important officer was a governor appointed by the president. The man the president chose was a young Pennsylvania politician named Alexander Ramsey.

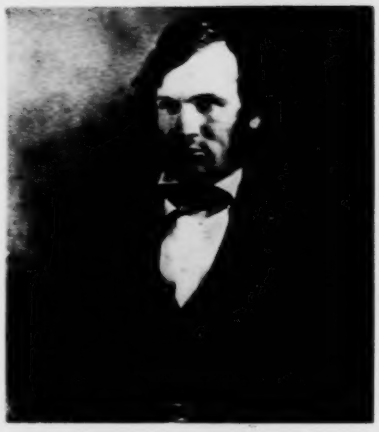
Henry H. Sibley has been called "the Princely Pioneer." He was a handsome man with education and polished manners. His father was chief justice of the Michigan Supreme Court. His great-grandfather had been a hero of the American Revolution. Sibley became a fur trader instead of a banker because he wanted adventure and liked the outdoors. At Mendota he built a stately stone house where he had many guests. He often went on long hunting trips with the Dakota, who called him "Walker in the Pines."

Sibley represented Minnesota Territory in Congress for two terms (1849-1853). Later he helped write the state constitution. The voters chose him to be their first state governor. When the Dakota War broke out in 1862, they turned again to Sibley. He led an army against the Indians he had lived and worked with for many years.

A Territory Built on Rivers

With his wife, Anna, and their baby son, Governor Ramsey traveled up the Mississippi River by steamboat in May 1849. The boat reached St. Paul before dawn and quietly pulled to shore. While the other passengers slept, Ramsey got off and walked around the town. Climbing the steep hill from the river, he found a cluster of log and board buildings, many without paint and some still unfinished. "There was hardly the suspicion of a street," he recalled, "but the houses were scattered about here and there as suited the fancy." Ramsey may also have noticed a few stores, two hotels, a school, a church, a newspaper office, and half a dozen taverns. There were no sidewalks or lawns or shade trees.

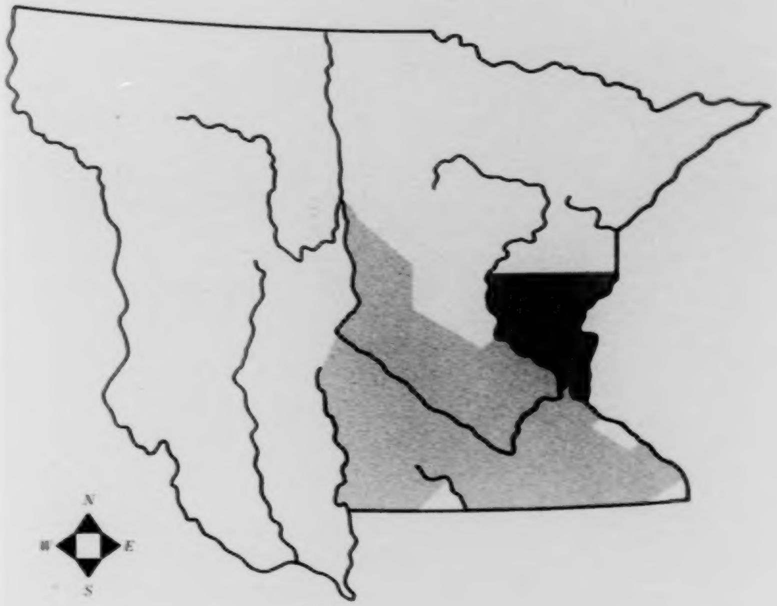
Perched high on its bluff, the little town seemed to watch the river. Ramsey would soon find that all Minnesota's settlements were close to rivers. Whether it was the Mississippi, the St. Croix, or the Minnesota, the river was a link to the outside world—to friends, old homes, news, and markets. When a steamboat came within sight of a town, its captain blew the whistle or fired a gun. The people gathered at the bank, or levee, to see who was coming. They helped unload boxes and bales of goods and asked questions about what had been happening "out east." The slow-moving paddle-wheelers carried groceries, coal, cloth, candles, paper, furniture, tools, machinery, cows, chickens, and horses. Most important of all were the letters and newspapers.



Alexander Ramsey was a blunt, practical man. He disliked fuss and formality. Because of this his political friends called him "Bluff Alec." His enemies sometimes called him "the old coon." They meant he was shrewd and hard to catch, like a raccoon that ate farmers' chickens.

On his first walk through St. Paul, no one knew who Ramsey was. He asked a young boy about one of the unfinished houses he saw. The boy answered, "They're getting it ready for the governor." Ramsey could see that it would not be done for a while. So he accepted Henry Sibley's invitation to stay at Mendota. The two men became firm friends, although they were often on opposite sides in politics.

Ramsey was elected second governor of the state in 1860. A year later, while he was in Washington, war started in the South. Hurrying to the White House, he told President Abraham Lincoln of Minnesota's support. He was the first to offer troops to fight for the Union. Later Ramsey became a U.S. senator.



Minnesota Territory reached west to the Missouri River and took in parts of what are now North and South Dakota. The darker area was the only part of Minnesota open to white settlers in 1849. The lighter area was opened by treaties with the Dakota Indians in 1851.

Vocabulary and pronunciation

helter-skelter: done quickly, in a confused or hurried way

Things to look at

Have students examine the map of Minnesota Territory. Note that the only part open to settlers when the territory was created was a triangle between the St. Croix and Mississippi rivers. Everything west of the Mississippi was Indian country. This included most of what is now Minneapolis and also what became the West Side of St. Paul. The largest white town in the new territory was Stillwater.

Historical note

Ramsey and Sibley. There is often confusion over the offices held by these two men. Ramsey was the first territorial governor, appointed by Whig president Zachary Taylor in 1849. Sibley, a Democrat, was elected the territory's delegate to Congress in the same year. Personal friendships and feuds meant more than party lines in the new territory, and although Ramsey and Sibley belonged to different parties, they worked closely together for what they saw as the best interests of Minnesota. This included the treaties with the Dakota in 1851. Ramsey was the government's chief negotiator. Sibley helped persuade the Dakota to sign and lobbied Congress to accept the treaties.

When Minnesota became a state in 1858, Sibley was elected its first governor. Two years later, Ramsey, who, like many former Whigs, had joined the new Republican Party, became second governor of the state. Sibley led U.S. troops against the Dakota Indians in 1862 and 1863 and retired at the end of the Civil War with the rank of general. Ramsey served several terms in the U.S. Senate and was secretary of war in the cabinet of President Rutherford Hayes.

Questions and discussion

Remind students of the concept of transportation network and how rivers served as such a network until railroads were built. Note that St. Paul grew into the territory's most important town because of its location on the transportation network. (It was the head of navigation on the Mississippi and the transfer point for furs and goods carried over the Red River Trails. It was also a transfer point for goods going by steamboat up the Minnesota River, since the large Mississippi steamers could not navigate the shallow, winding Minnesota.)

Review briefly the history of Red Wing and point out that it, too, was one of the early river towns described here. Like Hastings, Wabasha, and Winona, it could not be settled until after the Dakota treaties of 1851 opened the land west of the Mississippi to white people.

Discuss the concept of resource extraction. Lumbering is an example of such an activity. Although trees can grow again, it would take several hundred years to replace Minnesota's tall pine forests, even if the land were not used for something else.

The river also carried things away. On the return to St. Louis, steamboats were loaded with furs and skins gathered by the Dakota and Ojibway or brought by carts over the Red River trails. Each year, too, thousands of logs from the pine forests of Wisconsin and Minnesota floated down rivers like the St. Croix and the Rum. At places like Stillwater they were sorted and tied into rafts to be floated or towed down the Mississippi.

Sawmills in towns farther south made the logs into lumber. All across prairie states like Illinois and Iowa, barns and fences and houses were being built with pine boards from the north. There were already a few sawmills in Minnesota, too. The best place for these was at the Falls of St. Anthony, as the Fort Snelling soldiers had discovered. There the power of the falling water turned large wheels called turbines. These were attached by belts and pulleys to rows of saws and other machines. Beside the mills the village of St. Anthony grew on the east bank of the Mississippi.

The People Who Came

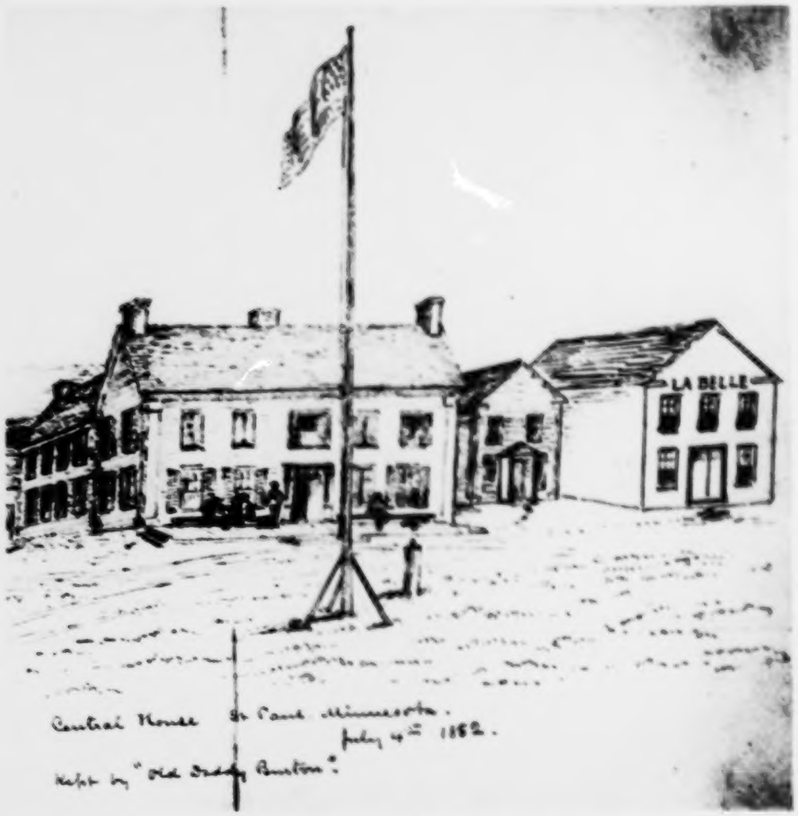
The people who built the sawmills and cut the pine trees had worked in the lumber industry before. Many came from the timber states of Maine and New Hampshire. Some were from other parts of New England, from New York, or, like Governor Ramsey, from Pennsylvania. A number were from Canada. Their ancestors had come from England or Scotland or northern Ireland. They brought to Minnesota strong feelings about democracy, laws, schools, and

Logs and lumber mills at the Falls of St. Anthony in the 1850s churches. These people were the leaders in the towns of the new territory. Because of them, Minnesota was sometimes called "the New England of the West."

The new governor, like others, wanted to see the territory grow. In his first speech to the Minnesota legislature he called for a treaty to buy the rich farming country west of the Mississippi. Two years later he was one of the officials who bargained with the Dakota for their land.

Until that time there had not been many farms in the territory, but after 1851 hundreds and then thousands of new farmers came each year. Many were from the eastern United States, but before long others began to join them. There were families from southern Ireland who had come to escape the terrible famines in that country. There were many Germans and people from Sweden and Norway.

Boatload after boatload of immigrants landed in the towns along the rivers and spread out into the country beyond. Soon there were whole communities where hardly anyone spoke English. Sometimes the names of places told where people had come from. New Ulm, Vasa, New Prague, St. Patrick, Scandia, Heidelberg, Dumfries, and many other names called to mind homelands far away. The immigrants of the 1850s were only the first of many thousands more. Before long Minnesota was not only a midwestern New England. It was also a "New Sweden," a "New Norway," and a "New Germany."


LA BELLE
Central House St Paul Minnesota.
July 4th 1852.
Kept by "Old Daddy Burton".

The first legislature met in this hotel next to the La Belle Saloon.

Joseph Rolette was one of Minnesota Territory's lawmakers. Like many others in the new legislature, he was a frontiersman. His father had been a fur trader. His mother was the daughter, granddaughter, and great-granddaughter of fur traders. He represented the métis settlement of Pembina.

Each winter Joe went to St. Paul by dogsled. People knew him for his tall tales, practical jokes, colorful costumes, and hearty backwoods friendliness. No one was surprised when he played a joke on the legislature that made a difference in Minnesota's history.

A bill had been passed to move the capital of the territory from St. Paul to St. Peter. Joe did not like it. So he took the official copy of the law and hid out. For a week he drank and played poker with his friends. The other lawmakers fumed. When it was too late to get the bill signed into law, he came back. Minnesota's capital stayed in St. Paul.

Vocabulary and pronunciation

famines: shortages of food causing starvation

Questions and discussion

From reading Unit I students will know the concept of immigration. Help them to identify the countries suggested by the towns listed in the last paragraph.

Read the story of Joe Rolette. Turn to the map on p. N-79 and find Pembina. Note that it is in what is now North Dakota. How could Rolette serve in the Minnesota legislature? (The Territory of Minnesota included eastern North and South Dakota, as shown by the map on p. N-95.)

Vocabulary and pronunciation

stock: short for livestock; the animals kept on a farm

Questions and discussion

Read the letters of Josef Kaplan. Compare the experience of the Kaplans with that of early settlers near Hawley—the Liens, the Burrills, and the Tatleys. What was the same? what different? Compare the way they traveled, the people they met, and the houses they built. Note that the Kaplans arrived nearly 20 years earlier. The land around Owatonna was settled in the 1850s, that around Hawley in the 1870s.

Life in the Territory

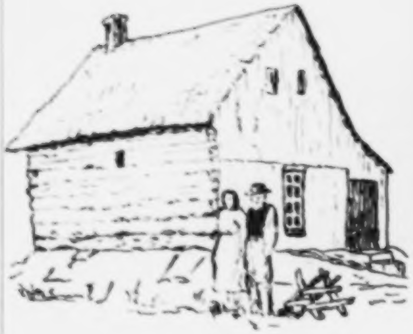
People often think of all pioneers as farmers who came in covered wagons and built log cabins. Some were, but the kind of life that immigrants found depended on what they worked at and where they settled. Josef Kaplan left Bohemia (now Czechoslovakia) with his wife Barbara in 1856. They made the six-week voyage across the Atlantic in a sailing ship to Quebec, Canada. From there they traveled by boat and train to Freeport, Illinois, where some Czech friends had settled. On January 1, 1857, Josef wrote a letter to neighbors and relatives back home:

"You are no doubt surprised, dear friends, at the address: Owatonna. That is our nearest town, founded two years ago.

"I promised to tell you about our journey from Freeport to Minnesota across parts of Iowa and Wisconsin to the northwest. It was quite a hard trip, but there's no help for it.

"Every morning at eight o'clock we started out and rode till three or four o'clock in the afternoon. Then we made camp somewhere near a brook, let the stock out to pasture on grass which on the American prairies grows hip high, and then proceeded to cook our food. After that the cattle were tied to the wagons for the night and we went to sleep in the wagons.

"You are probably thinking about the discomfort and perhaps the danger. As for the first, even a millionaire must endure it here if he wants to travel where there are no railroads. As for the second, a small company



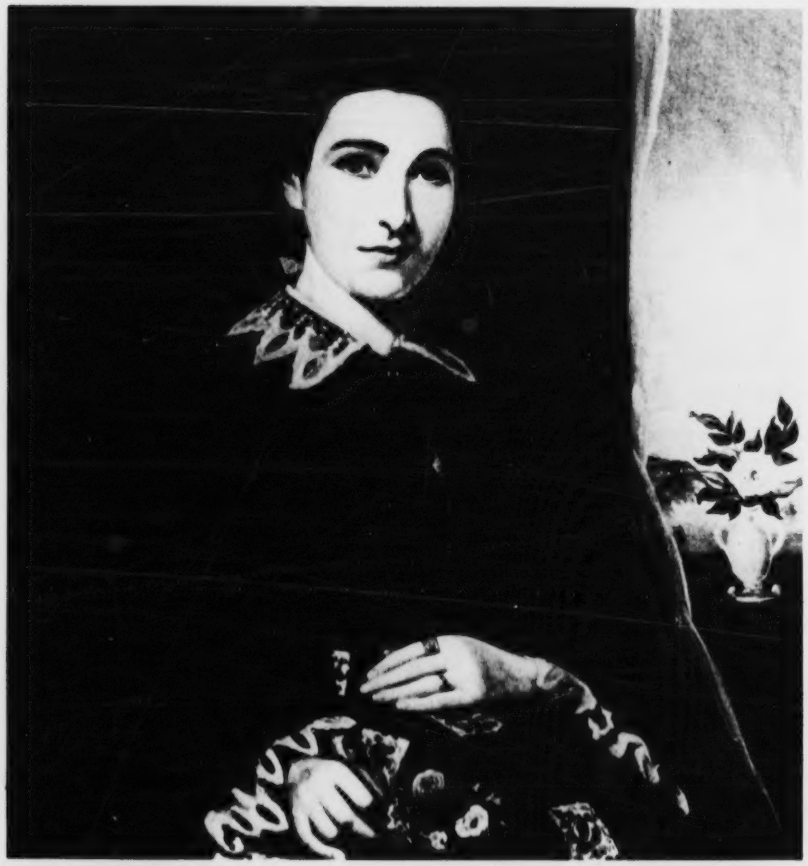
Covered wagons like the one the Kaplans traveled in are shown above on the main street of Owatonna in the early 1860s. The sketch at left is from a photograph of the log cabin that Josef Kaplan built on his farm.

doesn't usually undertake such a journey, and we were ten families—three Czech and the rest German and French.

"On the way we had to cross the great Mississippi; the river is a good half hour's journey wide. And so we finally reached the place I mentioned above. Here we selected a section of government land, which is an area a mile square. Everyone at least 21 years old is allowed to buy one quarter section. The first task is to erect a building on it as quickly as possible, no matter how, and to make hay for the cattle. After building, one notifies the land office which quarter section he has taken and pays $1.50 per acre."

A year later Josef wrote: "We lack nothing now and are looking for a better future. But, my friends, to bring virgin soil, ages untouched, to its first harvest gives one hard calluses, and much sweat flows over one's brow before he can enjoy its produce. As for the women, they have it worse, but when they must bear any misfortune here, they do it without lamentation."

The newcomers who settled in Minnesota's early towns found life quite different from that of frontier farmers. Joseph Ullmann, a St. Paul storekeeper, had come from the province of Alsace, on the border between France and Germany. After a few years in New Orleans and St. Louis, he moved to St. Paul in 1855. His wife, Amelia, and their baby son followed a short time later by steamboat.



This portrait of Amelia Ullmann was painted a short time after she came to St. Paul. The Ullmanns were among German-Jewish pioneers who formed Minnesota's first synagogue in 1856.

Vocabulary and pronunciation

quarter section: an area of land one-half mile square; 160 acres

virgin soil: ground that has never before been farmed

calluses: places where skin becomes thick from rubbing or hard work

lamentation: crying or wailing because of sadness

Questions and discussion

Ask students to compare the price that Josef Kaplan paid for his land with what the Dakota Indians received for it six years earlier. ($1.50 per acre compared with 12 1/2 cents per acre.)

Discuss what this difference means. Did it cost the government that much to survey it and sell it? Had the value of the land risen? Were the Indians cheated?

206

205

Vocabulary and pronunciation

livery stable: a place where horses are taken care of for a charge

venison: deer meat

cholera: a deadly illness spread by unclean water and food

Things to look at

Compare the sketch of the Central House on p. N-97 with the photo of the American House on this page. They were both leading St. Paul hotels. The pictures were made seven years apart. What are the differences? Have students list the evidence they see that St. Paul had grown and prospered. (One piece of evidence is the presence of a photographer.)

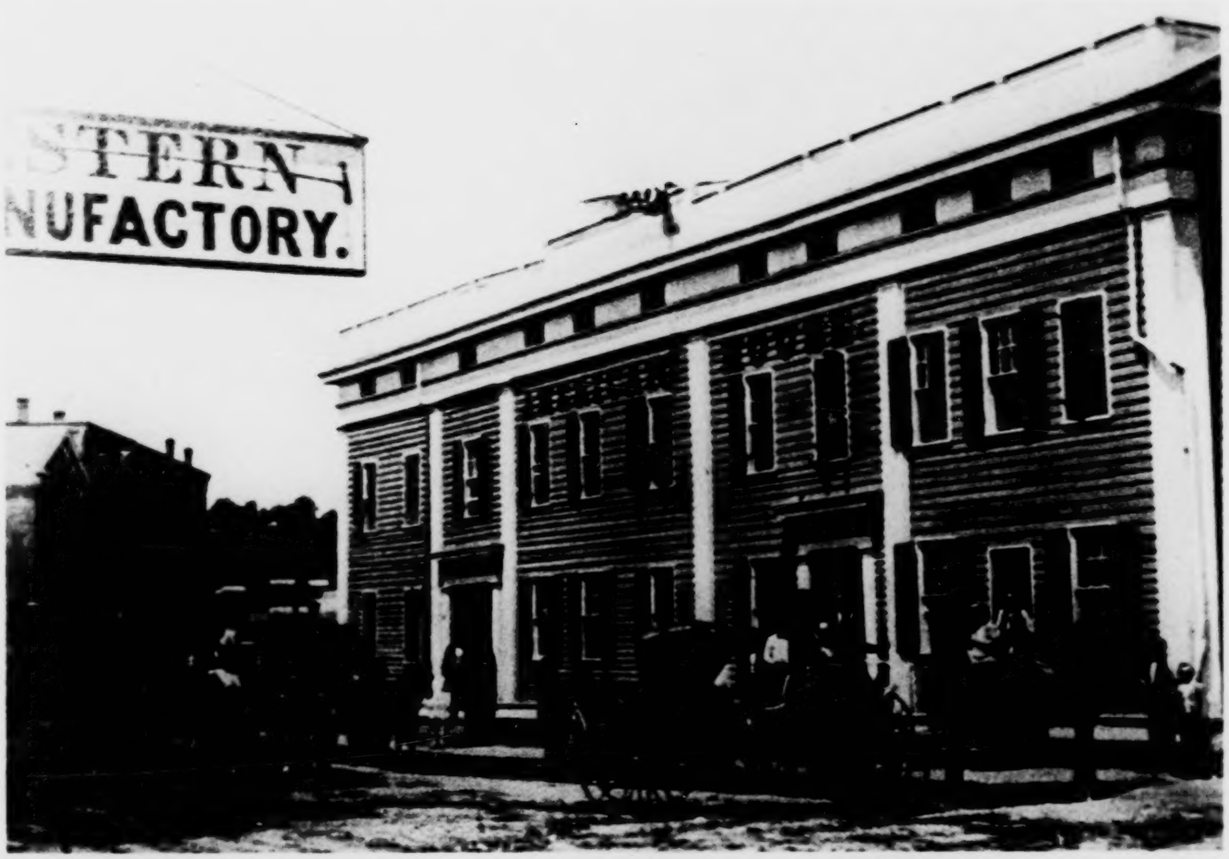
St. Paul was a raw boom town, crowded with immigrants. Housing was so scarce that the little family had to stay in a single small hotel room through the summer. Finally they found an apartment. Amelia recalled the misery of being a careful homemaker and devoted mother when she was still a stranger in the frontier town: "Every drop of water used had to be carried across the prairie from a well in a livery stable back of the American hotel. To get this it was necessary to crowd in among drivers and rough men from the prairies. My child was ill much of the time from lack of proper nourishment, for good, wholesome food was difficult to obtain. Fresh vegetables and fruits were unknown."

Even fresh meat and milk were luxuries for most of the newcomers in town. The usual food for all three meals was bacon, potatoes, and tea. On special occasions, like Christmas dinner, there might be fresh venison, wild goose or duck, and cranberries, which grew wild in Minnesota.

The Ullmans found their apartment alive with bedbugs. Then they learned that five people in the house had died from cholera the year before. So they moved to a tiny room behind Joseph's store.

Pioneer storekeepers did not spend all their time keeping books or serving customers. They had to lay in a large stock of goods before the river froze in early winter. After that St. Paul was cut off from the rest of the world until the ice broke in April or May. By then the shelves would be bare. A good businessman had to go to St. Louis in late winter to order goods for shipment on the first steamboat in the spring.

The American Hotel in 1858

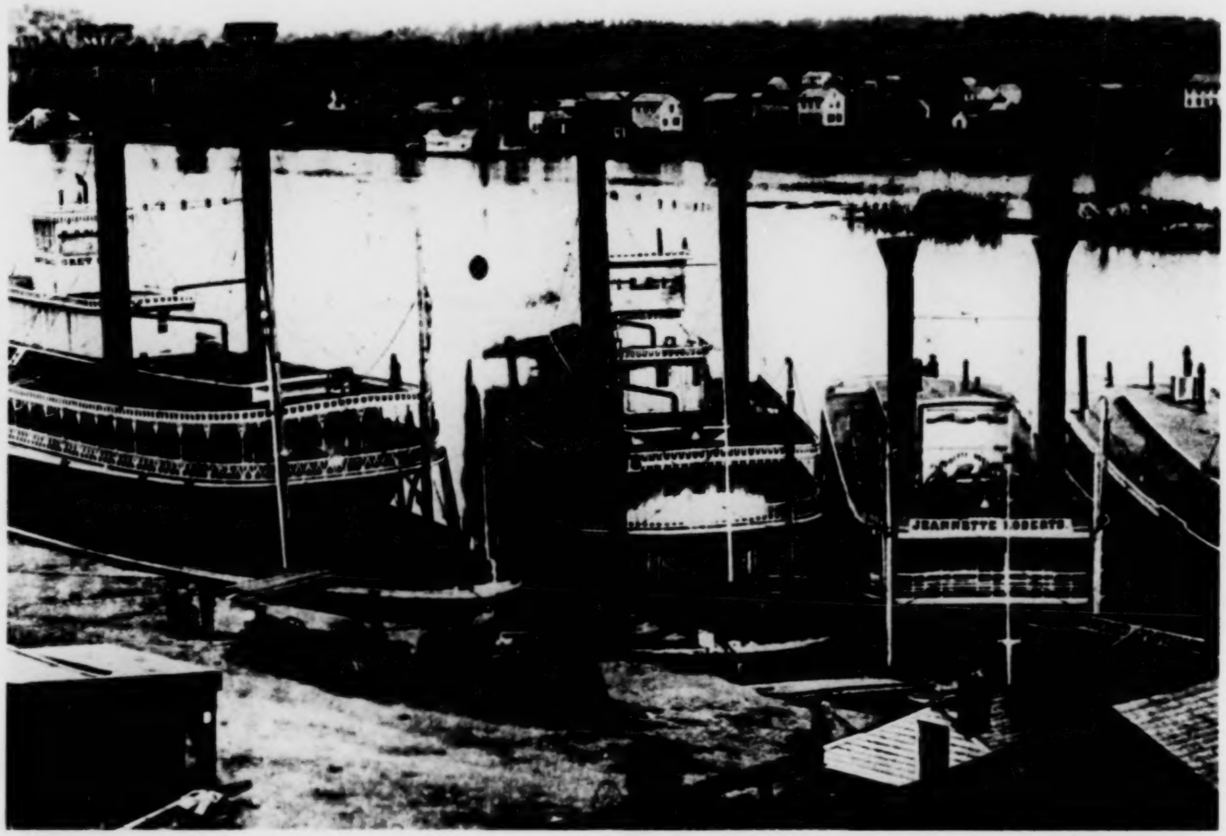


People who were hardy enough could travel on the winter mail coach that ran each week between St. Paul and the nearest towns down the Mississippi. The "coach" was an open wagon on runners, pulled by a team of horses. Every 15 miles the horses, panting and worn out from the hard pull, had to be changed. Each night the coach stopped at a station. This was a small log building with a loft full of hay for the passengers to sleep on.

In March 1857, as Joseph was getting ready to leave, Amelia announced that she, too, was going. He was horrified. "It is impossible for a woman to make such a trip," he said. He offered to buy her a new fur cloak if she would stay home. But Amelia only answered, "I am younger than you and equally as strong." There the argument ended.

The two dressed in their warmest clothes and wrapped themselves in a small mountain of furs and blankets. They packed a bag with wine, cold chicken, and other things to eat along the way. Two hours after they started, snow began to fall. Next morning when they left the first station, the road was buried. The horses plowed along, almost up to their bellies in snow. Suddenly the team sank nearly out of sight in a drift. Frightened and struggling wildly, the horses turned the sled over. Driver, passengers, and baggage were all dumped into the snow. The men worked for more than an hour to dig out the horses and get the sled loaded again. In spite of such mishaps, the travelers made it through.

These steamboats crowded the St. Paul levee in 1858.



Vocabulary and pronunciation

levee: landing place, wharf

Things to look at

Have students compare the winter mail coach described here with the way mail was carried to Fort Snelling in the 1820s (p. N-87). In summer, of course, mail and news traveled by steamboat.

Historical note

Communication and transportation. In 1860 a telegraph line reached St. Paul, and news from the outside world began to arrive much more quickly. But in winter, mail and passengers still traveled by coach until 1867, when a rail line to the south connected with trains that crossed the Mississippi into Iowa. Not until 1872 was a direct line finished up the Mississippi to St. Paul.

Things to look at

Have students turn to the picture on p. N-101. Notice the difference in size and style of steamboats. Do you think the Jeannette Roberts had a cabin like the one shown on p. N-103? On the larger boats, what are some of the differences between the upper deck and the lower deck?

Questions and discussion

Have students talk about why young men and a few young women felt that going west would improve their chances in life. (Reasons might be more jobs, opportunity to start one's own business, chance to buy land cheaply, chances for faster promotion in new and growing companies, and—for women—a better chance of marriage in a country where many people were young and male.) Point out that all these reasons were related to change and growth and therefore to the concept of progress.

Activity 9 tells more about who came to Minnesota Territory and why.

A Country of Many Promises

Travel by steamboat in the summer was much easier, especially for people who could afford first-class cabins on the upper deck. It was so pleasant that some made the trip to St. Paul just to enjoy themselves and see the scenery along the river. But most of the people who rode on steamboats were not tourists. Many travelers, both rich and poor, were brought by jobs or business. On the lower deck were crowds of immigrants.

Some people came to Minnesota in search of better health. They were told that the cold, dry winters and pure air could cure sickness. One who came was William W. Mayo, a young doctor from Indiana. Every summer he had spells of weakness. First he was hot, then he shook with cold. His illness was probably malaria. Like others, Dr. Mayo moved to Minnesota hoping that the climate would help him. It did.

Young men often looked to the West for a chance to work or start a new life. A few unmarried women came, too. Most of them were teachers or servants. There were not many other ways then for a woman to make a living by herself. In 1847 Harriet Bishop, who lived in New York state, heard that St. Paul needed teachers. She came and opened the town's first school.

In 1856 an 18-year-old Canadian named James J. Hill rode up the river on a steamboat. By the time he got off he had been hired as a clerk by one of the steamboat men. His job was to see that freight to St. Paul was unloaded and reached the right people. "I like this country very well and I

Harriet Bishop taught school in a log building where students sat on wooden benches and chickens wandered in and out.

think I shall like it better the longer I live here," he soon wrote to his grandmother. "My salary is twice as much as I could get in Canada and work is easy, all done in an office."

The dream of building a city drew a young Irish-American named Ignatius Donnelly to Minnesota. He and his partner bought land and divided it into streets and lots. They sold the lots to people in the East, telling them that the city of Nininger would soon stand there. Donnelly built a home and tried to get others to move to Nininger. For a while the scheme seemed to work. Then hard times came. The price of land fell, and the people who had bought lots found that they were worth almost nothing. Those already living in Nininger began to leave. Buildings were torn down or moved to the nearby town of Hastings. At last Donnelly's house was the only one left. Instead of being rich, as he had hoped, he was deeply in debt. To pay his debts, he planted the city lots with wheat.

In spite of such disappointments, it was a time of hope and promise. Everyone dreamed of making a fortune. Getting rich seemed a natural part of founding a new state and opening a great future to one's grandchildren and great-grandchildren. In the 1850s people never stopped talking about buying and selling land and planning towns and building railroads. Thousands of newcomers poured into Minnesota. There were 6,000 white people in 1850. Just ten years later there were 30 times that many. Most of them were young. All were in a hurry.

Dr. William Mayo and his two sons founded the famous Mayo Clinic in Rochester.

The first-class passenger cabin of the steamboat Milwaukee, *which served St. Paul in the 1850s*

Vocabulary and pronunciation

Nininger: now generally pronounced NIN-in-jer. In earlier times it was called NIN-ing-er. It is still the name of a township in Dakota County and a suburb of Hastings.

scheme: a plan

Historical note

Boosterism. The nine territorial years (1849-1858) were a period of exuberant promotion and land speculation in Minnesota and throughout the western states and territories. Hundreds of "paper" towns were platted where settlement had not yet reached, and some, like Donnelly's Nininger, prospered for a brief time. Claims for Minnesota and its future knew no limits.

The boom ended late in 1857, when a nationwide monetary panic brought bankruptcy and depression, especially to frontier areas. For a while cash money almost disappeared in Minnesota. Fortunes that had been easily made were as easily lost.

Things to look at

Have students turn to the map on p. N-82 and locate Sault Ste. Marie. This was where the Soo Canal was built to carry ships around the rapids (*Sault* in French) of Saint Marie. It allowed Great Lakes steamships to enter Lake Superior for the first time.

On the same map find Rock Island, Illinois. When a rail line from Chicago was finished to Rock Island, travel between the East Coast and Minnesota became suddenly much easier.

Note to the teacher

The original poster on p. N-105 carries the flavor of early Minnesota boosterism. It is included for that reason. The 19th-century language and concepts will probably be difficult for students, and they may need to be led through it. The word definitions and questions will help.

Vocabulary and pronunciation

munificently endowed: generously provided

internal improvements: public improvements within the state. Often meant roads and bridges.

trunk railroads: main lines

prominent: standing out, leading

large means: plenty of money

principal proprietor: main owner

mechanics: workmen. In the 19th century this term meant any skilled craftsman, such as a carpenter or blacksmith.

annually: each year

Questions and discussion

Why does the poster talk of emigration, not immigration? (Emigration means to move away from a place; immigration means to move into it. The poster was intended for places like New York City and Philadelphia, where people would be thinking about moving west in terms of leaving.)

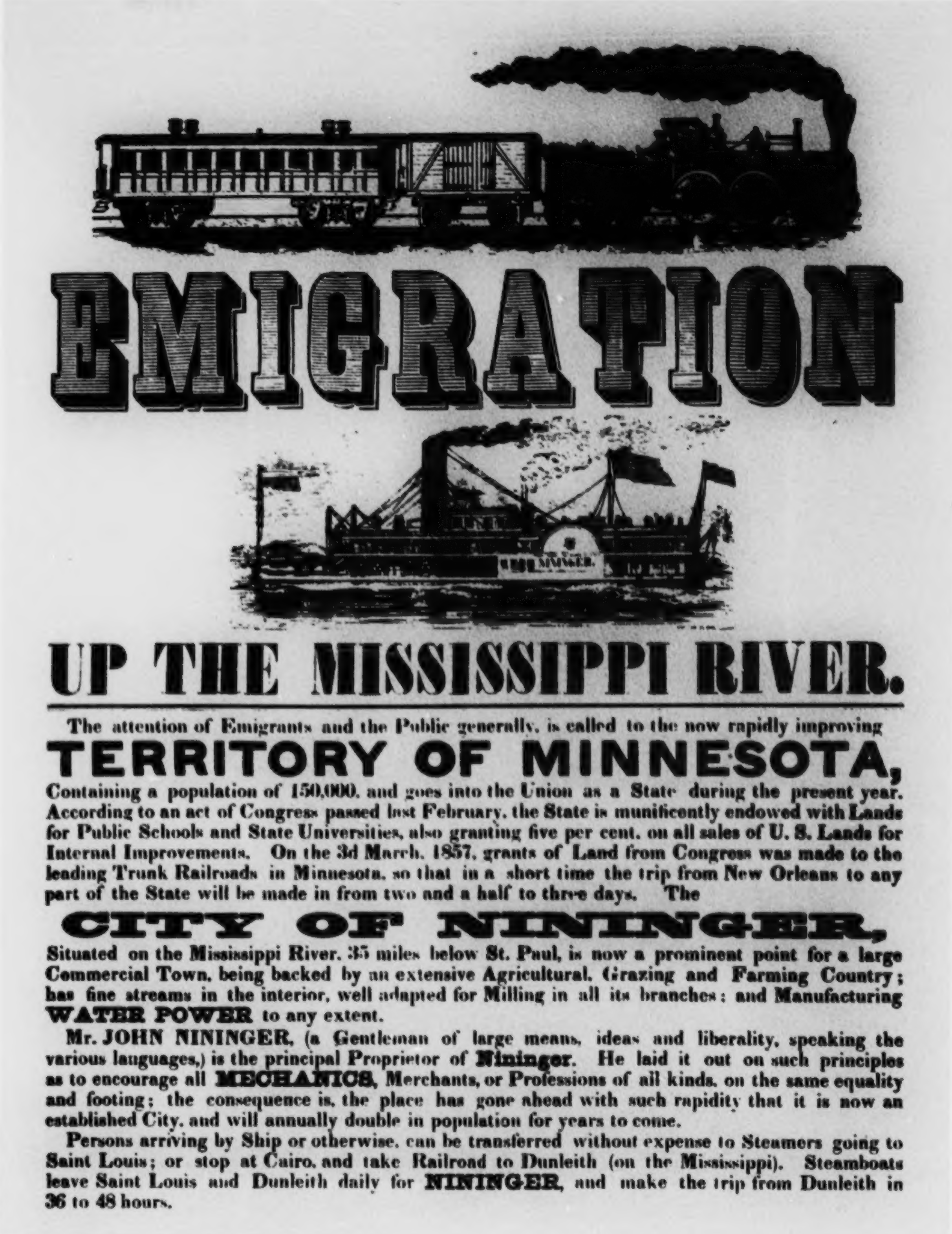
Why does it talk about population and the fact that Minnesota was already

In 1854 the first railroad train reached the Mississippi River at Rock Island, Illinois. Next year the first steamboats puffed their way into Lake Superior through the new Soo Canal. The government sent a team of army men to look for the best railroad route between St. Paul and the West Coast. In 1858 more than a thousand boatloads of goods and people reached St. Paul. That year Minnesota became a state.

Businessmen and politicians were sure that before long it would be the greatest state in the nation. They pictured ocean ships sailing to the end of Lake Superior. From there trains would take freight and people to the Pacific Ocean. Never mind the miles in between! Never mind that herds of buffalo still roamed the western country! Never mind that the plains and mountains belonged to Indian people! Americans had big dreams. The sooner farms and cities and railroads were built, the sooner those dreams would come true.

Ignatius Donnelly gave up promoting cities and went into politics. Later he became a voice for Minnesota's farmers and workers.

Young James Hill stayed in the freight business and later built railroads.



EMIGRATION

UP THE MISSISSIPPI RIVER.

The attention of Emigrants and the Public generally, is called to the now rapidly improving

TERRITORY OF MINNESOTA,

Containing a population of 150,000, and goes into the Union as a State during the present year. According to an act of Congress passed last February, the State is munificently endowed with Lands for Public Schools and State Universities, also granting five per cent. on all sales of U. S. Lands for Internal Improvements. On the 3d March, 1857, grants of Land from Congress was made to the leading Trunk Railroads in Minnesota, so that in a short time the trip from New Orleans to any part of the State will be made in from two and a half to three days. The

CITY OF NININGER,

Situated on the Mississippi River, 35 miles below St. Paul, is now a prominent point for a large Commercial Town, being backed by an extensive Agricultural, Grazing and Farming Country; has fine streams in the interior, well adapted for Milling in all its branches; and Manufacturing **WATER POWER** to any extent.

Mr. JOHN NININGER, (a Gentleman of large means, ideas and liberality, speaking the various languages,) is the principal Proprietor of **Nininger**. He laid it out on such principles as to encourage all **MECHANICS**, Merchants, or Professions of all kinds, on the same equality and footing; the consequence is, the place has gone ahead with such rapidity that it is now an established City, and will annually double in population for years to come.

Persons arriving by Ship or otherwise, can be transferred without expense to Steamers going to Saint Louis; or stop at Cairo, and take Railroad to Dunleith (on the Mississippi). Steamboats leave Saint Louis and Dunleith daily for **NININGER**, and make the trip from Dunleith in 36 to 48 hours.

Posters like this were sent to eastern states to bring more people to Minnesota and to build up its towns and cities.

becoming a state? (Only seven years earlier, most of Minnesota had been Indian territory. This was trying to persuade eastern people that it was already a well settled place, with all the comforts of home.)

Why was land for schools, internal improvements, and railroads important? (Congress made such grants to most western states and territories. They were intended to help the country develop fast and to support "progress." The writer of the poster, who was probably Ignatius Donnelly, wanted to be sure people knew that Minnesota was "up and coming.")

Was it true that in a short time one could travel from New Orleans to any part of Minnesota in two or three days? (No. There were still no railroads in the state—only hopes for them. This statement was really stretching the truth.)

Why does it talk of Nininger as a "City"? (The idea was to convince people that it was already "a large Commercial Town"—or that it would be by the time they got there.)

Why was waterpower so important? (In those days before gasoline engines and electricity, waterpower was needed for running mills and factories. In fact, Nininger itself had none, but nearby Hastings had several good places for mills on the Vermillion River. The promoters of Nininger hoped, of course, that it would grow fast and soon swallow up Hastings.)

Why does it say that John Nininger spoke "the various languages"? (This was a hint to immigrants from Europe that they would find people who could speak more languages than English—perhaps even their own.)

Why do mechanics seem more important than merchants or professional people? (Minnesota desperately needed more skilled workers to build its growing towns and run its new industries.)

Why was rapid growth so important? (This would appeal to people who wanted to buy land, hoping that it would increase in value. Fortunes were often made by people who owned land that later became the center of a city.)

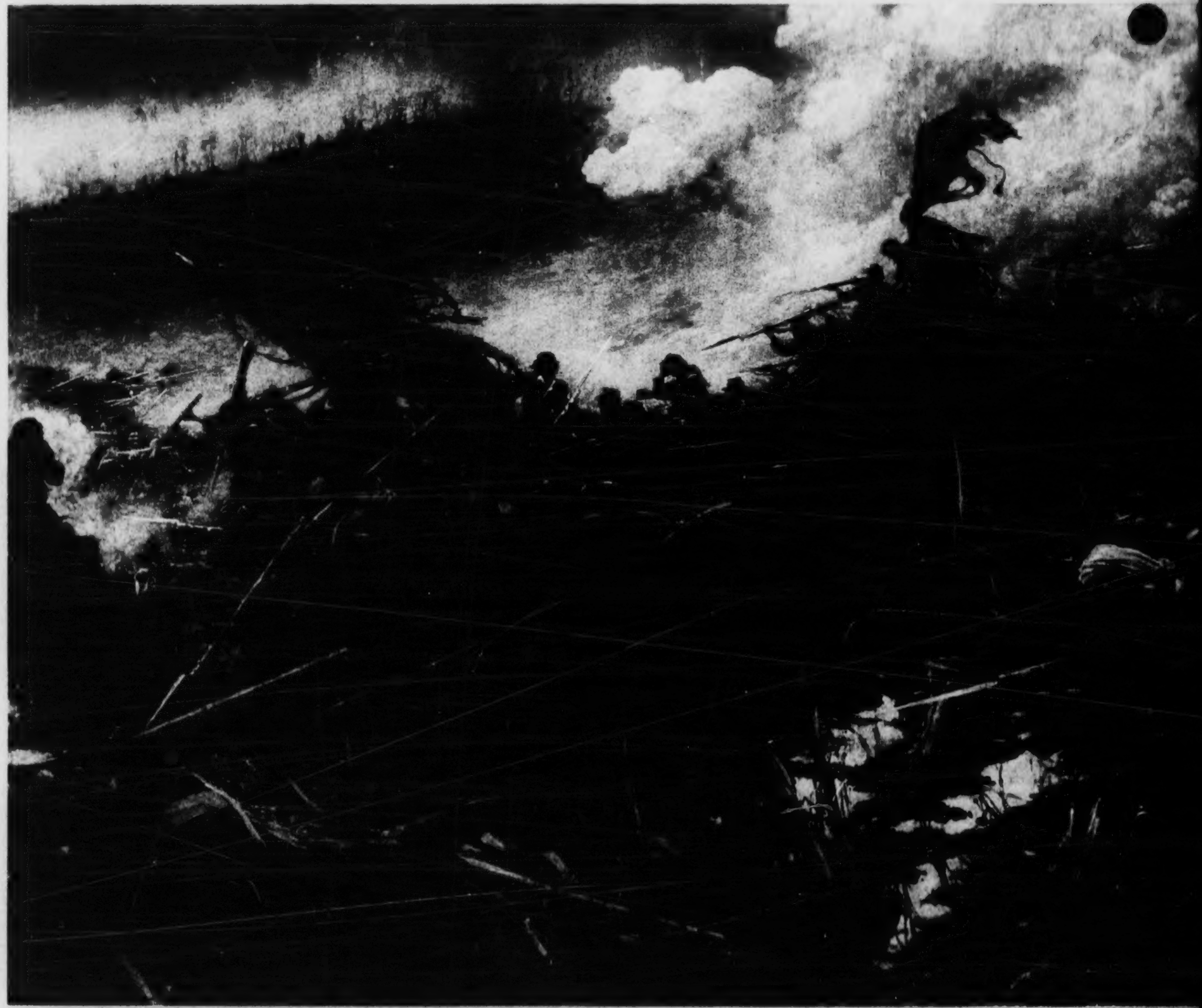
Significant facts and associated concepts in this chapter

1. Slavery never legally existed in Minnesota, but its people were deeply divided about the treatment of Afro-Americans. (Slavery; prejudice; civil liberties and rights)

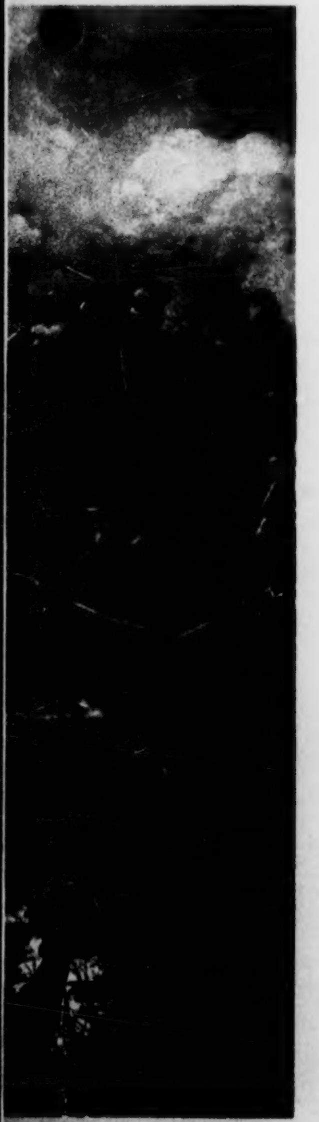
2. When the Civil War began, most Minnesotans strongly supported the Union, and many young men volunteered to fight. (Warfare)

3. The long, bloody war turned Minnesota's people against slavery and toward accepting Afro-Americans as citizens. (Slavery; warfare)

4. Minnesota's Afro-American community had its beginning with a band of escaped slaves who called themselves "the pilgrims" and traveled up the Mississippi to St. Paul during the Civil War. (Slavery; immigration; civil liberties and rights)



Chapter 10
War in the South



People Divided

While the new Minnesotans were hustling and scheming to build a state, the United States was slowly drawing to the edge of civil war. There were many deep divisions between the North and South, but the greatest was the question of slavery. Each time a new state was created in the West, the debate over whether it would be slave or free grew more bitter.

Most of Minnesota's people had never owned slaves and never wanted to. So when their representatives met to write a constitution that would set forth the rules and principles for governing the new state, no one said slavery should be allowed. But there was sharp disagreement about some related questions. How should free black people be treated? Should they be citizens? Should they vote? Over these questions Minnesotans at the constitutional convention shouted and had fistfights and walked out. They almost failed to agree on a constitution.

Another question raised deep feelings and threats of violence: Should southern visitors to Minnesota be allowed to bring slaves with them? The Mississippi River was like a highway between Minnesota and the cotton plantations of the South. Hundreds of steamboats traveled along it, carrying passengers in comfort and style. By the end of the 1850s, wealthy southerners often came north for the summer. Hotels in St. Anthony and Minneapolis welcomed them. To the struggling frontier communities they brought business and money—and also a few black slaves.

Most people saw no great harm in this. "We don't believe in slavery," wrote one newspaper editor, "and we rejoice that Minnesota is a free state, but when people come up here from the South, and, relying upon the honor and good faith of our people, bring along with them their servants, we don't think it looks well for us to interfere."

Howard Pyle caught the noise, confusion, and shock of a Civil War battle in this painting of Minnesota troops at Nashville in 1864.

Questions and discussion

Discuss with students the concepts of slavery and prejudice. Point out that even though in 1860 most Minnesotans did not believe that slavery was right, there was still great prejudice against black people. Have students identify the evidence for this.

Students may want to debate the position taken by the newspaper editor. Was he right that slave-owners who trusted Minnesotans not to take away their property should be left alone? What about the rights of slaves? (Point out that this is an example of the concept of civil liberties and rights. The disagreement was over whose civil rights should be upheld.)

Historical notes

The state constitution. Among the New Englanders in Minnesota Territory were many who believed strongly in the abolition of slavery and in full citizenship for free blacks. They formed the Minnesota Republican party and tried to write black suffrage into the new state constitution. Although most Minnesota Democrats opposed slavery, they were against full citizenship for blacks. Emotions were so violent that the two parties could not meet together. They held separate conventions that drew up two different constitutions. In the end, leaders on both sides reached a compromise. Black suffrage was denied, but amending the constitution was left to a simple majority vote of the people. Thus Republicans felt certain that within a short time the rule could be changed.

Admission to the Union. In the tense years just before the Civil War, admitting a new state threatened the balance of power between slave and free in the U.S. Senate. Statehood for Minnesota was delayed four months until the Senate could reach a decision on admitting Kansas as a slave state. Minnesota finally became the thirty-second state on May 8, 1858.

Things to look at

The picture on this page was drawn from an observation tower that stood on what is now the University of Minnesota east bank campus. Have students find the falls and the towns of St. Anthony (to the right) and Minneapolis (to the left). Ask them to guess what the big building on the hill in St. Anthony is. (The Winslow House.) Notice the two dark towers on either side of the river above the falls. These belonged to a bridge built in 1855. It was the first bridge across the Mississippi River anywhere. Have students find the landing place for steamboats. Notice that it is a long way from both towns. Ask if they can guess the reason. (The river just below the falls was too dangerous for steamboats. It was full of fast water and rocks.)

Freedom for Eliza Winston

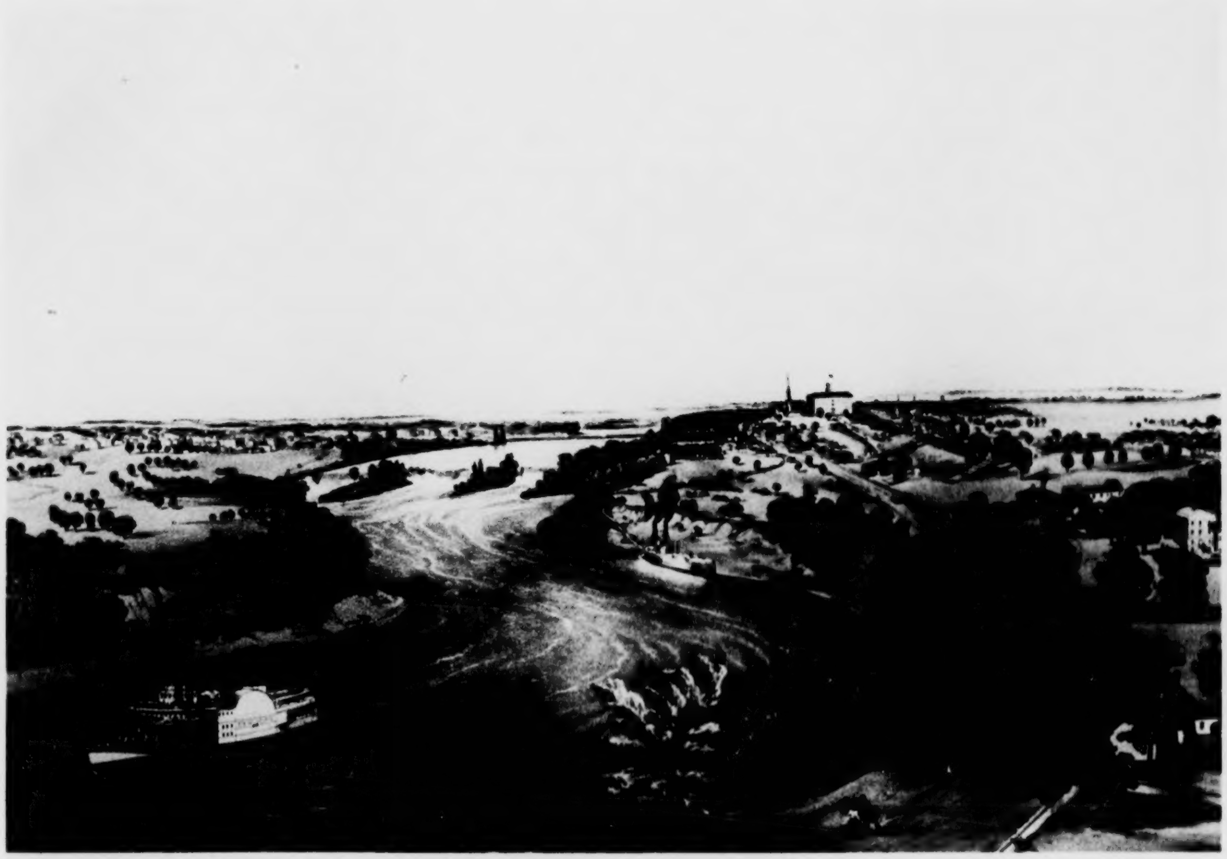
One of these "servants" was a young woman named Eliza Winston. She belonged to Richard E. Christmas, a well-to-do Mississippi plantation owner. Her duties were to care for the Christmas baby and to wait on Mrs. Christmas, who was unwell. When the family came to Minnesota in the summer of 1860, they brought Eliza with them.

Eliza liked her mistress, who treated her kindly. Still she wanted freedom. She had been married to a free black man, but he died before he could save enough money to pay her owner. So Eliza's hope for freedom had ended sadly—but not her desire for it.

When Eliza reached Minnesota, she knew she was in a free state and could legally walk away from her master. But where would she go? How would she live? Would anyone help her? These questions were answered when she met Emily Grey. Emily and her husband Ralph were free black people who lived in Minneapolis. They were friends of the antislavery leader Frederick Douglass, and they were deeply committed to seeking freedom for all slaves. They knew white people in Minnesota who would help Eliza, too.

Before Eliza could get away from the hotel where the Christmases were staying, the family moved to a house in the country on Lake Harriet. The Greys feared Eliza would be kept a prisoner there until she could be taken back to the South. With their white friends, they complained to a

St. Anthony and Minneapolis, with their scenic waterfall, were favorite summer resorts for southern slave owners in the 1850s.

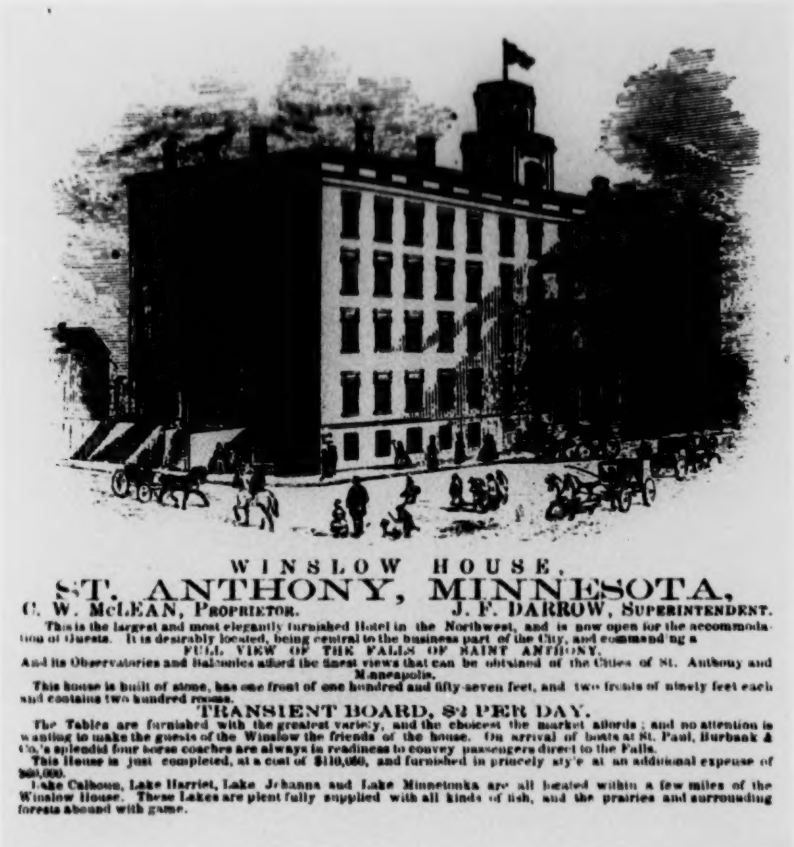


Minneapolis judge that the woman was being held a slave against the law of Minnesota. The sheriff went to rescue her, along with several antislavery people. The Christmas family tried to hide Eliza, but when the sheriff found her they did not resist.

Next day the whole town was excited. Antislavery people were joyful because the law had been enforced. Others claimed that Eliza had been kidnapped and that the home of the Christmas family had been invaded. A court hearing was held, and a threatening crowd gathered outside the door. There was talk of making Eliza return to her owner. But Christmas knew the law, and he told Eliza she was free to go. The judge agreed.

Afraid the proslavery people might harm Eliza, her friends quickly hid her. That night a mob surrounded the house where people thought she was staying. They threw stones through the windows, and some men tried to get in. They were frightened away when a pistol went off inside the house. Others broke into the Grey home to search for Eliza, but she was not there. Before many days she was sent safely to Canada.

Minnesota newspapers soon took sides on the case of Eliza Winston. In St. Paul the *Pioneer and Democrat* described antislavery people as "radical nigger stealers." In St. Anthony the *Weekly Express* reported that rich southerners were leaving town with their slaves and added angrily: "St. Anthony has lost thousands of dollars by this infamous transaction." Even in a free state, it was still risky to work openly against slavery.



WINSLOW HOUSE,

ST. ANTHONY, MINNESOTA,

C. W. McLEAN, PROPRIETOR. J. F. DARROW, SUPERINTENDENT.

This is the largest and most elegantly furnished Hotel in the Northwest, and is now open for the accommodation of Guests. It is desirably located, being central to the business part of the City, and commanding a

FULL VIEW OF THE FALLS OF SAINT ANTHONY.

And its Observatories and Balconies afford the finest views that can be obtained of the Cities of St. Anthony and Minneapolis.

This house is built of stone, has one front of one hundred and fifty-seven feet, and two fronts of ninety feet each and contains two hundred rooms.

TRANSIENT BOARD, $2 PER DAY.

The Tables are furnished with the greatest variety, and the choicest the market affords; and no attention is wanting to make the guests of the Winslow the friends of the house. On arrival of boats at St. Paul, Burbank & Co.'s splendid four horse coaches are always in readiness to convey passengers direct to the Falls.

This House is just completed, at a cost of $110,000, and furnished in princely style at an additional expense of $60,000.

Lake Calhoun, Lake Harriet, Lake Johanna and Lake Minnetonka are all located within a few miles of the Winslow House. These Lakes are plentifully supplied with all kinds of fish, and the prairies and surrounding forests abound with game.

This advertisement appeared in a St. Paul newspaper in the summer of 1860. The Christmas family and their servants stayed at the Winslow House before moving to Lake Harriet.

Vocabulary and pronunciation

radical: someone who wants to make big changes in the way things are done

infamous transaction: a well-known wicked action

Questions and discussion

Have students read the story of Eliza Winston and also the sidebars on p. N-110 and p. N-111. Here again are the concepts of slavery, prejudice, and civil liberties and rights.

Have students point out examples of why it was risky to work openly against slavery, even in Minnesota. (Threat of mob violence to Eliza Winston and her protectors; abusive language of the newspapers; vandalizing of Jane Swisshelm's newspaper office.)

Discuss the term *nigger* as an example of prejudice.

Discuss the fact that a push toward civil rights for one group tends to spread to other groups. Have students give an example. (Jane Swisshelm's work on behalf of both blacks and women.) The early movement for women's rights had its start and strongest support among abolitionists who were working also for black civil rights. Note that this pattern occurred again in the 1960s and 1970s.

Vocabulary and pronunciation

regiment: a section of an army, about 500 soldiers

subduing: gaining control of someone or conquering them, quieting them down

Questions and discussion

Ask students if they recall who got there first with the offer of Minnesota troops to fight for the Union. (Governor Alexander Ramsey.)

Discuss the concept of warfare and how the emotions of patriotism and sacrifice that it arouses sweep people along. Have students re-read Edward Davis's description of St. Paul at the beginning of the war. Does all the excitement sound like a holiday? Why did Davis enlist for only three months? Did people really think the war would be over that soon? (Many thought at first that it would be a short war. Later enlistments were for longer periods. Before the war was over, the country had to draft men.)

"The Cause Is So Just"

But times were changing fast. Only four months after Eliza Winston was freed, Abraham Lincoln became president. The southern states started to withdraw from the Union, and by the spring of 1861 the Civil War had begun. Minnesota, just three years old, was the first state to offer troops to fight for the North.

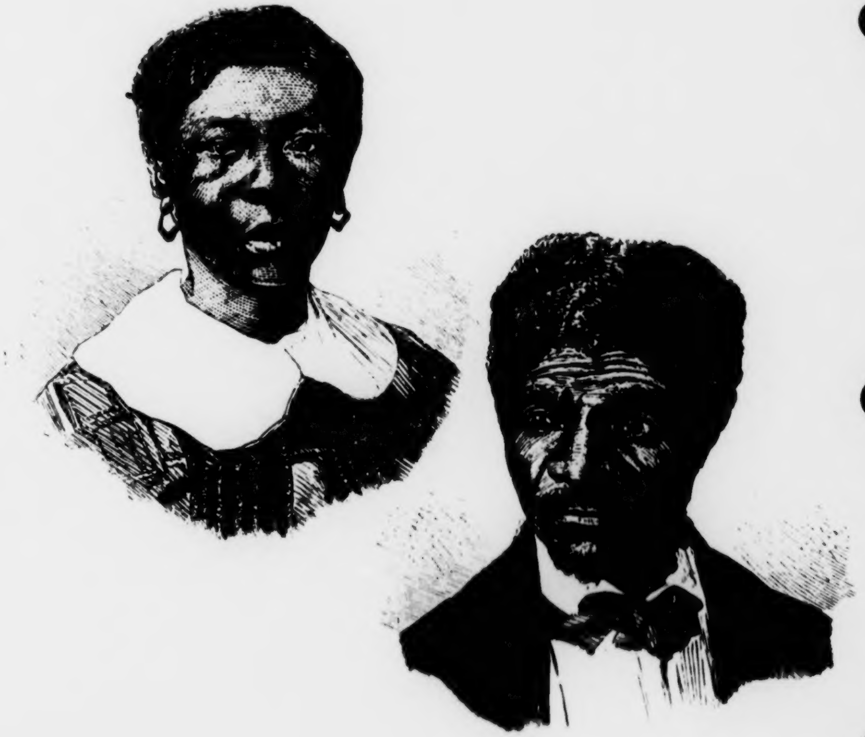
Edward Davis had been surveying for a new railroad when the news of war came. From St. Paul he wrote to his father in New York: "There is very great excitement here, and ten regiments could easily be raised in this state within a week. Flags are flying in all directions and rosettes, Red, White and Blue, are worn by men and women. As for business, it is at a standstill. I have enlisted for 3 months."

Not everyone thought separation of the states was worth a war. Even fewer believed in fighting to end slavery. Friends, neighbors, and families like that of Charles Shedd were divided. Shedd was a minister at Mantorville, Minnesota. His son Cornelius was working in Alabama. In May 1861, Cornelius wrote to his sister Maria, who had urged him to come to Minnesota. He told her that he liked the South and that forcing the southern states to stay in the Union would be like forcing the American colonies to stay under England. He asked: "Have your people counted the cost of subduing the South?" At almost the same time, Shedd's other son, Richmond, was headed for St. Paul to join the Second Minnesota Regiment. Three years and many battles later, Richmond Shedd died in Tennessee.

Dred and Harriet Scott were slaves, brought to Fort Snelling by their owners. In 1836 they were married, and Harriet's owner, Lawrence Taliaferro, sold her to Dred Scott's owner, Dr. John Emerson. Fort Snelling was in free territory. Slavery was illegal, but there were no courts and no one tried to enforce the law. When Dr. Emerson returned to the slave state of Missouri, he took Dred and Harriet with him.

Years later the Scotts sued in the courts. They claimed that because they had been taken to live in a free territory, they were free. The U.S. Supreme Court did not agree. In a famous decision in 1857, the court ruled that slaves taken to free territory were still "property."

Free states did not admit that black people could be property. So Eliza Winston could become free while she was in Minnesota. But under the court's ruling in the Dred Scott case, she would still be a slave if she went back to Mississippi with the Christmas family.



During the four years of the Civil War, Minnesota sent 25,000 men to fight the South. More than six hundred were killed in battle, and twice that number died of disease in army camps. The soldiers wrote thousands of letters to families and friends in Minnesota. The letters that have been saved tell firsthand the story of a nation at war with itself.

Madison Bowler and Lizzie Caleff had been engaged for nearly a year. In April 1861, Madison wrote Lizzie that he had enlisted. "So many of my friends are going and the cause is so just, that I cannot resist." He reminded her that she had said: "Go, if you think it your duty."

It was fall when Madison left Fort Snelling for Kentucky with the Third Minnesota Regiment. In December Lizzie wrote from her home near Hastings: "If you only knew my feelings when I get in some lone corner and sit down to think, and hear the wind whistle through the cracks and the snow blow round the corners. Shall you ever return to bless me with your smile?" A few days later she asked: "Why is it you do not write? I hope sickness is not the reason. I suppose you often feel lonely, but you have something exciting all the time. You never can imagine how lonely I feel when I think of you being away down there exposed to everything."

By the next April Madison's letters were coming from Tennessee. "Lizzie, I am sorry you are so lonely without me," he wrote. "You seem to wonder that I should wish to be in a battle. I do not wish to be in a battle just for the sake of killing anybody, but we enlisted to conquer the enemies of the Union."

Jane Grey Swisshelm was one Minnesotan who spoke out against slavery. When she came to the state in 1857, she was a well-known writer and editor. She made her home in St. Cloud and started a newspaper there. In the paper she called for an end to slavery.

Many people blamed Jane Swisshelm for the freeing of Eliza Winston, though she had nothing to do with it. One night a crowd of men wrecked her office and dumped her printing press into the river. Her friends helped buy a new press, and she kept the newspaper going. She also made speeches about civil rights for blacks and women. Although women could not vote then, she helped start the Republican party in Minnesota and worked to elect Abraham Lincoln as president. During the Civil War Jane Swisshelm returned to the East and became a nurse with the Union army.

229

Vocabulary and pronunciation

enlisted: joined the army

Questions and discussion

Have students read through the letters of Madison Bowler and Lizzie Caleff and look at their picture. Was Lizzie right to be worried about Madison being "exposed to everything"? Ask students to look at the number of Minnesotans who went to war and those who did not come back and do some arithmetic. How many died? (1,800) What was the casualty rate? (About one in 14.)

Compare this to the U.S. casualty rate in World War II, which was about one in 40.

Students who do Activity 10 will learn more about Lizzie Caleff and Madison Bowler.

230

Vocabulary and pronunciation

squadrons: troops moving together in formation

volleys: shots fired together on command

infantry: foot soldiers

mangled: cut or torn apart in a messy way

2nd Georgia Cavalry: the name of a regiment of mounted troops

Emancipation Proclamation: a document announcing freedom

Things to look at

Have students examine the picture at the bottom of p. N-113. Was army life at the fort the same during the Civil War as in the 1820s? What would be some of the differences? (There were many more soldiers. They had volunteered to serve their country, not to be professional soldiers. The fort was no longer a lonely frontier post. It was close to towns and to the homes of most of the soldiers. They were training to take part in immediate and bloody warfare.)

Within a few weeks Madison had his wish. Shocked, he described to Lizzie "the shouts of charging squadrons, plunging horses, falling with dead and living riders, the terrific roar of artillery and volleys of infantry firing, and the horrifying sight of the mangled, ghastly dead and dying. The first wounded man I saw was just after the first charge. I went to see what I could do for him. My heart melted in pity at the sight. He belonged to the 2nd Georgia Cavalry. He begged for water, which I gave him, and then placed his hat over his face to keep the sun from it. I asked him how he felt, to which he calmly replied that he could bear it. The poor fellow died in a few hours."

As the first months of cheering and marching and flag-waving turned into years of blood and sorrow and destruction, the soldiers' letters changed. There was anger that the war might not settle anything. As the armies moved into the South, northern men got a closer look at slavery. What they saw made them decide that it had to end. Finally President Lincoln signed the Emancipation Proclamation, which freed all slaves in the rebel states on January 1, 1863.

Minnesota's New Pilgrims

When news that slavery had ended reached the South, most black people waited to see how the war would go. Others headed north. It was dangerous, but they were determined to be free. Some volunteered to fight for the Union. Madison Bowler was one of the officers chosen to train them as soldiers in the army.

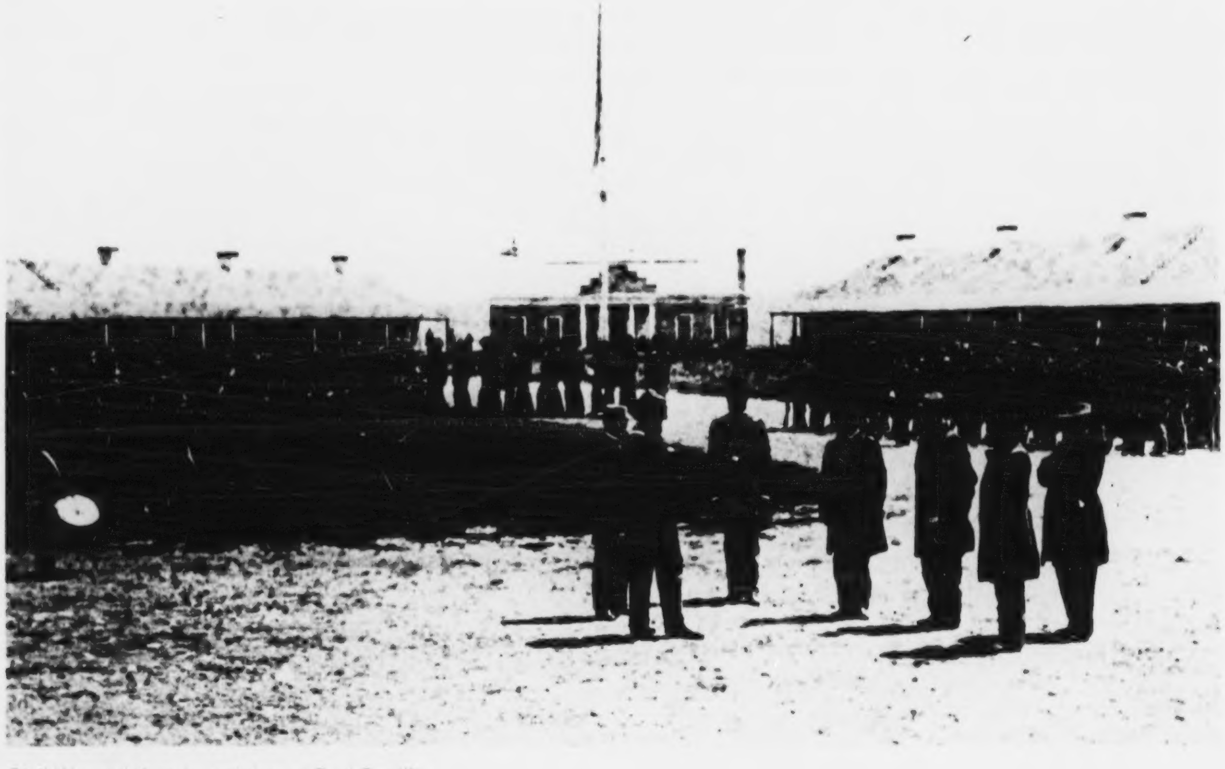
Madison Bowler and Lizzie Caleff were married during the war, when he came home on leave. Their first child was born while Madison was away with the army.

In Missouri a black man named Robert Hickman agreed with other slaves to make their escape. They lived near the Mississippi River, so, working in secret, they built a crude boat. One night they stole away, got on board, and headed upstream. There may have been as many as two hundred of them.

The group called themselves "the pilgrims." There are many stories about how they made the trip. One tells of help they got from Union soldiers. Another tells how they were towed behind a steamboat. At last they reached St. Paul. In Minnesota things had changed in the three years since Eliza Winston had come up the river with her owner. The pilgrims were welcomed. Some went on to Minneapolis and Stillwater, but most of them stayed in St. Paul. Hickman had been a preacher among his fellow slaves. He and his followers joined together in Minnesota's first black congregation, the Pilgrim Baptist Church.

As the war went on, more blacks came to Minnesota. Most of them settled in St. Paul and Minneapolis. Wartime brought high prices for Minnesota wheat and lumber. There was prosperity, and workers were needed. So the new black Minnesotans were able to find jobs. They could not yet vote in their adopted state, but after the war ended Minnesota's constitution was changed. At last black men became full citizens. Black women, like all others, had to wait another 50 years to vote.

Robert Hickman, the leader of "the pilgrims," had learned to read, write, and preach the Bible as a slave.



Civil War soldiers in training at Fort Snelling

Questions and discussion

Return to the concept of warfare and discuss how quickly people's attitudes change in wartime. Have students find some examples in these two pages. (Decision to end slavery; welcoming of escaped slaves to St. Paul; change in Minnesota constitution to allow black men to vote.)

Historical note

Picturing the past. The illustrations in this chapter represent a variety of ways in which people, places, and events were pictured in the days before easy photographic reproduction. At some point you may wish to point this out to students.

The painting on p. N-106 hangs in the Minnesota State Capitol. The artist, Howard Pyle, was not at the battle and he painted it from imagination.

The picture of St. Anthony and Minneapolis on p. N-108 is from a lithograph by an artist named Edwin Whitefield. He earned a living in the 1850s making and selling fine colored lithographs of cities and towns. The advertisement for the Winslow House on p. N-109 is a newspaper engraving made from a drawing. The pictures of Dred and Harriet Scott on p. N-110 are also engravings. These appeared in an early illustrated magazine.

On pages N-111 and N-112 are examples of portraits made by very early photographic techniques—daguerreotype and tintype. The picture of Fort Snelling on p. N-113 is from one-half of a stereoscopic card.

The stereoscope, a simple device that makes pictures seem three-dimensional, was very popular in the mid-19th century, and many photographers sold these cards. They had identical pictures taken from slightly different angles. They served as souvenirs, and people used them to amuse guests and children.

Significant facts and associated concepts in this chapter

1. The Dakota Indians had been deprived of their homeland and their way of life, and the government had not kept the promises made to them. (Cultural oppression; Indian treaties)

2. Little Crow believed that fighting was hopeless, but he agreed to lead the Dakota in war. (Warfare)

3. Many settlers and their families were killed without warning in the first Indian attacks. (Warfare)

4. Not all of the Dakota joined in the war; a large group of them remained at peace. (Warfare)

5. After the defeat of Little Crow, white Minnesotans demanded that the Dakota be punished, and nearly all Indians were deported from southern Minnesota. (Warfare; prejudice)

Note to teacher

Activity 11 deals with the treaties that set the stage for the conflict described in this chapter. Therefore it should be completed before the chapter is read.

Chapter 11
War at Home

Dakota Anger Explodes

The Civil War was not the only barrier between Minnesotans and their dreams of a great future. An even more terrible struggle held back the rush toward growth and progress. This was the last desperate effort of Indian Minnesotans to regain the country they had lost through the treaties of 1851.

The Dakota had signed the treaties of Traverse des Sioux and Mendota in 1851 because they were sure that without the money from the government they would starve. Ten years later, it seemed that they might starve anyway. By 1862 they were crowded onto a strip of land only ten miles wide along the south side of the Minnesota River. The country that had been theirs was filling up with farms and small towns. Some of the Dakota had also built houses and barns and tried to become farmers. But most of them still hunted for what animals they could find and waited for the treaty payments. When the money was late, they went hungry.

In 1862 the United States was in the middle of the Civil War. Government officials were busy with things they thought more important than paying the Indians. Weeks went by and the treaty money did not come. As the Dakota grew hungrier and more angry, some talked of war. Most of the white men were off fighting in the South. Now was the time to take back their land, they thought. Little Crow and other leaders shook their heads and said it was hopeless.

Then one day a gang of young Dakota, daring each other to prove how brave they were, killed a family of white settlers. They were sure they would be punished and they ran to their people, begging for help. Their story was like a match in a can of gasoline. The Dakota knew that Indians who murdered white people were quickly hanged. They also knew that white men who murdered Indians were seldom punished.

An angry crowd of Dakota went to Little Crow and asked him to lead them in war. He answered no. They said they would fight even if he was afraid to join them. "You are fools," Little Crow told them. "You will be hunted like rabbits in winter. But I am not a coward. I will die with you."

Indians attacked the town of New Ulm twice during the Dakota War. This painting shows the second battle.

Things to look at

Have students compare this painting with the one of the treaty signing at the beginning of Activity 11 (p. A-106). Fighting and killing have replaced peaceful bargaining. You may want to discuss with students how this happens in human societies when trust breaks down.

This painting was made years after the war. In painting such scenes, an artist often imagines or adds things that he knows people will expect to see. Ask students to list things that might have been different if you had really been there. (Settlers would probably not have been standing up to fire guns and wave swords. The Indian on the white horse would probably not have worn his beautiful feathered headdress into battle. Notice that sunlight and cloud effects have been used to add drama to the scene.)

Questions and discussion

After students have finished this page, have them turn to p. N-119 and read the story of Little Crow. Ask them to list reasons why the Dakota felt betrayed and unjustly treated. Note that not all the reasons are connected to the treaty. Some are related to the concepts of cultural oppression and prejudice. Discuss these and have students name examples.

233

Vocabulary and pronunciation

Shetek: pronounced She-TEK

Phineas: pronounced FIN-e-us

Things to look at

On the map have students find Lake Shetek, New Ulm, and Fort Ridgely. Find the Dakota reservation. Notice that the reservation is on the south side of the Minnesota River only. In the treaties of 1851 the Dakota were also promised a strip equally wide on the north side of the river, but in 1858 this was taken away.

If students have done Activity 4, point out that Currie is now the nearest town to Lake Shetek. Have them look on their timelines to recall when it was settled (1872). After families like the Hurds were killed or driven away by the Dakota, no white settlers returned to the area for nearly ten years.

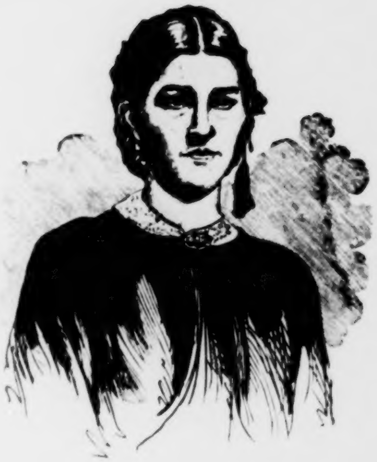
Historical note

The divided Dakota. By 1862 the eastern Dakota bands (Mdewakanton and Wahpekute) were deeply divided. A number of families had accepted the ways of white people to some extent—learning to farm, wearing European clothes, and often becoming Christians. A majority of the people, however, continued to live from hunting and government treaty payments. Since the government encouraged farming, agents favored the Indians who farmed, thus arousing the resentment of more traditional members of the tribe.

War was urged by the traditional faction, which included many of the younger, more militant men. The peace faction, supported by the farmer Indians and by many others, was led by Wabasha (the third chief who went by that name). Little Crow, who had been moving toward becoming a farmer, yielded to the arguments of the young militants, who challenged his patriotism and courage. Clearly against his better judgment, he agreed to lead them in war.

Little Crow had little authority over his followers. There is no evidence that he either ordered or took part in the widespread attacks on settlers. On the contrary, as a military strategist he

Death on the Prairie



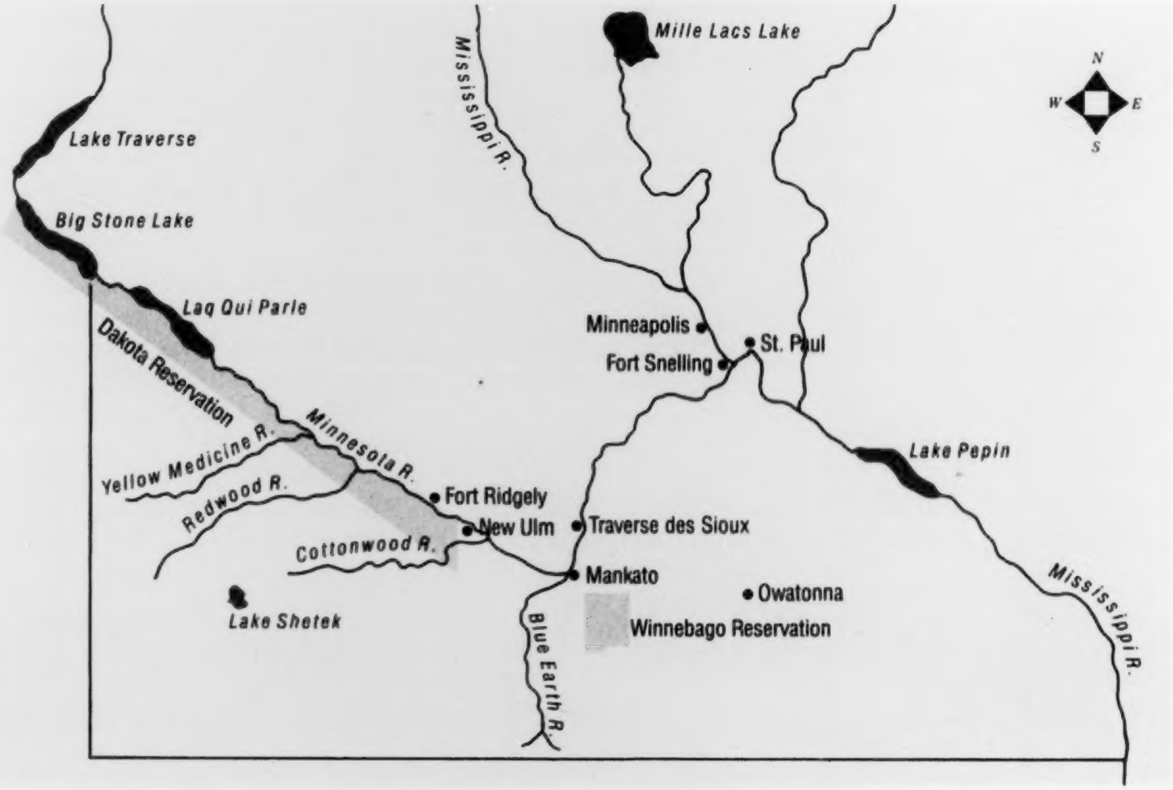
Alomina Hurd

Not all of the Dakota joined in the war, but all of them suffered for it. Many unsuspecting white people suffered, too. There was burning and killing, and the green grass of the Minnesota Valley was stained with blood. Surprised settlers, who saw a nearby farm in flames or who met their neighbors running in panic, fled to the nearest town or to Fort Ridgely. Some were too late.

Those who lived near Lake Shetek in Murray County had a long way to go—nearly 60 miles to the town of New Ulm. Phineas and Alomina Hurd had farmed there for three years. They knew many of the Indians who came to the lake from time to time. Alomina had even learned to speak a little of the Dakota language.

Phineas was away from home on the morning of August 20, 1862, when a group of Dakota rode up. Alomina recognized one of the horses as her husband's and became alarmed. The hired man ran into the yard and one of the Indians shot and killed him. Then the Dakota rushed into the house and began to destroy everything in it. But they said they would not harm Alomina.

Later she told how "I was ordered to take the children and depart at once. The youngest child I took in my arms, and led the other (a boy, then three years old) by the hand. The Indians accompanied me a short distance from the house. Thus I was left, with my two children almost naked, myself bareheaded, without food or even a blanket. My little boy, William Henry,

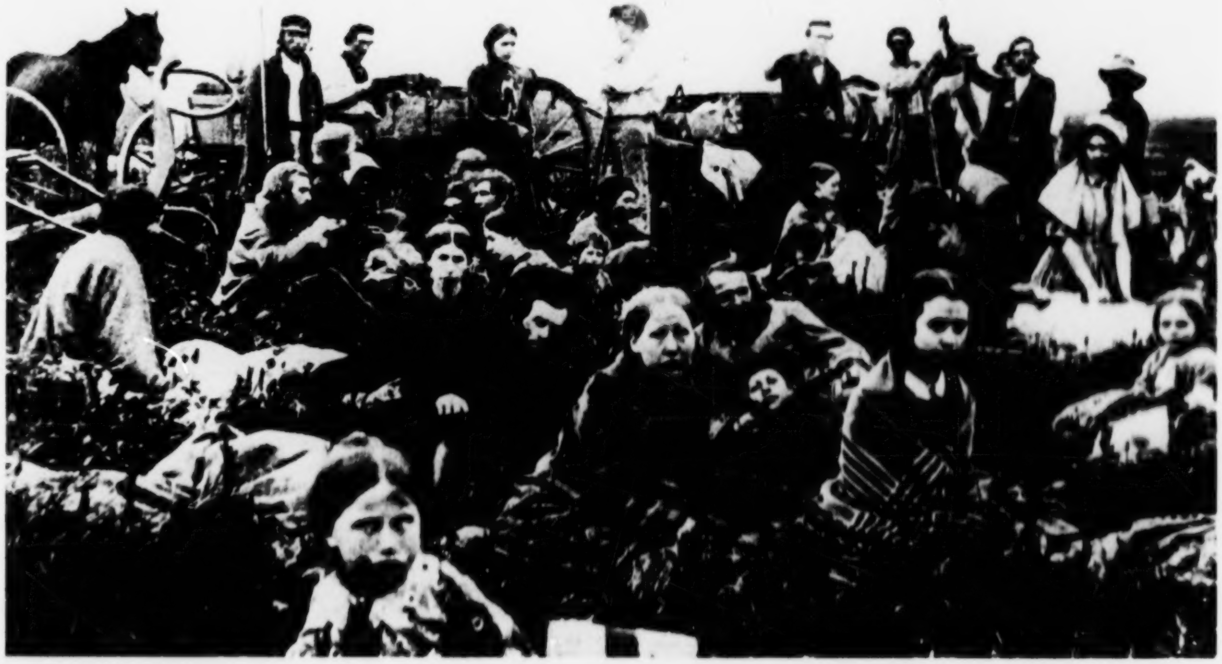


Southern Minnesota in 1862

being barefooted and thinly clad, shivered with the cold, and cried pitifully at first. But after a time, pressing my hand, he trudged manfully along by my side. The little one rested in my arms. Two guns were fired when I was a short distance out, which told the death of my neighbor, Mr. Koch. I well knew its fearful meaning. There was death behind, and all the horrors of starvation before me."

Soon a thunderstorm came up. In the rain Alomina lost her way, and for two days she wandered around on the prairie. Then she found the road leading to New Ulm. At first William Henry cried for food. Later he became sick. By the end of the third day he was too weak to walk. Alomina was nursing the baby, and she was also becoming weak. "I could no longer carry both my children at the same time, but took one a distance of a quarter or half a mile, laid it in the grass, and returned for the other. In this way I traveled twelve miles to a place called Dutch-Charley's."

To her surprise and despair, the house was empty. But in the garden were carrots and onions. She also found a small chunk of spoiled ham. With this food her little boy got better, and they were able to walk another 25 miles. There they met up with other fleeing settlers, some badly hurt. Soon the refugees found a deserted farm, where they stayed until a rescue party came from New Ulm. Only then did Alomina learn that fighting had spread all across western Minnesota, and "the sad, sickening thought was now fully confirmed in my mind that my husband was dead."



These white farmers and missionaries, fleeing from the Dakota, camped together on the prairie.

tried hard to keep his force together for the all-important attacks on Fort Ridgely.

The two western bands of Dakota (Sisseton and Wahpeton), whose homes had always been in the upper Minnesota Valley, took no collective part in the war, although some of their young men joined Little Crow. These bands, too, were deprived of their treaty rights after the war.

Vocabulary and pronunciation

pitifully: sadly, deserving pity

trudged: walked in a tired but steady way

confirmed: made certain

Things to look at

Have students examine the picture. Ask them to find evidence that these people had more warning of the danger than Alomina Hurd. (They got away with horses and wagons. Some are eating, so they also had time to pack food. The women prepared by wearing shawls and sunbonnets.)

Have them notice the man standing near the wagon with a coat, a cap, and a pipe. He is an Indian. These people from a mission on the upper Minnesota River near present-day Granite Falls were guided to safety by some of their Dakota friends and neighbors.

Vocabulary and pronunciation
Wam-mdi-tan-ka: pronounced WAHM-mde-TAHN-ka

(For the name of Good Star Woman, see Chapter 1, p. N-16.)

Wo-wi-na-pe: pronounced Wo-wi-NAH-pe

Things to look at
Have students turn to p. N-121 for a picture of Fort Ridgely under attack.

Historical note
Good Star Woman and One Who Appears. Frances Densmore wrote down the recollections of Good Star Woman many years later at Prairie Island, where she then lived with her children and grandchildren. Her Christian name was Dorine Blacksmith. *Wo-wi-na-pe,* or One Who Appears, was captured by white soldiers in North Dakota a few weeks after his father's death. While in prison he converted to Christianity and took the name Thomas Wakeman. Later he conducted work for the YMCA among the Dakota. It is from him that we know of Little Crow's speech when he was asked to take leadership in the war.

The Tide Turns

Many settlers fled to Fort Ridgely. It was a small outpost on a bluff above the Minnesota River. It had no walls and only a few soldiers. But the fort did have two cannons and a man who knew how to shoot them well. Twice the Dakota attacked. Both times the soldiers and settlers, helped by the cannons, drove them back. Big Eagle *(Wam-mdi-tan-ka),* one of the Dakota men who fought there, said later, "We thought the fort was the door to the valley. But the defenders of the fort were very brave and kept the door shut."

There was also fighting at New Ulm and in other places. Slowly the tide turned against the Dakota. An army of volunteers led by Henry Sibley marched to Fort Ridgely and then on up the Minnesota Valley. On the way they found the bodies of settlers killed in the first Dakota attacks. They were horrified. Sibley, who had traded with the Dakota for many years, wrote to his wife, "My heart is hardened against them beyond any touch of mercy."

The Dakota who had taken no part in the war were eager for peace. The family of Good Star Woman *(Wi-kan-hpi-wa-šte-win)* was among them. She was eight years old then. Many years later she remembered how she and her mother had been gathering firewood one morning in August. When they heard shooting, they hurried back to their camp. Soon an Indian man rode up, so shocked he could hardly speak. "The Dakota are killing the whites," he finally told them. Some of the Dakota who joined in the war turned against those who did not. Good Star Woman remembered being placed in a trench with other children to be safe from attack by either side.

One Who Appears

Little Crow

The followers of Little Crow were defeated in a battle in Yellow Medicine County, and at last the peaceful group could make a truce. They set free more than two hundred white captives whom they had protected from harm.

Little Crow and others who would not give up got on their horses and rode away to the west and north. Some went to Canada, where their descendants still live. Some joined the western bands of the tribe. As Little Crow had said, they were hunted like rabbits. The state of Minnesota paid rewards for Dakota scalps.

Punishing the Dakota

The rest of the Dakota were divided into two groups. Soldiers guarded the men while a court of army officers and government officials tried to judge which ones had taken part in the fighting. They found more than three hundred guilty and said that all of them should be hanged. Most white Minnesotans agreed. Only a few thought it was unjust to hang a man because he had fought for his people. One who felt that way was the Episcopal bishop, Henry B. Whipple. When no one in Minnesota would hear him, he went to Washington and told President Lincoln how the Dakota had been cheated and starved. Lincoln listened. He allowed only 38 of the Dakota to be hanged. The others were sent to prison.

The second group of Dakota were the women, children, grandparents, and a few men who could prove that they had not joined in the war. These people were told they must go to Fort Snelling. Good Star

Little Crow led the Dakota in war against the Americans, though he had told his people not to fight. Among the Dakota a leader's power depended on the respect of his followers. Little Crow was a man who could make himself respected. He was strong and self-confident. He had a sharp memory and a gift for public speaking. He was also ambitious.

Little Crow's father and grandfather had been leaders of the Kaposia band. His grandfather (also called Little Crow) had signed the treaties allowing the United States to build Fort Snelling. Little Crow was certain he would be chief. But he had a habit of getting into trouble. As a young man, he left Kaposia and went westward. Marrying a woman of another Dakota band, he lived among her people. Then his father died in an accident and his brother tried to become chief. Little Crow returned to Kaposia.

In the fight that followed, the brother was killed and Little Crow was wounded. A bullet went through both his wrists, breaking the bones. His friends took him to the army doctor at Fort Snelling. The doctor shook his head and said Little Crow would die unless both hands were removed. Little Crow replied he would rather die. He returned to Kaposia. There he was treated by a Dakota medicine man. Although he got back the use of his hands, they were crooked for the rest of his life.

Government agents usually wished Little Crow were somewhere else when treaties were discussed. He was tough at bargaining and the Dakota always listened to him. He remembered exactly what promises had been made to his people. Never did he fail to remind the white men when these were not kept. But Little Crow had been to Washington. He knew the power of the Americans. Time after time he warned his people that fighting was useless.

In 1862, after Little Crow agreed to lead the Dakota in war, he said: "I will die with you." His words came true. The Dakota were overcome in battle, and Little Crow went to Canada. He was ready to stop fighting. But he returned to Minnesota to get some horses. With him went his 16-year-old son, One Who Appears *(Wo-wi-na-pe)*. One afternoon the father and son stopped to pick some wild berries. Two farmers saw them. They were alarmed at the sight of Indians. Without waiting to ask questions, they hid in some bushes and started shooting. .

Little Crow was hit, but he fired back. Then another bullet hit him. He fell to the ground. One of the farmers was wounded, too. The other farmer crept away through the tall grass and ran for help. One Who Appears crawled to his father, who asked for water. The boy brought him some and stayed with Little Crow until he died. Then, knowing that more white men would come soon, One Who Appears covered his father's body with a blanket and fled.

White Minnesotans rejoiced when they learned that the Dakota leader they feared most was dead. The state gave a reward of $500 to the farmer who shot him.

Questions and discussion

Discuss the punishment of the Dakota in relation to the concepts of warfare and prejudice. Note that when the state paid a reward for Dakota scalps it was doing the same as paying a bounty on killing wolves or other destructive animals. What kind of prejudice does this show? Is the same kind of prejudice shown elsewhere on this page? (By the military judges and other people who urged hanging all of the Dakota soldiers. Also by the farmer who shot Little Crow without warning, knowing only that he was an Indian, and by the state officials who paid the farmer a reward for the murder.)

The farmer's name was Nathan Lamson, and he was an ordinary settler, not a criminal or murderer. Have the class talk about the strong emotions of warfare—especially fear and anger—and how they make people do things they would not otherwise be willing to do. Cite more recent examples—like the My Lai massacre in Vietnam.

Historical note

Punishment of the Dakota. The court-martial that tried and condemned some 300 Dakota was hastily formed immediately after the fighting ceased. It was made up entirely of white officers, and its proceedings were hurried and arbitrary. It had no legal authority to conduct the trial.

Before executing the sentences, Sibley, who was by then a general in the U.S. Army, referred the matter to the War Department in Washington. In the end the decision rested with the president, who was commander-in-chief. Lincoln had the evidence reviewed and commuted the sentences of all who had done no more than take part in battles. He then personally dictated the list of those condemned to death.

This was the nation's largest mass execution. It was carried out on December 26, 1862, at Mankato. A special scaffold was built, and people came from miles around to watch. Many Dakota people today regard the 38 as patriots who were unjustly hanged. A memorial to them was erected in Mankato 125 years later.

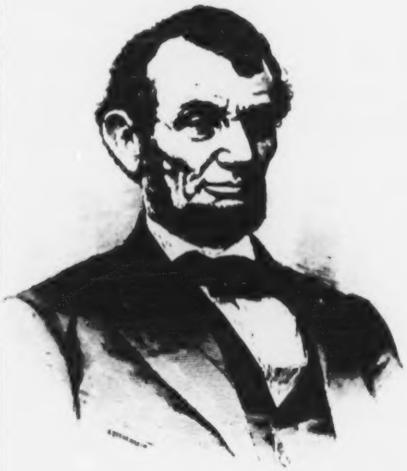
Things to look at

Have students look at the picture of the travois with two children riding on it. To make a travois, a basketlike framework was woven between the two long poles that were dragged by the horse. Blankets, bundles, and other gear were then tied to the framework.

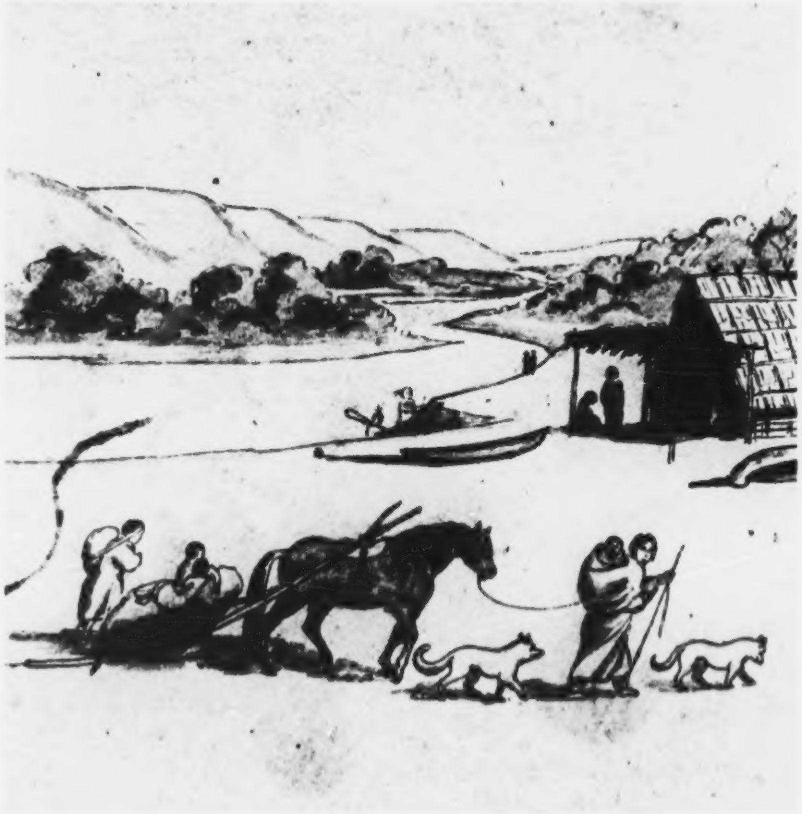
Woman's father was one. She remembered: "The soldiers brought wagons for the women and children, while the Indians who had horses took them and put their belongings on travois." Her father had a horse, so she and her two younger sisters rode on the travois. Fearing the whites, her father covered the three little girls with a buffalo hide. It was a good idea.

Soldiers guarded the Dakota during the long, sad trip, but they were not always able to protect them. Good Star Woman remembered peeking from under the buffalo skin as they passed through towns where "the people brought poles, pitchforks, and axes and hit some of the women and children in the wagons." Once her father was struck and almost knocked down. A few Indians were hurt so badly that they died. Their friends buried them at night and tried to hide the graves. They feared that whites would find the bodies and take the scalps for a reward.

At Fort Snelling the Dakota camped on the flat land along the river, where they had often met for games and dances in earlier times. A high fence around their camp did not keep whites from stealing their horses and oxen. All winter they stayed there. So many died from measles and other sickness that they had to be buried in long trenches. Good Star Woman's sister was one. Another was Cloud Man, the first Dakota to try farming.



President Lincoln wrote to Henry Sibley, listing the names of 38 Dakota against whom there was evidence of crime. He warned Sibley to protect the Indians from "unlawful violence."



Dakota people traveling with a horse and travois

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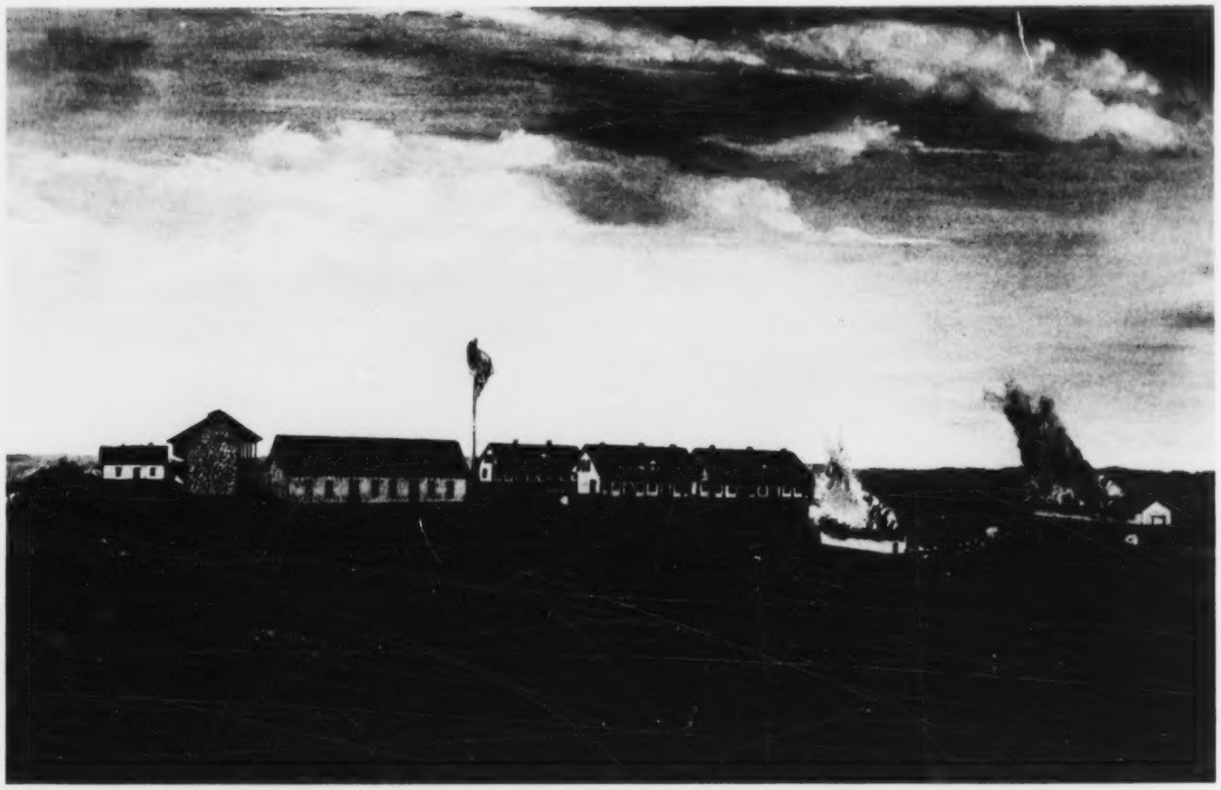
In the spring the Dakota were loaded on steamboats. They were taken down the Mississippi River and up the Missouri to a camp in what is now South Dakota. There they were kept for two years. The government was supposed to send food, but—just like the treaty money—it was never enough and always too late. Some of the women and old men planted corn, but no rain fell and the corn withered. A few hunted, but it was a barren place and there were few animals. Many died from hunger and disease. At last the long nightmare ended. The Dakota were moved to a better place in Nebraska, and the men in prison were set free to join their families.

Afterward

No one knows exactly how many people were killed in Minnesota during the Dakota War. As many as 500 settlers may have died. Not many Dakota were killed at first, but hundreds died later on the plains of North and South Dakota.

The Dakota were not the only Indians who suffered from the fear and hatred that the war aroused among Minnesotans. The Winnebago, a Wisconsin tribe, had a small reservation in the fertile Blue Earth Valley of southern Minnesota. Even though they took no part in the war, they were driven from their farms and sent to the Missouri River with the Dakota.



A soldier who fought at Fort Ridgely during the Dakota attacks later painted this picture.

Vocabulary and pronunciation

barren: empty and unproductive

fertile: rich and able to produce things

Historical note

The Winnebago tribe. The original home of the Winnebago was in central Wisconsin. They had been moved several times to accommodate the advancing tide of white settlement. In 1855 the government gave them a small reservation south of Mankato in the Blue Earth Valley. There many of them started to farm and began to send their children to school. Again, however, the land was coveted by white settlers. In 1862 the Dakota War was used as an excuse to dispossess the Winnebago. They eventually found a permanent place in northern Nebraska. Many have since moved back to Wisconsin, where there is now a large Winnebago community. A number of Winnebago also live and work in the Twin Cities.

Questions and discussion

The treatment of the Winnebago and Ojibway described here is another example of the concept of prejudice. Ask students to discuss why these tribes, neither of whom took part in the war, were looked on with suspicion and punished anyway.

Read the second paragraph and discuss how warfare intensifies prejudice and makes it harder to overcome.

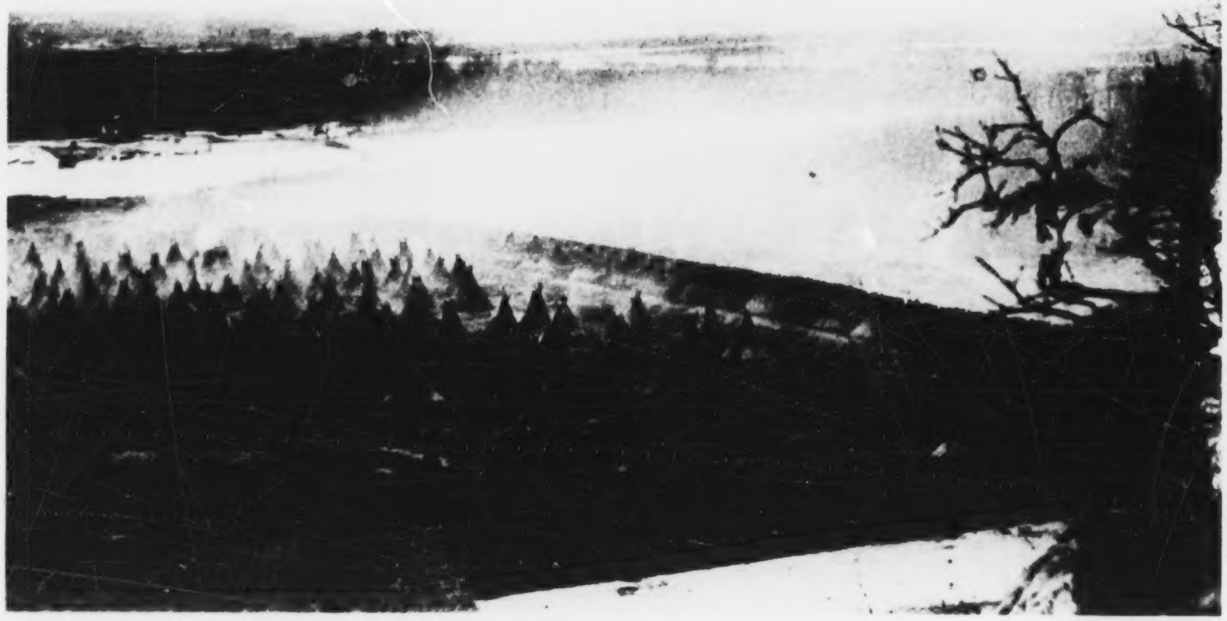
Have students look at the picture of the prison camp and ask how many of the people here had fought against the whites. (None. They were all women, children, and proven noncombatants. Most had belonged to the "peace" faction.)

The Ojibway did not join the war either. But nervous settlers in central Minnesota demanded that Indians at places like Mille Lacs and Gull Lake move away. Beginning in 1863, government officials worked at schemes to put all the Ojibway on one big reservation far to the north. At last, in 1867, they decided on White Earth. The government tried many ways to make the Ojibway go to the White Earth Reservation. Those at Gull Lake moved. Some Indian families were moved from Mille Lacs and their houses were burned. In the end many returned anyway.

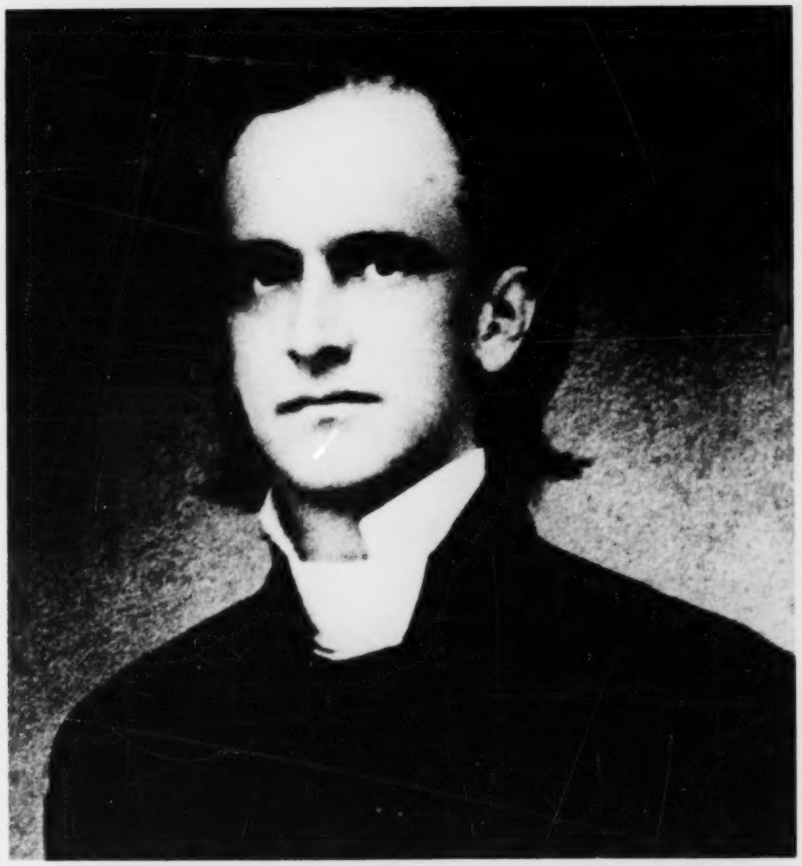
For white Minnesotans, their young state's experience of blood and terror wiped away all promises to the Dakota. Also gone were feelings of guilt about how the Indians were treated. Stories and history books told about the great "Minnesota Massacre" and described the Dakota as terrible savages. None gave the Indian side. Stone monuments in the Minnesota Valley still mark places where battles were fought and where white people were killed.

Settlement in western Minnesota stopped for a time. But with the Civil War over and the Indians pushed out of the way, thousands of people again turned westward. In a few years all the rich prairie that had belonged to the Dakota was turned into farms.

The Dakota prison camp below Fort Snelling



Christian Dakota in the camp at Fort Snelling gathered at a service led by Bishop Henry Whipple.



"Straight Tongue" was what Indian friends called Henry Benjamin Whipple. An Episcopal minister, Whipple was named bishop of Minnesota in 1859. Almost at once, he visited the state's Indian communities and supported mission work there. The cheating he saw by government agents who were supposed to be helping Indians angered him.

In 1862 Whipple spoke out against taking revenge on all Dakota for the war started by a few. He reminded Minnesotans that many Dakota had not joined Little Crow. He showed that the peaceful Dakota had saved hundreds of white captives. But no one would listen.

After the war, Whipple kept working to get more just treatment for Indians. But like other white men of his time, he wanted them to give up their language, their customs, their tribal ties, and their religion.

Questions and discussion

Recall for students the concept of cultural oppression. Ask them to find examples on this page.

**BEGINNING OF UNIT IV
SEE LEARNING OBJECTIVES
LISTED IN INTRODUCTION**

Significant facts and associated concepts in this chapter

1. At first, starting a farm in Minnesota required only some simple tools and a wagon with a team of oxen. (Settlement)
2. Work on early farms was long and hard, and every member of a family had jobs to do. (Settlement)
3. Soon new machines made farm work faster and helped farmers to grow larger crops, but buying the machines and horses to pull them took more money. (Technological change)
4. When farmers raised larger crops, they needed a way to send them to market, and they began to depend on railroads. (Transportation network)
5. Low crop prices, grasshoppers, high railroad charges, and payments on borrowed money were among the problems that Minnesota farmers faced in the period after the Civil War. (Banking and investment; economic power)
6. They tried to find solutions through politics, cooperation, and improved farming methods. (Political power; community; education)
7. By the middle of the 1890s, years of hard work had turned most of Minnesota's good land into a checkerboard pattern of fences, fields, farm buildings, and a variety of crops and animals. (Environment)

Unit IV
New People and New Patterns on the Land

Chapter 12
Breaking the Sod

Getting Started

The settlers who turned Minnesota's prairies and woodlands into farms talked about breaking "new" land. They paid in sweat, calluses, and aching backs to cut through the heavy tangle of roots called sod. For thousands of years the roots in the sod had fed plants that gave food and shelter to insects, birds, and animals. Those, in turn, had made life possible for people. The thick sod also protected the soil beneath it and stored water during dry seasons. But few settlers thought much about the ancient natural system they ripped apart.

Like everyone else, settlers were in a hurry. Many did not wait for surveyors to measure and mark the land. They moved in before the government was ready to sell. Then Congress decided to give farms away and passed the Homestead Act. Those who voted for it thought that giving land to farmers would get the country settled even faster. The sooner it was settled, they said, the larger, richer, and more powerful the nation would be.

They also argued that free land would let anyone, no matter how poor, become a farmer. But a farm was more than land. It was also a house, a barn, fences, tools, animals, seed, and many more things. All of them took money. Even with free land, a farmer often had to borrow money to get started.

A settler in Minnesota had to own a plow and a harrow, an ax, a spade, a pitchfork, and a scythe or a grain cradle. Without these tools farmers could not start work. A wagon and a team of oxen to pull it were also needed. Few early farmers could afford horses. Oxen were slow-moving but strong. They were good for pulling heavy loads and for plowing. And they were hardy and easy to feed. Many families also had a cow or two and a few chickens or pigs.

After farmers had decided on their claims or homesteads, the next things they needed were shelter and water. If there were woods, logs could be cut for a cabin. On the treeless prairies of southern and western Minnesota, houses and barns were often made from blocks of sod. When

Thomas P. Rossiter painted this view of a Minnesota prairie farm in 1865. The cone-shaped stacks might be either straw left after threshing wheat or hay cut to feed cattle. The cranelike structure beside the house holds a bucket on a rope for drawing water from a well.

Vocabulary and pronunciation

harrow: a tool for breaking up lumps of earth. The simplest kind of harrow is made of boards with long spikes sticking through them, which can be dragged across the ground.

scythe: a tool for cutting weeds or grain. It is similar to a grain cradle (see picture p. N-126) but has only one blade.

hardy: tough, healthy

Questions and discussion

After reading the first section, remind students of the letters written by Josef Kaplan. If they have forgotten his description, turn back to his account (p. N-98).

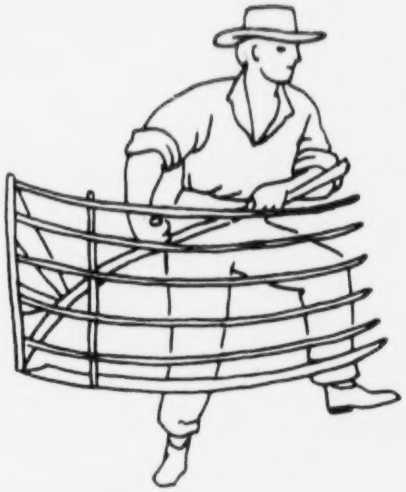
Discuss again the concept of settlement and point out the connection between the ideas of "new" land, "virgin soil," and an empty, unused wilderness.

Vocabulary and pronunciation
kerosene: a kind of oil burned in lamps and sometimes in stoves

Things to look at
Have students look at the picture of farmers breaking sod with three teams of oxen, then turn to p. N-132 and find the "brush breaker" plow. Notice the piece of steel that sticks down in front of the curving plow blades. This is a knife for cutting through tough roots and small bushes. It is what makes this a breaking plow.

Look at the picture of the sod house on p. N-127. Such houses were sometimes called "soddies." Have students guess how it is heated. (The stovepipe indicates an iron stove.) Discuss the advantages and disadvantages of a sod house. (On the good side, they were well insulated, cool in summer and warm in winter, also fireproof—or nearly so. On the bad side, they were often damp, attracted insects, and were hard to clean.)

Students who have done Activity 1 may recall that the family of Laura Ingalls lived in a dugout near Plum Creek in Redwood County. Have them look again at the picture of it (p. A-11).



these were piled in layers, the tough roots kept out rain and snow. If the building was on a hillside, only the roof and one wall were made from sod. Such a house was called a dugout. In Minnesota, heat for sod houses and log cabins was likely to come from an iron stove instead of a fireplace. For light, settlers used some candles, but mostly kerosene lamps.

Unless there was a lake or stream nearby, the farmer had to dig a well. In most parts of Minnesota that was not hard because the water table was high. This means that underground water was very near the surface. Pure water could usually be pulled up in buckets.

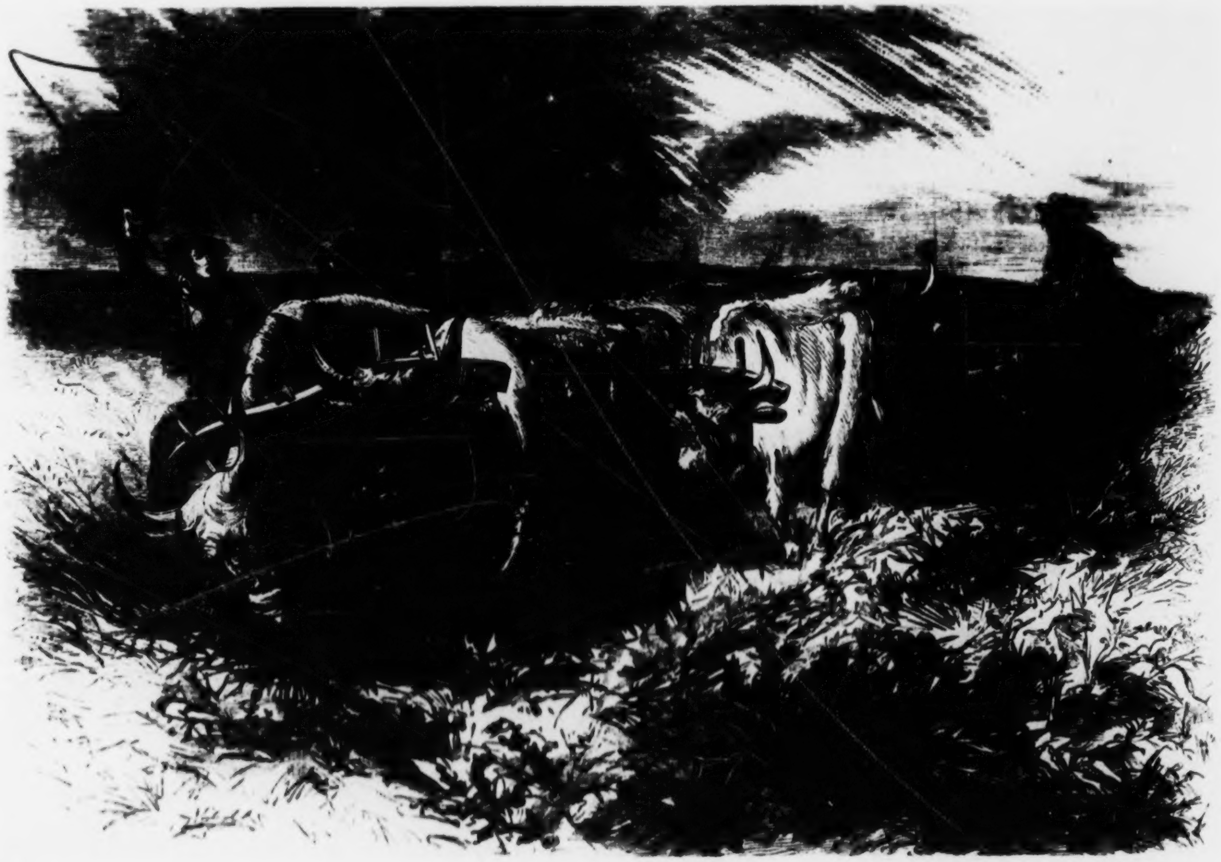
When the first settlers came to Minnesota, wire fences were not yet being made. Wood for rail fences was costly unless it could be cut from nearby trees. Building fences was slow work. So in the early years most farmers fenced their fields of grain and the vegetable gardens but not their animals. Cows and pigs could roam on open land and find food. Children often had to watch the animals and keep them from wandering too far.

A Family Affair

Every member of the farm family had jobs to do. In the 1800s there was a strict line between what was thought to be "man's work" and "woman's work." Both were important to keeping the farm going. Of course, when there was a real need, people got the job done no matter whose work it was supposed to be.

For men, pioneer farming meant heavy work in the fields. When a farmer was not busy plowing, planting, or harvesting crops, he had to repair buildings or tools. Animals had to be cared for every day. If the farm

Above is a cradle, used for cutting grain by hand. Below, farmers help each other break sod.



was new, he spent some time each year plowing more land and adding to the buildings and fences. It was hard to start a farm alone. A man needed a wife to help him. Women seldom tried farming alone, although a woman with teenage children or money for hired men sometimes ran a farm.

There is an old saying: "Man's work lasts from sun to sun, but woman's work is never done." A farm woman's jobs ended only when her strength ran out. Cooking, cleaning, washing, and caring for young children were just the beginning. She also made soap and sometimes candles, sewed and mended clothes, and put up fruits and vegetables for winter. If there were cows, she made butter or cheese. If there were chickens, she had to care for them. The vegetable garden was usually her job, too.

As soon as children were big enough, they carried firewood and brought water from the well. Weeding the garden, gathering eggs, and bringing in the cows for milking were other chores for boys and girls. When they were older they helped in the fields or cared for younger brothers and sisters.

Summer was the busiest time on farms. For that reason country schools always closed between spring and fall. Farm children often dropped out of school after a few years. That did not mean they were uneducated. Working beside their parents, they learned many skills that people today have forgotten.

There were good things about farm life. Working together led people to understand each other. All members of the family, even the oldest grandparents, knew they were needed. Being a neighbor was important, too.

A Norwegian settler and her sod house near Madison, in Lac qui Parle County. Such houses often had wooden doors and window frames with glass to let in light.

Questions and discussion

Read through the section titled "A Family Affair." Discuss the different jobs that members of an early farm family had to do. Have students list some of the skills that young people could learn from working with their parents. Examples might be:

- Training, managing, and caring for horses
- Feeding and caring for cows, pigs, and chickens
- Making and mending leather harnesses
- Butchering and cleaning animals for meat
- Smoking and drying meat to keep it from spoiling
- Making soap and candles from animal fat
- Caring for milk and making it into butter and cheese
- Preserving vegetables
- Planting crops in the right place, at the right time, and in the right way
- Building a house or barn
- Digging a well
- Cutting out, sewing, and mending clothes
- Sharpening and repairing steel tools

Discuss loneliness. Have students turn to p. N-27 and reread the words of Gertrude Burrill about her mother.

Things to look at

Have students examine the picture. What is the house built of? Notice that women, too, are working in the hayfield. What might account for them doing "men's work"? (The family might have needed to get the hay stacked in a hurry to protect it from rain. Another explanation may have been ethnic. Immigrants from some parts of Europe, including Germany, interpreted men's and women's work roles differently from Americans.)

Farm families often shared heavy jobs like building a barn or harvesting a crop. When the work was done, people had fun celebrating together. In times of sickness or trouble, neighbors helped each other.

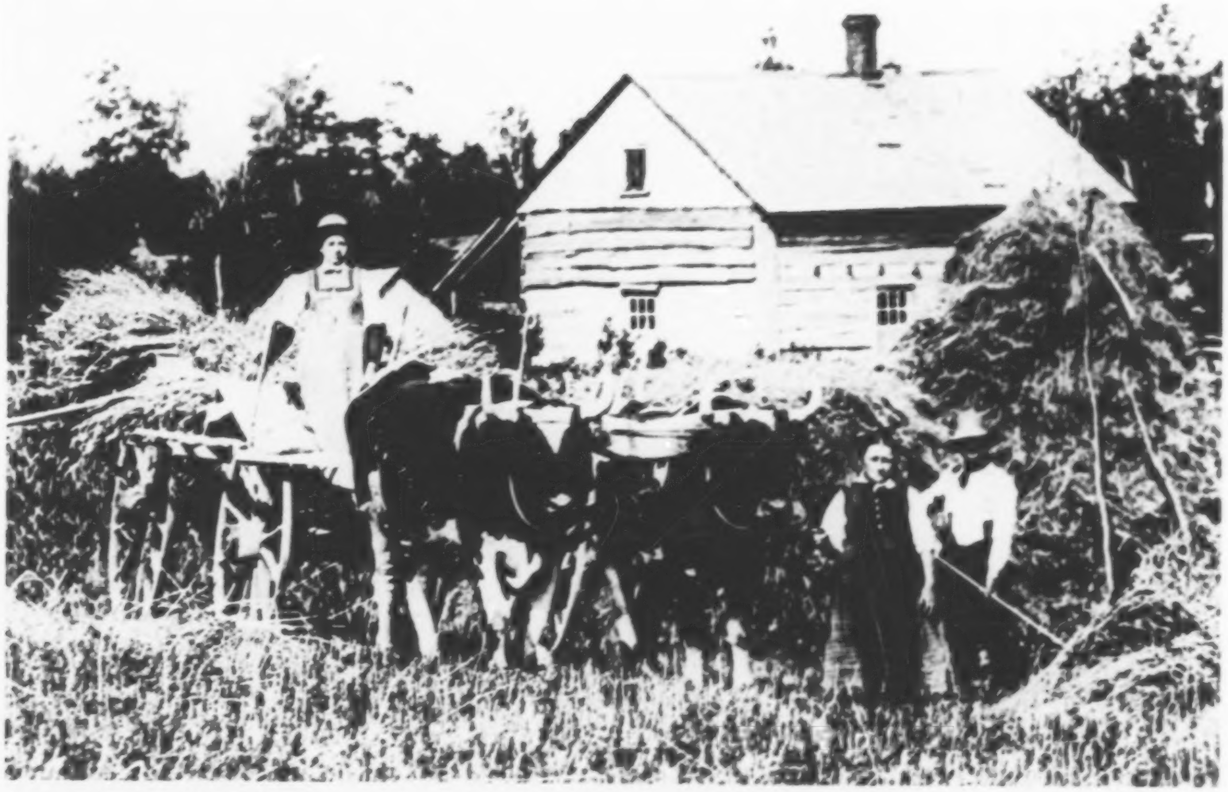
But there could be loneliness, too. In the early years farms were far apart and roads were bad. A trip to the nearest town often took many hours. If so, the husband usually went alone. Weeks might pass without his wife having a chance to see or talk to anyone but her family.

Good Times and Bad

Early farmers generally looked forward to better times. They felt sure they were building for the future. The farm would pass on to their children and grandchildren. Their own hard work would mean an easier life for those to come.

This was easy to believe in the first ten years after Minnesota became a state. The Civil War was going on. Armies had to be fed. The price of grain was high, and the new soil was wonderfully rich. These boom times made river towns like Red Wing, Winona, and Hastings into busy wheat markets.

Farmers in southeastern Minnesota hurried to plow more ground. Many of them also bought new machines to speed up their work. Only a few years earlier, an inventor named Cyrus McCormick had built a reaper that could cut grain faster than a dozen men working by hand. Soon there were machines for doing other fieldwork too.



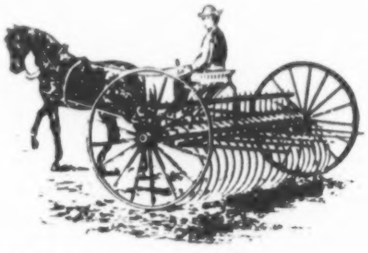
German farmers in Stearns County pitch hay by hand in the 1870s.

Minnesota was a good place to use these machines. The ground was level. There were few big stones. Land was easy to get, so fields could be large. During the 1860s farmers in the settled parts of the state bought hundreds of reapers, mowers, rakes, seed drills, and threshing machines. They also had to buy horses to pull them. Oxen were too slow and clumsy.

Then times turned bad. In the 1870s crop prices fell. This was hardest on new farmers just getting started in the western counties of Minnesota. Soon a worse disaster struck. High in the air they saw strange, silvery clouds. As these came closer, people found that the clouds were millions of grasshoppers. When the insects came to the ground, they ate everything in sight. Farmers watched in horror as the hungry 'hoppers mowed down their fields of wheat. Farm families lost a whole year's work in a day or two.

For five years, from 1873 through 1877, farms in the western part of the state were left bare by grasshoppers. There was no welfare system or government aid for farmers. Friends and neighbors tried to help, but everyone was poor. So was the county government. People sent letters to the governor, begging for help.

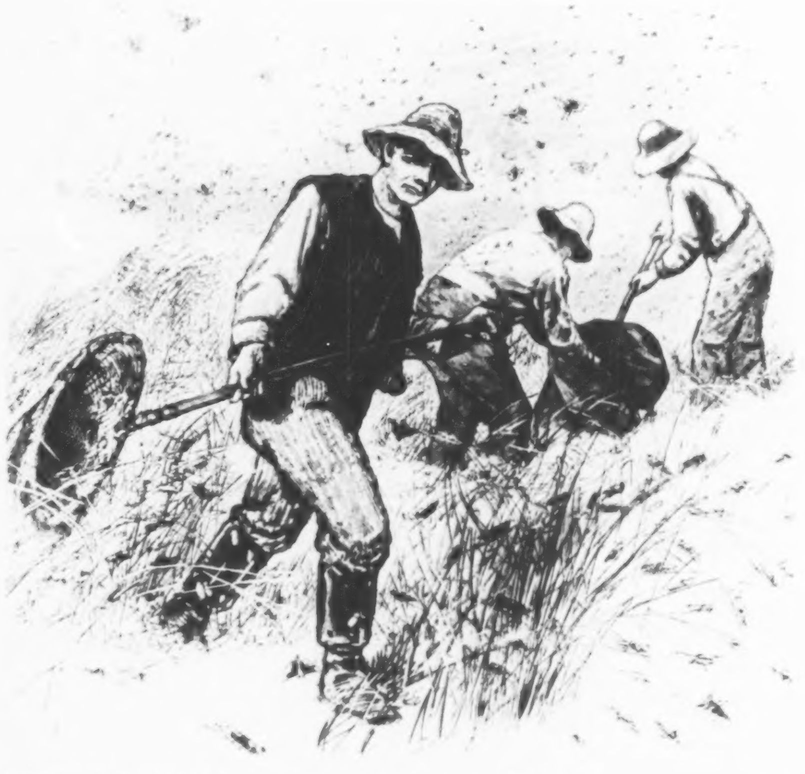
One discouraged Brown County woman told of how her husband borrowed money for new seed after grasshoppers ate their crops. Then the same thing happened the next year. This time they sold their horses to buy seed. Again the grasshoppers came. Now they had nothing left to sell and nothing for the family to eat. Another woman wrote from near Alexandria:



A horse-drawn hay rake

Questions and discussion

Compare the mechanical hay rake here and the plow on p. N-131 with the people on p. N-126 and p. N-128 working by hand. Discuss the technological changes in farming that took place just as Minnesota was being settled. These changes depended not only on time, but on place. Settlers in the southeastern part of the state adopted them in the 1860s. Most farmers just getting started in western Minnesota could not afford the new technology until the 1880s.



Farmers in the 1870s had no sprays to kill insects. They tried many ways to fight grasshoppers, but none worked. Here they are shown scooping them up in nets.

Questions and discussion

Discuss the difference between subsistence and market (or commercial) farming. Note that most farm families did some of each. One did not have to be wholly a subsistence farmer or wholly a market farmer. When new homesteaders plowed fields and planted them in wheat, which kind of farming were they doing? Point out the importance of a transportation network to the growth of market farming. Without such a network would market farming be possible?

Recall the farm roles assigned by custom to men and women. Have students list jobs that were "men's work." Did they relate more to subsistence or market farming? Do the same for women.

Ask why farmers often had to borrow money. (Sometimes they did it to pay for land, but loans were more often used for buildings, machinery, seed, and livestock.) Where did they go for money? Introduce the concept of banking and investment. Point out the difference between borrowing money for things that get used up (consumption) and borrowing it to build up a farm or business that will make more money.

Have students read the last three sentences on the page. Why were farmers in such a fix? Discuss the concept of economic power, using as an example the difference in bargaining power between a railroad company and a single farmer along its line.

Historical note

Ignatius Donnelly. Almost forgotten now, Donnelly was one of the best-known Minnesotans of his time. His futurist novel *Caesar's Column* was a nationwide best-seller in the 1890s. In it he depicted poverty and oppression bringing about the end of American civilization in 1988. It was a favorite among Populists. Another of his books, a work of pseudo-science called *Atlantis: The Antediluvian World*, was translated into many languages and is still widely read. He was associated for many years with Minnesota's tradition of third-party politics.

"We have not bought any clothing since we came here, for it has took all we could raise to live, without buying clothes. My husband has not had a sock on his feet this winter, and he suffers very much with the cold."

The governor called on people in towns and cities to help. Churches collected food and clothes for people in the western counties. The state government sent food, too, and bought new seed for many farmers. At last the grasshoppers left, as suddenly as they had come.

Farmers Get Together

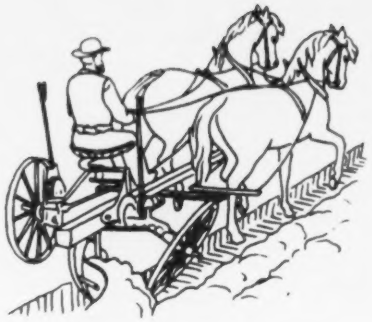
Other problems did not go away. Farmers found that they could not prosper just by raising good crops. They had to be able to sell them. When farms were smaller and all work was done by hand, most of what a farm produced was used by the family itself. The little left over was traded or sold in the nearest town. This is called subsistence farming.

Minnesotans who grew large crops of grain for sale in distant places were market farmers. Unless they could sell their crops, they had no way to pay for buildings, fences, machines, and horses. A wagonload of wheat had to be hauled to a place where it could be put on a steamboat or train and shipped to market. Farmers hoped for more railroads, but when they got them, the problems did not end. In hard times farmers were paid less for their wheat. But railroad rates stayed the same. So did the cost of machinery. So did interest payments on borrowed money. It seemed that the harder farmers worked, the poorer they got. Soon they became angry. They felt cheated.

Ignatius Donnelly was not a full-time farmer, but he raised some wheat on land he owned. For 30 years he also raised trouble for Minnesota politicians.

During the 1860s Donnelly served in Congress. Later he started several newspapers and wrote half a dozen books that were read all over the world. But in his own state he was best known for leadership of farmers and workers in their demand for more power.

Donnelly was one of Minnesota's favorite speakers. There was neither radio nor television then, but he traveled by stagecoach and train all over the state. People came for miles to hear his stories, chuckle at his jokes, and listen to his arguments. His razor-sharp wit made his enemies wince. One story tells how someone in the audience threw a rotten cabbage at him. He picked it up and said: "I asked you to give me your ears, not your head."



Plowing with horses in the 1880s

Plenty of people were ready to tell them what to do about it. Some argued that farmers should get together and vote. Get laws passed, they said, to make railroad companies and banks treat farmers fairly. Over the years farmers formed several political groups in Minnesota. One was the Anti-Monopoly party. Others were the Farmers Alliance and the People's party, sometimes called the Populists.

Others saw the answer in organizations that would make farmers proud of themselves and lead them to help each other. One such group was the Patrons of Husbandry. Its local branches were called granges. Members were told they were "the strength of the nation" and that farming was "the highest calling on earth." Grange members sometimes formed buying clubs to get machinery at lower prices or to cooperate in other ways.

Another idea was to learn better farming methods. Teachers, scientists, and even many farm leaders argued that farms would produce more if farmers knew more about soil and plants and breeding animals. They should get away from raising just one kind of crop. Scientific farming was better business. The granges and other groups urged the state's colleges to teach these things to farmers.

The Changed Land

Minnesota farmers listened to all of this advice. They kept on protesting against the power of railroads and big companies. They formed business organizations called cooperatives to get better prices on what they bought and sold. And they looked for different kinds of crops and more animals to raise.

Eva McDonald was a young working woman from Minneapolis with a talent for politics. In 1889 she spoke for the Farmers Alliance in small towns across Minnesota. "Why," she asked, "are farmers the hardest working and poorest paid class in the country while railroad companies, real estate speculators, and stock gamblers grow wealthy without doing any work at all?"

Minnesota women could not vote or join the Farmers Alliance. Eva McDonald thought they should be members and said so. Her blunt words and spitfire temper made enemies for her in Minnesota. Later, speaking for the People's party, she talked in other states about the problems of farm families. She said she would go on "as long as there are homeless, voiceless women, helpless to cope with the hard conditions of life."

Vocabulary and pronunciation

patrons: people who support something

husbandry: an old-fashioned word for farming

grange: an old English word for a farm

calling: a kind of work for which one is fitted by nature

real estate speculators: people who make money in buying and selling land

stock gamblers: people who take risks on the stock market

spitfire: hot or fierce

Questions and discussion

Discuss the solutions suggested for the problems of farmers. Point out that there were three kinds of action urged. Each kind is an example of a concept: political power, community, and education.

Have students read the sidebars on Ignatius Donnelly and Eva McDonald. What kind of solution did they work for? (New laws to protect the rights of farmers—political power) Next read the sidebars on Oliver Kelley and Caroline Hall. What was their solution? (Getting together and helping each other through cooperative businesses and sharing knowledge—community and also education) Then read about Oren and Charlotte Gregg. What did they offer? (New ways of doing things and improved know-how—education)

Which did Minnesota farmers choose? (All three) Note that none of the solutions rules out the others.

Vocabulary and pronunciation

alfalfa: a kind of plant used for hay

silos: tall, round buildings used to store feed for cattle

Things to look at

Have students compare the picture on p. N-124 with the one on p. N-133. Note all the things that are different. How many years divide the early picture from the later? (About 30).

Producing a variety of things is called diversified farming. It takes more work and know-how than growing just one kind of crop. It also takes more money for buildings and machinery. But slowly, between 1870 and 1900, most Minnesota farms became diversified. There were other changes, too. People moved from sod houses and log cabins into farmhouses of neatly sawed boards. At first these looked ugly and bare, alone on the prairie. Then farmers planted trees for shelter from sun and wind and for firewood. Here and there some even found time to plant a climbing rosebush or a hedge of lilacs.

When land grew harder to get, ditches were dug to drain away water from swamps and shallow lakes. These became fields and pastures. As the water ran off down streams and rivers, the level of underground water also fell. Wells had to be deeper and pumps were needed. So farmers put up windmills to pump water. With more cows, horses, pigs, and even some sheep, barns had to be bigger. Wire fences kept the animals from roaming. Corn and alfalfa for feed were stored in corncribs and silos.

Children who had crawled or toddled across the floors of sod houses were now grown men and women with children of their own. By the 1890s the whole landscape of southern and western Minnesota had changed. In the east, woodlands had become fields. In the west, the wide sea of waving grass or grain no longer stretched from skyline to skyline. It was boxed in by groves of trees and clumps of buildings.

Everywhere the straight lines of fences and roads cut across the curves of river valleys and hillsides. The lines followed surveyors' bound-

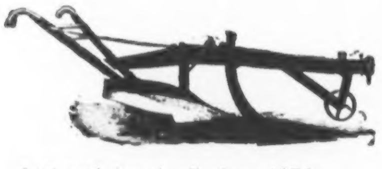
Oliver H. Kelley, an early Minnesota farmer, dreamed of organizing a "brotherhood" of farmers. In 1867 he and a few friends founded the Patrons of Husbandry. Most people liked a shorter name and called it the Grange. It spread across the country like wildfire.

Kelley himself believed in "scientific" farming. He thought the mission of the Grange should be education. Others disagreed. Many members turned to politics. The laws they got passed to regulate railroads are sometimes called Granger laws.

From his farm south of Elk River, Kelley promoted the Grange for several years. Then he moved to Washington, D.C., and later to Florida. He was a hearty, enthusiastic man. Once he claimed to be "as full of public spirit as a dog is full of fleas."

Caroline Hall, a young Wright County teacher, was the niece of Oliver H. Kelley. She shared his dream of farmers supporting and encouraging each other. They often discussed it in letters. Then she helped Kelley promote the Grange and worked in its office for many years.

Because of Caroline Hall, the Grange was the first large farm organization with women and men as equal members. She insisted that it be a sisterhood as well as a brotherhood. Whole families joined the Grange and took part in activities like picnics and lectures. This proved to be one of its greatest strengths.



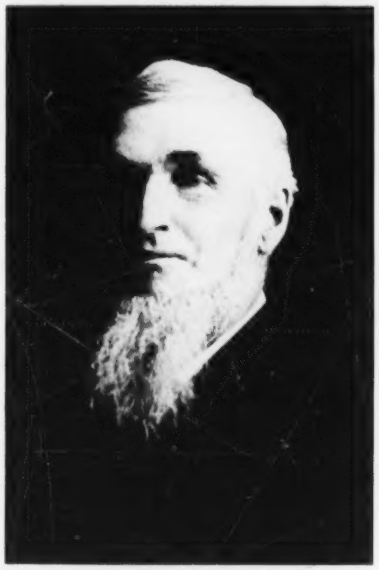
A "brush breaker" plow, 1870s

ary marks. These had carved up the land into square sections like a checkerboard so it could be measured and sold. County courthouses were filled with maps and records that told who owned each square.

At least a part of the pioneer farmers' dreams had come true. The rich land that had belonged to the Dakota Indians was home for thousands of white people. On it they grew food that supplied cities all over the world. But the change had cost something. Part of the cost was in the suffering of the Dakota people. Another part was paid by the men and women who spent their lives turning the land into farms.

An author named Hamlin Garland wrote about growing up on a new farm near the border of Minnesota and Iowa. He remembered it as a grim round of work, winter and summer. There were few holidays and no vacations. Building up the country had meant no rug for the floor and no paint on the house. Always more land or a piece of machinery came first. Books were few, and chances to read them were fewer. Even a chance to talk with new people seldom came along. Minds were starved and backs became bent. Garland's deepest sorrow was at the sight of his mother. Never-ending drudgery had made her gray and sad-eyed long before she was old.

But by the end of the 1800s it seemed that the hardest struggle was past. Looking at miles of fields and homesteads, farm families could feel a weary pride. As they saw it, they had tamed a wild, new country and made it produce more than anyone had dreamed. They had come to love it almost as the Dakota had. Now, they thought, their children only needed to live on it and care for it.



Oren C. Gregg spent most of his life teaching other farmers how to improve their farms. He grew up in Vermont. First he wanted to be a minister. Then he decided on farming. After the Civil War he moved to southwestern Minnesota.

There he and his wife Charlotte created a model dairy farm. They were the first Minnesota farmers to get cows to produce milk through the harsh winter months. Charlotte Gregg's "Solid Gold" butter won prizes at the state fair.

In the 1880s farmers complained that courses in agriculture at the University of Minnesota did nothing for them. Gregg suggested to university officials that they hold meetings (called institutes) for farmers all over the state. He also suggested hiring teachers who had farmed themselves. So they asked him to run such a program.

Gregg's institutes were so successful they continued for nearly 20 years. In 1894 the Gregg farm in Lyon County became the university's first agricultural experiment station.

This typical Minnesota farm of the 1890s had cattle and horses, barbed wire fences, a large barn and farmhouse, and a windmill to pump water for both animals and people.

Vocabulary and pronunciation

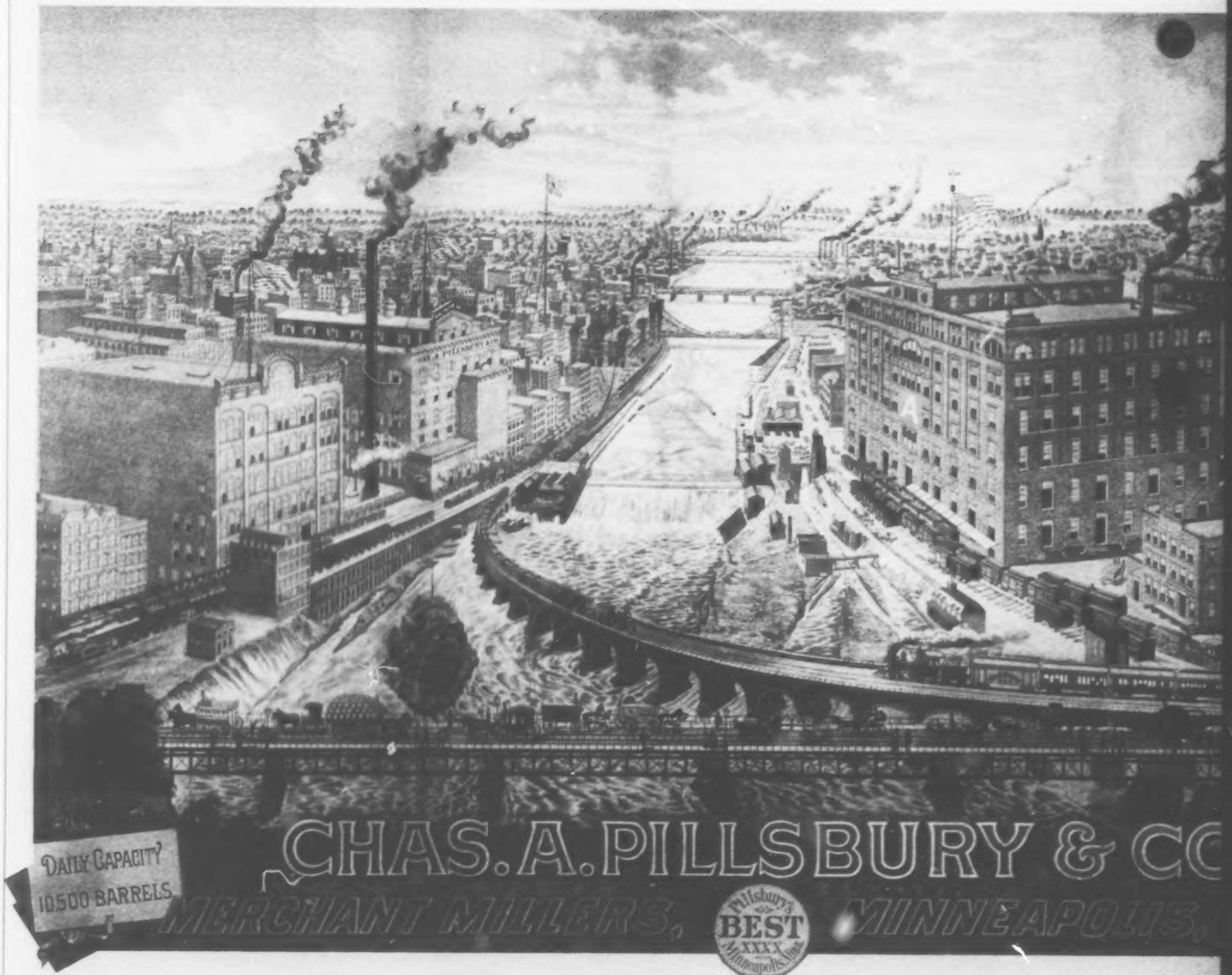
drudgery: hard, dull work

Questions and discussion

Have students list the many ways in which farming changed the natural environment of Minnesota. Perhaps they can think of other ways not mentioned here. (Effects on wild animal and bird populations; introduction of new plants, animals, and fish; extinction of some native ones; introduction of new insects and plant diseases; depletion and erosion of soil)

Significant facts and associated concepts in this chapter

1. As railroads spread across Minnesota after 1865, towns, cities, and industries grew up beside them and depended on them. (Transportation network; economic power)
2. Duluth became a boom town when the financier, Jay Cooke, decided to build the Northern Pacific Railroad from the head of Lake Superior to the West Coast. (Banking and investment; economic power; transportation network)
3. Cooke failed, and railroad building in Minnesota slowed until James J. Hill, with Canadian backing, finished a line from the Twin Cities to Manitoba. (Depression; banking and investment; transportation network)
4. Hill's new line helped make the Twin Cities the main rail center of Minnesota. (Transportation network; economic power)
5. Lumbermen depended on rivers to carry logs to sawmills until logging railroads made it possible to cut timber anywhere. (Technological change)
6. In the rush to cut Minnesota's rich pine forests, lumbermen often used dishonest means, and they left a wasteland behind them. (Resource extraction; progress; environment)



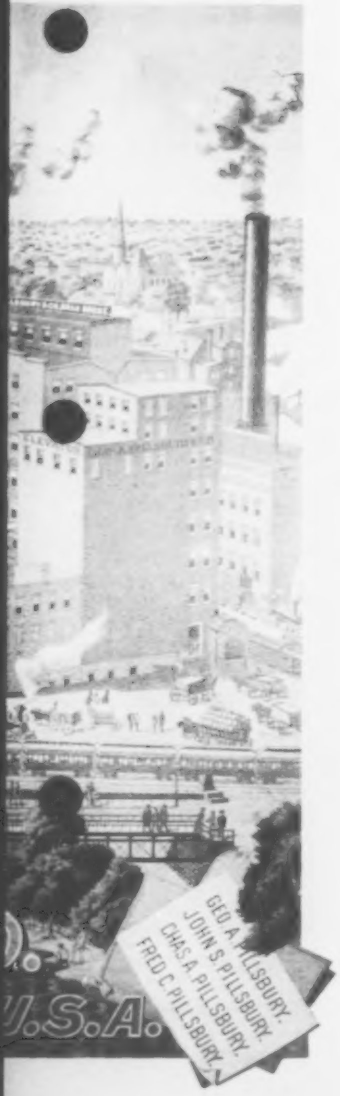
Chapter 13
Towns, Timber, and Iron Rails

The Railroad Age

While farmers turned prairies and woodlands into fields and pastures, other changes were going on, too. The lumber industry that had started in the St. Croix Valley spread across the northeastern part of the state. More and bigger sawmills turned trees into boards. Huge flour mills with new and better machines replaced the small mills that had served early settlers. Villages and towns, then cities, grew up. New businesses and industries were added. All of these changes depended on railroads.

The pattern of towns and transportation seen in the state today was set during the age of railroad building. In Minnesota this lasted from the end of the Civil War to the early 1900s. By 1868 you could travel from the East Coast to St. Paul or Minneapolis by train. Over the next 30 years, two railroad lines linked Minnesota with the West Coast. At the time this dream of the early settlers came true, you could also take a train to almost any town in the state. Meanwhile government land grants had given about one-fifth of Minnesota's area to railroad companies.

All across western Minnesota, towns like Hawley, started by railroads, had grown into busy communities. Others, planned in the same way, never made it. Some villages faded away when the iron rails bypassed them. The settlement at Crow Wing was an example. In the 1860s it was a busy trading center on the Mississippi at the mouth of the Crow Wing River. It had houses, hotels, and stores. White settlers and Indian people came there to buy and sell goods. Long lines of Red River carts passed through each summer. A stagecoach carried passengers and mail to and from St. Paul. Then in 1870 the Northern Pacific Railroad built its track across the Mississippi about ten miles above Crow Wing. There the company founded Brainerd. Buildings and businesses were moved to the new place. Within a few years Crow Wing was a ghost town.


GEO A PILLSBURY.
JOHN S PILLSBURY.
CHAS A PILLSBURY.
FRED C PILLSBURY.
U.S.A.

This drawing, from an advertisement for the Pillsbury flour milling company of Minneapolis, shows how the city had grown by the mid-1880s. Two trains meet on the graceful Stone Arch Bridge over the Mississippi River. Railroad builder James J. Hill planned the bridge to be "the finest structure of the kind on the Continent."

Things to look at

Have students compare this drawing with the one on p. N-108 and find the falls in both pictures. Compare the Stone Arch Bridge with the others in this picture. Why is it considered a masterpiece of building? (Some called it "Jim Hill's Folly," but it became a symbol of the railroad age in Minnesota and of the economic power of the Empire Builder.)

Questions and discussion

The main lesson of this chapter is the importance of transportation networks and the economic power of those who controlled them.

Review the story of how Hawley was planned and named. Notice that Brainerd was built and named in the same way and by the same railroad. See whether students recall other towns that were affected by railroads. (Red Wing's importance as a river town declined when a new network of rail transportation replaced rivers. Currie, in Activity 4, suffered when the railroad went through Slayton instead. Currie got a boost when a branch line reached it in 1900. Willmar, Moorhead, and Crookston were named for railroad promoters.)

Discuss land grants and the concept of economic power. Does one-fifth of Minnesota seem like a lot of land? Are the railroads an example of economic power?

Things to look at

Examine the map. Remind students that this shows the area as it was about 1870. Both Superior and Duluth are larger now. Superior was already 10 years old in 1867, and most people thought it would be the main city at the head of Lake Superior. Ask students, just by looking at the map, to list three advantages that Superior had over Duluth. (Closer to the natural harbor entrance; closer to St. Paul and already connected by wagon road; no need to build a bridge across the St. Louis River.) Students who know the area may think of yet another reason—the site of Superior was level and easy to build on. Duluth is on steep hills.

Historical note

Cooke and Duluth. Cooke's reasons for choosing Duluth instead of Superior were complicated and had much more to do with politics, finance, and land speculation than with geography. The land around Superior was already controlled by other promoters. It was through their political influence that the U.S. Army had built the stage road connecting Superior with St. Paul. Cooke got many concessions from Minnesota business leaders when he bought the Lake Superior and Mississippi Railroad. He also had all-out support from influential Minnesota politicians like Senator Alexander Ramsey in asking Congress for a land grant. As a result, the Northern Pacific got the largest grant ever given—and Minnesota got the railroad along with a new city.

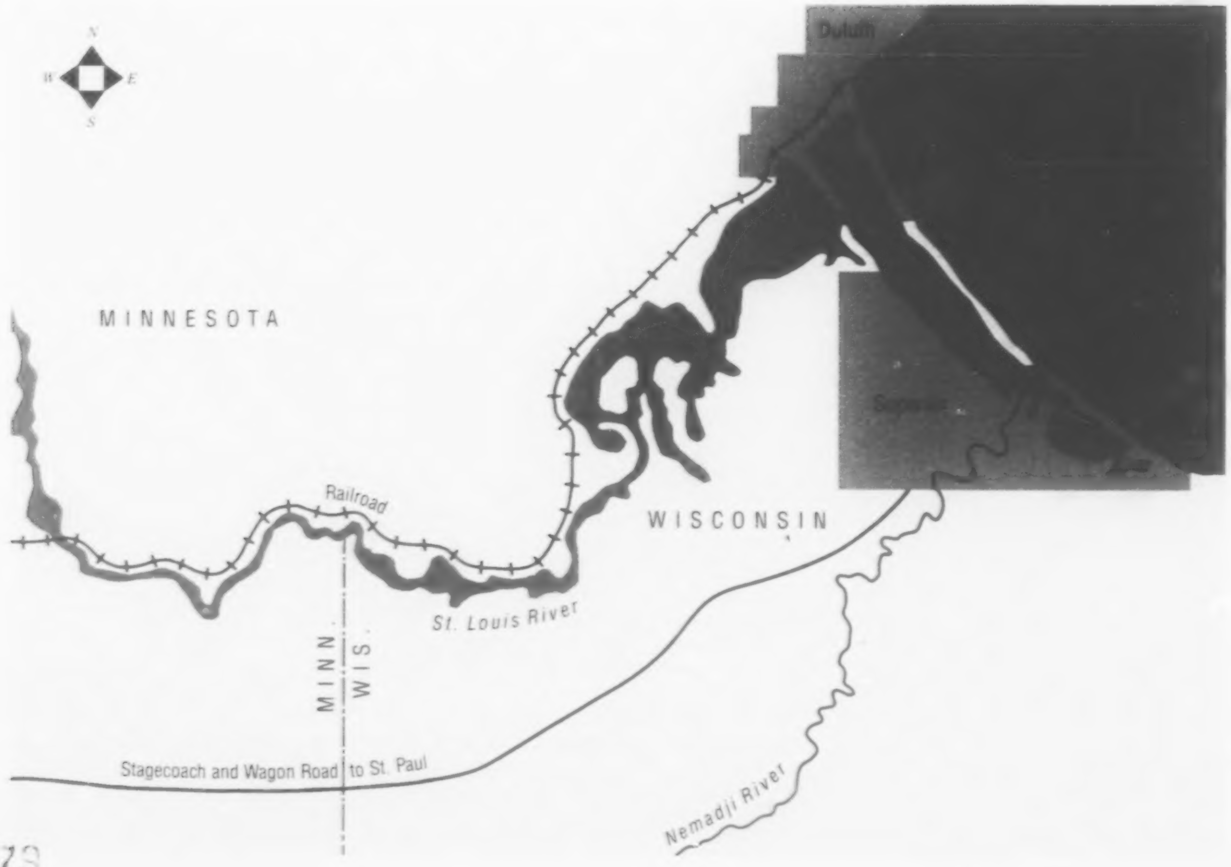
Jay Cooke's City

Railroads decided the fate of cities too. Duluth might have been a sleepy fishing village or a suburb of Superior, Wisconsin, without the Northern Pacific. The change began in the summer of 1868, when interest in railroads brought west a party of wealthy businessmen and bankers from the city of Philadelphia. The leader of the group was Jay Cooke.

They traveled aboard a Great Lakes steamship and landed at the town of Superior. Still dressed in the clothes of eastern gentlemen, complete with top hats and walking sticks, they hired some Indian people with a big canoe to take them across the bay. From the water Cooke saw Duluth—about two dozen rough buildings strung along the Minnesota shore. But he was really looking at the deep, quiet harbor. How easy it would be, he may have thought, to dig a canal through the sandbar that divided the bay from the open lake. On the hills above he could see the beginning of rich pine forests that stretched for miles. He had heard that some people thought the hills held iron ore, too.

In his mind Cooke pictured a line of rails going straight west through Minnesota and across the plains and mountains to the Pacific. He could see trains loaded with all the lumber, wheat, cattle, and other products of the northwestern region steaming into Duluth. There ships would take the freight, then carry it across the Great Lakes to cities in the East. The vision looked good.

The harbor towns of Duluth and Superior about 1870. The railroad track into Duluth was shared by the Northern Pacific and the line that ran to St. Paul. Both were controlled by Jay Cooke.

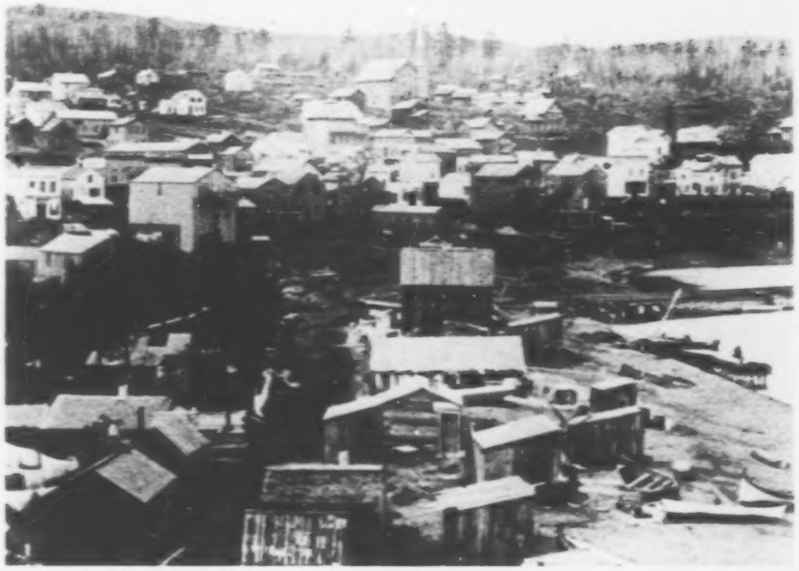


Back in Philadelphia, Cooke bought the stock of a railroad that Minnesota businessmen were building from St. Paul to Duluth. Then he put together plans to raise money for the Northern Pacific. He did not forget to buy up a lot of the land in and around Duluth.

By the next spring the village was a boom town. People said it would soon be another Chicago. The editor of its new newspaper had a talent for high-flown words. He called Duluth "the Zenith City of the unsalted seas." Houses could not be built fast enough for all the railroad workers, land buyers, and other newcomers.

By the end of 1870 track had been laid between Duluth and St. Paul. According to one traveler, "The railroad right of way was cleared 50 feet wide. It was a straight hole through the woods, which seemed too narrow for a train to come through in the distance." The trip now took a single day instead of a bone-crunching week by stagecoach. At the same time the track of the Northern Pacific was stretching westward from Duluth. In 1871 it reached the Red River.

Meanwhile, the citizens of Duluth had formed a company to improve the harbor by making a canal through Minnesota Point. First they asked for help from the government. Congress refused. So they started to dig the canal themselves. People in Superior worried that a new opening would change the flow of water in the bay. It might leave the entrance to their own port too shallow for ships. They threatened to take their case to court.



Wooden shacks crowded along the lakeshore at Duluth in 1870.

Jay Cooke was not a Minnesotan, but he played an important part in the growth of the state. Born on the Ohio frontier, he later became a banker and businessman, and he kept an interest in the West.

Young Jay left home early, determined to make a name in business. During the Civil War he helped the government sell bonds. With the war over, the United States was in a fever of building and growing. The dream of iron rails crossing the continent and binding the country together from East to West took hold of many business leaders. Cooke thought it could be done. He was right, but he did not count on how much time and money it would take. Raising money to build the Northern Pacific was too big a job for the bank of Jay Cooke & Company. Cooke's firm had to close, and his dream died in the middle of North Dakota.

Vocabulary and pronunciation

stock: shares of ownership in a business

Zenith: the highest point or top

Questions and discussion

Discuss why Cooke would want to buy up land in Duluth. (If the city grew as planned, the land would become very valuable.)

Discuss what was meant by "the Zenith City of the unsalted seas." (Zenith could refer to size or to its location at the head—or top—of the Great Lakes. The double meaning was probably intended.) Note in the picture below what the Zenith City looked like when these words were written. Did the editor have a good imagination?

Read the sidebar on Jay Cooke and discuss again the concept of banking and investment. Point out that western states like Minnesota needed to borrow money from the East to build farms, cities, and railroads. Financiers or investment bankers like Jay Cooke were the ones who made this possible. They sold bonds to many small investors and used the money for large enterprises like the Northern Pacific. It was risky. If people grew fearful and stopped buying bonds before the job was done, the banker could go broke. That is what happened to Cooke.

Things to look at

Turn back to the map on p. N-136 and find the canal. Can students see from the map why people in Superior might have been worried? In the picture on this page find Lake Superior and St. Louis Bay. The canal cannot be clearly seen. Can they guess where it was? (It is by the long breakwater stretching out into the lake.) See whether students notice something about the buildings in this picture. (They are all wooden.) Why would this be? (Duluth was in timber country and lumber was cheap.)

Questions and discussion

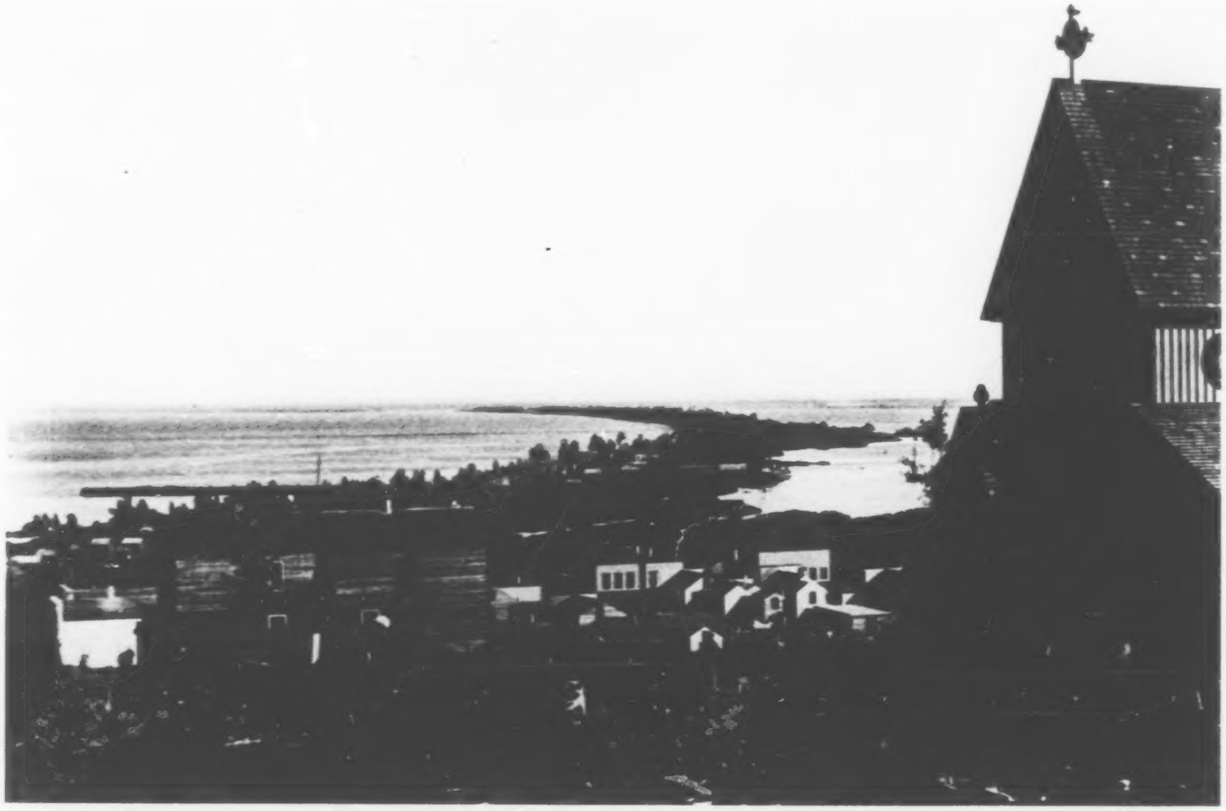
Note that Duluth's boom ended in the depression of the 1870s. Remind students that these were years of hard times for farmers also (see p. N-129). Discuss the concept of depression and how it affected farmers who had to sell crops, as well as workers who were laid off and investors who lost money when the railroad went broke. What other disaster struck in 1873? (Grasshoppers)

No one was certain what would happen to the currents in the bay, but Duluth people rushed to dig the canal before a court order could stop them. In late April 1871, they used a dredge to start a ditch 30 feet wide and 8 feet deep across the point. Only a few feet from the lake, a thick layer of frozen gravel stopped the dredge. According to the Duluth newspaper, "Some of our citizens at once turned in with shovels and picks and drills and gunpowder (two kegs), and at one o'clock P.M. the union of the waters became an accomplished fact!" There was a lot of argument afterward in the courts, but the canal was already built. Fortunately it did little harm to the bay.

Two years later came the depression of the 1870s. Banks failed all across the country. The Northern Pacific went broke, and Duluth's boom ended as quickly as it had started. In 1873 the city had about 5,000 people. A year later nearly 4,000 had left. Buildings and land that had been worth thousands of dollars could not be sold at all. A few fishermen and loggers stayed on with their families, and in time Duluth grew again. Meanwhile the railroad map of Minnesota was changing.

Jim Hill Fights Back

Jay Cooke was not the only one with a vision of railroad tracks across the plains and mountains. From the Twin Cities the owners of the St. Paul and Pacific Railroad had started to build a line westward. In 1871 it reached the Red River at Breckenridge, and a branch line was built through St. Cloud. But like the Northern Pacific, the company failed.



Minnesota Point from the hill above Duluth in 1875

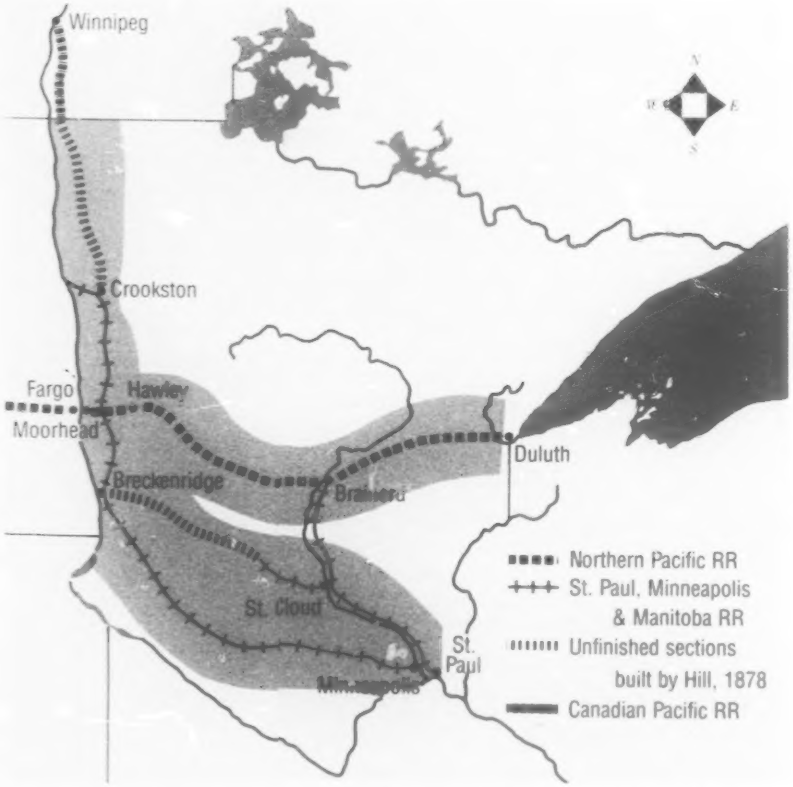
With two railroads unable to pay their debts, building of new tracks stopped for a while in Minnesota. Paying for a railroad took a lot of money, and no one in the state had it. But one Minnesotan had a plan and plenty of nerve. He was James J. Hill.

For years after coming from Canada as a young man, Hill stayed in the business of handling freight by boat, stagecoach, and wagon. In 1871 he started a line of steamboats on the Red River. Because there were no railroads across Canada, traffic from Manitoba traveled by river to Moorhead. There it was transferred to the trains of the Northern Pacific.

Hill knew the country, and he had studied the railroads carefully. He could see that the land around Winnipeg was filling with settlers faster than the plains of North Dakota and Montana. He knew the St. Paul and Pacific had started a branch line through the Red River Valley to the Canadian border. And he knew the tracks had to be finished soon or the company would lose its land grant.

Hill had powerful business friends in Canada. They wanted a railroad between Winnipeg and the Twin Cities. With Hill they agreed to buy the St. Paul and Pacific. They would supply the money. Hill was to run the company and get the tracks laid.

After many months of talking and bargaining, they struck a deal. There was barely time left to save the grant. With the will and energy that made him famous, Hill pushed the line ahead. It got done with only days to spare. He and his partners renamed the railroad the St. Paul, Minneapolis, and Manitoba.



Railroads and land grants in northern and western Minnesota, 1879. In the grant areas (shaded), the railroads owned about half the land.

James J. Hill was often called the Empire Builder. The nickname fit. By the end of his life he was one of the country's most powerful business leaders. For many years he had been the most powerful man in Minnesota. Besides railroads, he owned Great Lakes steamships, coal mines, iron mines, and waterpower. In business he was known for fierce, sometimes unfair competition.

Minnesotans boasted about him and admired him. Many also feared and hated him. People said he controlled both the Democratic and Republican parties in the state. Once a St. Paul newspaper supported a Populist-Democrat for president. Hill did not like it. So he bought the paper and changed the policy.

Hill liked things that lasted. The bridges, tunnels, and buildings that he put up were fine and solid. He was a short, broad-shouldered man with an immense drive to get things done. As a boy of nine, he had an accident with a bow and arrow that left him nearly blind in one eye. Few people ever knew about it.

Things to look at

On the map find the line of the Northern Pacific Railroad reaching west from Duluth into North Dakota. Then find the Red River and Winnipeg. Show how goods and people had to travel by steamboats (like the one shown on p. N-140) between Winnipeg and Moorhead until rail lines were finished into Canada. Note that Hill owned the steamboats. (He controlled all steamboat traffic on the Red River during this period. It was a highly profitable monopoly, and many people accused Hill of charging unfair rates.)

Compare the picture of Hill on this page with the one on p. N-104. The earlier one was taken at about the time he began to build railroads.

Questions and discussion

Read through the section on Jim Hill and the sidebar about him. This story has several examples of how transportation networks influence where industries develop and where cities and towns grow up. Fargo-Moorhead, now the main metropolitan center in the U.S. part of the Red River Valley, is one example. It grew up where the first railroad crossed the Red River and where traffic was transferred from river to rail. The rapid growth of Minneapolis into a flour-milling center is another. Tons of wheat coming by rail from North Dakota and Manitoba gave the "Mill City" its start. Duluth is an example also, but its development was delayed because Hill's line intercepted some of the key traffic and funneled it into the Twin Cities instead.

In Hill's story is an international example of the concept of banking and investment. Building railroad links to the United States was important to Canadian businessmen, and the Bank of Montreal backed Hill. This shows the strong tie—often overlooked—between Minnesota and the development of western Canada. (Hill himself remained a Canadian citizen until 1880.)

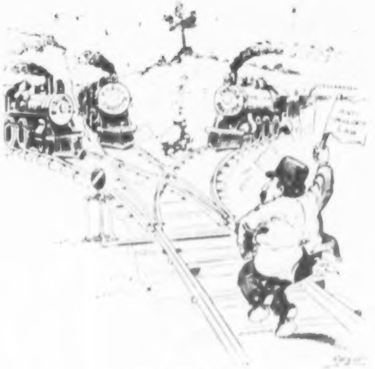
Things to look at

Have students explain the cartoon. (The little man is Minnesota's governor. The flag he is using to stop the trains is a Minnesota law against combining competing rail lines. The engines represent the Great Northern, Northern Pacific, and Burlington railroads.) Hill argued that they would run more efficiently under one management. Others claimed he wanted to get rid of competition and raise rates. Point out that today these three lines are all merged under the name Burlington Northern. Have students guess why nobody objects now. (Railroads are no longer the only transportation network. They have stiff competition from trucks and airlines.)

Questions and discussion

The Jim Hill story illustrates the concept of economic power. Point out to students the example in the sidebar of how economic power can give a person or a group political power.

Minnesotans still disagree over Hill, and many feel ambivalent. Have students list the things they admire about him, and those they think were not so good.



CAN HE STOP THEM?

Minnesota's governor, Samuel R. Van Sant, tried to stop Hill's scheme to merge competing lines.

Early in 1879 trains began running over the Manitoba line from Winnipeg to St. Paul. No longer were steamboats needed on the Red River. And no longer did the Northern Pacific get most of the freight. Grain from the Red River Valley and western Canada poured into the Twin Cities instead of Duluth. Some of it was sent on to other places. But most of it went to flour mills in Minneapolis. New owners bought the Northern Pacific and finished its line in 1883. But by then the traffic flow had changed. Northern Pacific trains from the West ran to the Twin Cities, not Lake Superior.

Hill was not yet ready to rest. He, too, dreamed of rails across the continent. During the 1880s he improved the St. Paul, Minneapolis, and Manitoba. Curves and hills along the line were smoothed out so trains could run faster with less cost. He built more tracks, reaching west through North Dakota and Montana. Then with more help from his Canadian friends, Hill reorganized the company under the name Great Northern Railway. In the spring of 1890 he started putting tracks through the mountains to Seattle.

After the Great Northern Railway reached the Pacific Coast, Hill tried to combine it with the Northern Pacific and other lines. By doing so he could control all the main railroads in the northwestern part of the country. But in 1904 the U.S. Supreme Court ruled that this was illegal. There were laws against such monopolies. Highways, trucks, and airlines did not yet exist. All business and travel still depended on railroads. The people of Minnesota seemed to agree with the court that no one should have that much power over their lives.

At Moorhead in the 1870s, the Northern Pacific tracks crossed the Red River on this bridge.

HENRY ALSOP
RED RIVER

Lumber Moves from Rivers to Rails

When lumbering started in Minnesota during the 1840s, rivers were still the routes by which everything traveled. Lumberjacks cut timber during the winter. They used oxen or horses to skid the fallen trees over ice to the banks of streams. There they piled them up, waiting for the spring log drive. When the ice was gone and the streams were high, they pushed the logs into the water. Each one was stamped with the log mark of the company.

Skilled "jacks" followed the logs as they floated downstream. They kept them moving and tried to prevent log jams. During a drive thousands of logs poured into the same river from different streams. Before the logs reached the mill, they stopped at a log boom. This was a barrier stretched across the river (sometimes a string of logs chained together). There they were sorted out by the marks of their owners.

The system worked well. But after a few years most of the trees close to streams were gone. To get at the rest, lumbermen had to haul them on rails. Often they built their own tracks. After 1890, when Minnesota lumbering was at its peak, many miles of logging railroads threaded through the northern forests. Lines were laid and timber was cut. Then the rails were taken up for use elsewhere.

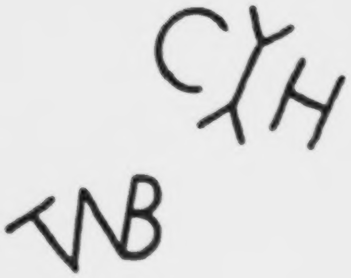
In the rush to get timber, companies were not always careful how they did it. The Homestead Act, passed to help small farmers, made it possible for lumbermen to cut trees without paying for them. A company could hire someone to claim a homestead. Loggers cleared the timber,

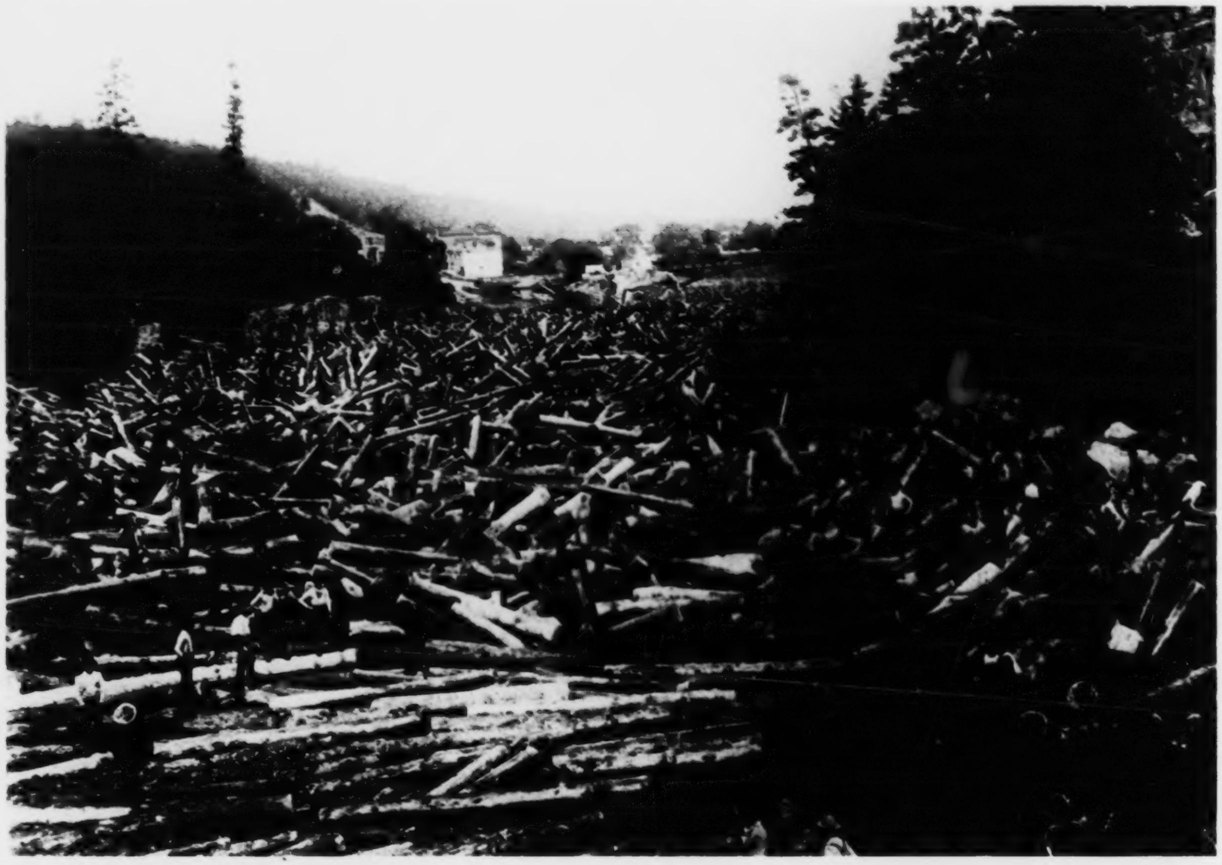
Vocabulary and pronunciation

threaded: followed a narrow, crooked route

Things to look at

The log jam shown here is at the Dalles of the St. Croix, where the river narrows and flows between rocky cliffs. Sometimes skilled "jacks" could pry away key logs that blocked the others, but often dynamite had to be used. Working to free log jams was especially dangerous. Ask students to imagine why.





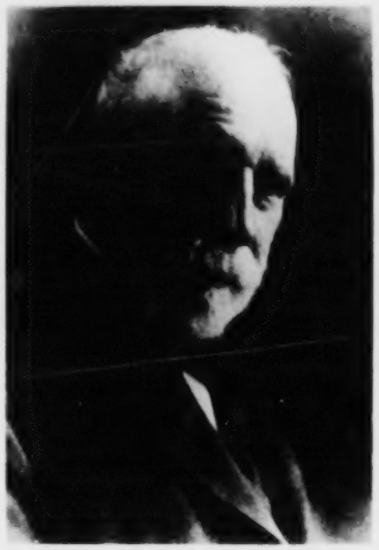
Logs were marked with brands like these of William D. Washburn and Thomas B. Walker. Below, a log jam on the St. Croix River at Taylors Falls in 1886.

Things to look at

Point out the example of technological change in the pictures of logging on pages N-142 and N-143. Have students discuss why the lumbermen who started cutting Minnesota's forests thought the timber would last for several hundred years—and why they were wrong.

Questions and discussion

Discuss why at the beginning of statehood there were many small logging companies and by the end of the 1800s there were only a few large ones, such as the Weyerhaeuser Company. (When trees were hauled by oxen and floated down rivers, costs were low. The transportation network was free and open to all. Nearly anyone with know-how could start a logging business. When tracks and trains were used to haul logs, only large companies could afford the investment.)



Frederick Weyerhaeuser (Wire-howzer) came west as a young immigrant in 1856. He was a soft-spoken man with a German accent and twinkling blue eyes. He did not seem the kind of person likely to lead in the rough-and-tumble lumber industry.

Weyerhaeuser had grown up on a small farm in Germany. When he was 17, his family moved to America. Later he found work at a sawmill on the Mississippi in Rock Island, Illinois. In a few years he became the owner.

When Weyerhaeuser saw that mills farther up the river were getting most of the logs, he began to buy pineland and cut timber himself. Soon the quiet German became known for working with his rivals instead of beating them down. His company grew, and before long he was the most important man in the lumber industry of the Upper Midwest. From western Wisconsin he pushed on to the forests of northern Minnesota. In 1891 he moved his home and main office to St. Paul.

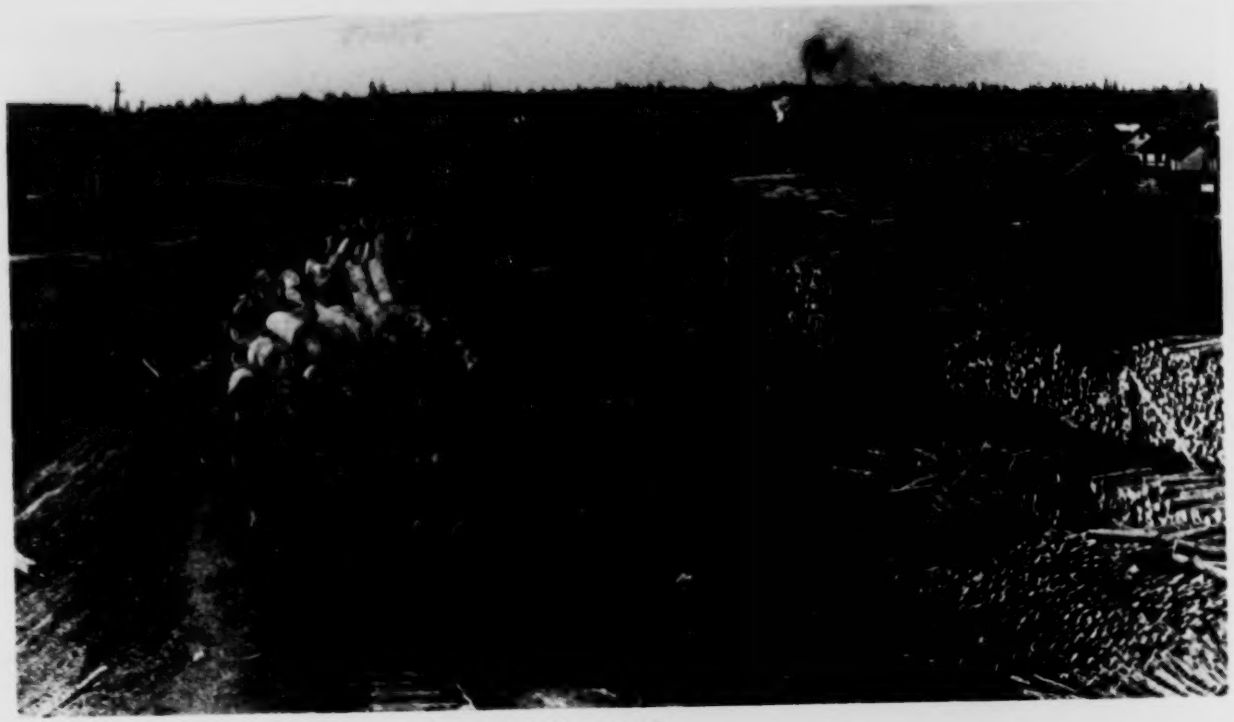
then the "homesteader" left. Thousands of acres in northern Minnesota were logged this way. Companies also bought the right to cut timber without buying the land. This was called stumpage. Lumber companies bought stumpage rights on state land and on Indian reservations. Through cheating and fraud they often paid very little, and the scandal stained Minnesota for many years.

Some lumbermen, however, paid for the land they logged. In 1890 Frederick Weyerhaeuser bought all that was left of the Northern Pacific's land grant in Minnesota. By then the railroad had already sold the good farm land. What Weyerhaeuser got (and wanted) was mostly forest.

However loggers got timber, they left behind a wasteland. Called the cutover, it was miles of tree stumps, chopped branches, bark, and dead brush. In dry years this became a terrible fire hazard. Forest fires were not new to Minnesota. But fires in the northern part of the state at the end of the logging era were worse than anyone could remember. Whole towns were destroyed and hundreds of people died.

Like farming, the lumber industry changed the face of Minnesota. Like railroads, it gave many people jobs and made a few millionaires. And like most Minnesotans of the 1800s, lumbermen saw trees as a resource that only wasted land unless they were cut and used. They felt that by clearing away the forests they were bringing civilization and progress to the state.

Oxen like these pulled logs in the early days of Minnesota's lumber industry.



After 1890 most logs moved by train, and forests fast disappeared.

The great Hinckley fire was not the biggest forest fire Minnesota ever had. Nor did it take the most lives. But it became the best known.

In 1894 Hinckley was a lumber and railroad town of about 1,200 people. The summer was hot and dry, and fires were a problem. A haze of smoke filled the sky day after day.

On September 1 the citizens had no special reason for fear. The sawmill was running as usual, and trains on the two lines that passed through town were on time. But early in the afternoon a wind rose, smoke grew thicker, and the fire alarm blew. Worried people began to gather at the railroad station. Soon the sky was dark as night. The wind began to roar. It seemed as if a storm were coming. It was—but not rain or hail. It was a firestorm. Within minutes a wall of flame exploded over the town.

Some people climbed into wells. Others reached a nearby pond or the Grindstone River. Two crowded trains got away over burning tracks and bridges. But when daylight came next morning to the smoking ruins of Hinckley, 250 were dead. They were not the only ones. Sandstone and three other villages also burned. No one knows how many people died in the woods between. The fire covered 480 square miles.

These scenes show Hinckley after the fire. Steel tracks near where the depot had stood were twisted by the heat.

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Questions and discussion

Read the story of the Hinckley fire. Find Hinckley on the classroom map of Minnesota. Point out that it was larger then than it is now. (Population in 1986 was under 1,000.) Why did people not try to escape by road? (There were scarcely any roads, especially through forested areas. The only way to get away was by rail. Some people started running along the tracks, but the fire overtook them.) Why was there no warning? (No radio then, and no telephone lines to Hinckley.)

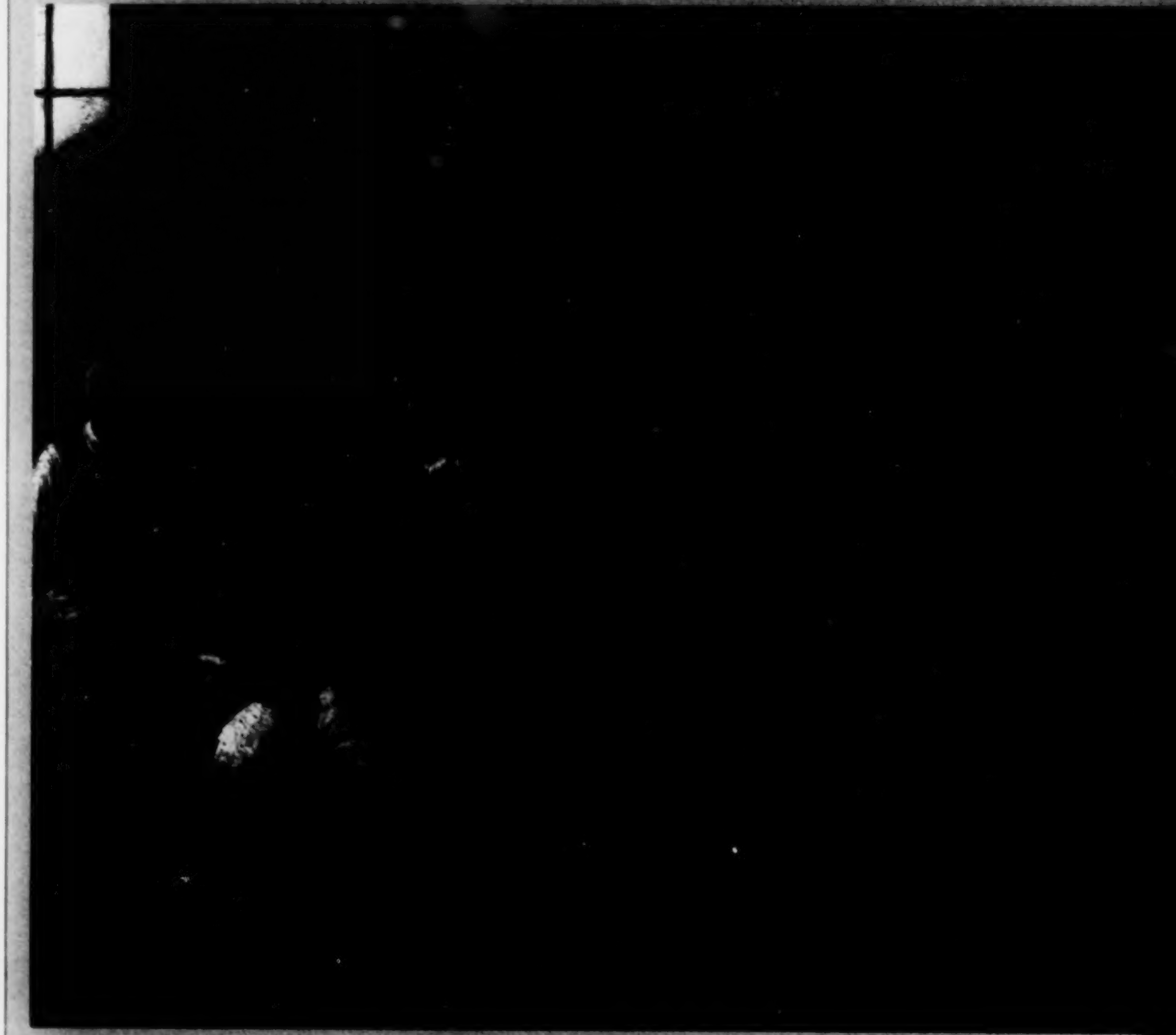
Other famous Minnesota forest fires were at Cloquet and Baudette. Disasters like these made people think about the need for more state protection and also about the need for forest conservation.

Historical note

The cutover. Lumbermen assumed that after the pine forests were cut the land could be used for farming. Many efforts were made in the early 1900s to promote and sell cutover land. But in most cases neither the soil nor the climate was right. A few homesteaders made a living with small dairy farms. Others did subsistence farming part of the time and also worked in lumber camps, sawmills, or mines. As years passed, a second growth of birch, aspen, and mixed conifers covered the wounds left by logging. Today tourism and wood products based on pulpwood cutting are the principal industries.

Significant facts and associated concepts in this chapter

1. By the 1890s Minnesota had thousands of immigrants and was a place of many nationalities and languages. (Immigration; ethnic group; cultural contrast)
2. Both men and women could get a variety of jobs, but hours were long and working conditions were often hard. (Economic base; social class; prejudice)
3. The state's many churches and schools were important in the lives of both native-born and foreign-born Minnesotans. (Education; ethnic group)
4. For newspapers, cultural life, and entertainment, Minnesotans had to depend mainly on themselves. (Education; ethnic group; recreation; community)
5. Caring for the poor, homeless, and sick was mostly left to families, friends, neighbors, and churches. (Community; social services)
6. Humane and determined women and men worked hard to improve health care and to control contagious diseases. (Social services)



Chapter 14
Life in the New State

Forty Years of Statehood

The state of Minnesota was 40 years old in 1898. Most of its million and a half people made their living on farms or in small towns. St. Paul, Minneapolis, and Duluth had begun to grow and change, but they were still medium-sized cities in the middle of broad farm and timber country. Minnesota industries – things like lumber, mining, and flour milling, meat-packing, brewing, and cheese-making – depended on the products of the fields and forests.

Thousands of immigrants had moved to Minnesota from the countries of northern Europe. By 1880 three of every four white Minnesotans were from Europe or had parents who were. In the 1890s they were still coming. Whether at a country crossroad or in a city neighborhood, the first thing a traveler usually noticed was the nationality of the people. Were they Irish? German? Swedish? Czech? Finnish? Russian?

Native-born white Americans still ran the state's government and held nearly all public offices. They were also most of the lawyers, doctors, teachers, and businessmen. But things had begun to change. In 1892 the people of Minnesota for the first time chose a foreign-born governor. He was Knute Nelson, a native of Norway. To the state's many immigrants his election was an important step.

Voting was still a long way off for Minnesota Indian people in the 1890s. Mostly Ojibway, they lived on reservations. They could not travel, buy and sell land, open a business, teach their children, or practice their religion without permission from the U.S. government. Without asking them, Congress voted in 1887 to give each Indian family a farm and sell the rest of their reservation land to white people.

No matter where they came from, most Minnesotans seemed to agree on the importance of schools, churches, and laws. Whether they were immigrants or native-born, they had no patience with the ways of the "Wild West." A visitor to Minneapolis in 1880 wrote: "There is a Yankee flavor of thrift and soberness strangely in contrast with the rough, reckless tone found in the ordinary western burgh."

The same was true in smaller towns. In 1876 the famous outlaw gang led by Jesse James met its end in trying to rob a bank in Northfield. The cashier refused to open the safe (and paid with his life). The townspeople went after the outlaws like a swarm of angry bees. Within a few days most of Jesse's men were dead or in jail.

Herbjorn Gausta painted this scene of Norwegian immigrants gathered at a prayer meeting in the 1880s.

Vocabulary and pronunciation

burgh: a town

Things to look at

Have students examine the painting. It is called ***The Lay Preacher.*** Explain that this means the man preaching is not a regular minister. Was he likely to be speaking in English or Norwegian? How can one tell that this was a group of new immigrants? (From the style of clothing.) For what reasons might such a group not be meeting in a church with a minister? (In many immigrant settlements there were no regular clergy. Also some immigrants came because they belonged to dissenting religious groups and wanted to get away from the official church of their country—much like the English Pilgrims of an earlier time.)

Questions and discussion

Read this page and the sidebar on Knute Nelson. Have students think about a state in which nearly three-fourths of the people were from other countries or spoke other languages. What might be some problems? Discuss why some ethnic groups found it easier than others to make good in the new state. How well did Norwegians do? How might the people in this picture get along with people from New England (Yankees)? Do they suggest "thrift and soberness"? Was that important in Minnesota? Based on the picture and the story of Knute Nelson, what were some things that helped Norwegians fit in? (Similar appearance and race; similar religious beliefs; similar attitudes toward families, law, government, and education; patriotism; willingness to be active in politics.)

Vocabulary and pronunciation

scoffed: belittled, or talked in a way to put someone down

Questions and discussion

Look at the picture of Ojibway women on p. N-147 and discuss the treatment of Indians on reservations. Does it sound like a free country? Point out that this was an example of both cultural oppression and cultural contrast. There was far more cultural contrast between Indians and Yankees than between Yankees and Norwegians. There was also prejudice against Indians.

Ask whether students remember what ethnic group the state's earliest lumbermen belonged to. (Yankee—see p. N-96.) Read the story of Albert Onion. What ethnic group did he belong to?

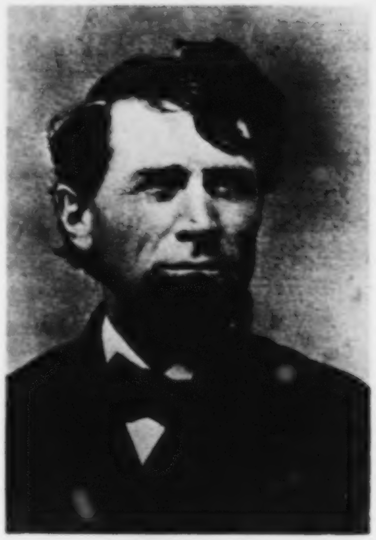
Making a Living

A few people in Minnesota were making the fortunes they had hoped for. Most of them just made a living. There were many ways to do it, and you could nearly always find work at some kind of job.

The timber industry hired hundreds of workers each winter. Lumberjacks earned $1.50 a day. They got meals and a place to sleep, but it was a hard, lonely life. Most of the men were unmarried. Often they worked as field hands on farms during the summer. Others were farmers who left their families and went to the woods to make money cutting timber in the winter, when there was not much farm work needed.

In the 1850s and 1860s logging camps had only one large, low building. The crew cooked meals over a fireplace and slept on the ground. They ate salt pork, beans, and bread three times a day. By the 1880s camps were larger and conditions were better. Bunkhouses had wooden beds with straw mattresses. Stoves were used for heat and cooking. Camp cooks fixed huge meals and served them on long tables. But men still worked from dawn to dark in bitter cold. And tragic accidents could happen when an ax slipped, a tall tree crashed to the ground, or a heavy log rolled without warning.

Albert Onion had a different kind of job in mind. When he came from Vermont in 1878, he was sure "Minneapolis is agoing to be the coming city of the North West." First he worked as a clerk in a grocery. Then he tried several other things. He complained about the high rent and the number of men looking for good places in business.



Knute Nelson ran for Congress in 1882 against Charles Kindred, an officer of the Northern Pacific Railroad. Kindred scoffed at him as "a little Norwegian." The description fit. Nelson was short and square, with dark hair, flaming blue eyes, and a temper to match. Voters saw the election as a contest between the railroad and the people. In a campaign marked by threats, fistfights, and riots, they elected the little Norwegian.

Nelson had come from Norway with his mother when he was six. They were very poor. He grew up in Wisconsin, determined to get an education. His schooling was interrupted when he enlisted in the Union army. During the Civil War he was wounded, and he carried a southern bullet in his leg for the rest of his life. After the war he decided to study law.

In 1871 Nelson moved to Alexandria. After serving in the Minnesota legislature and in Congress, he was twice elected governor of the state. Then he became a U.S. senator.

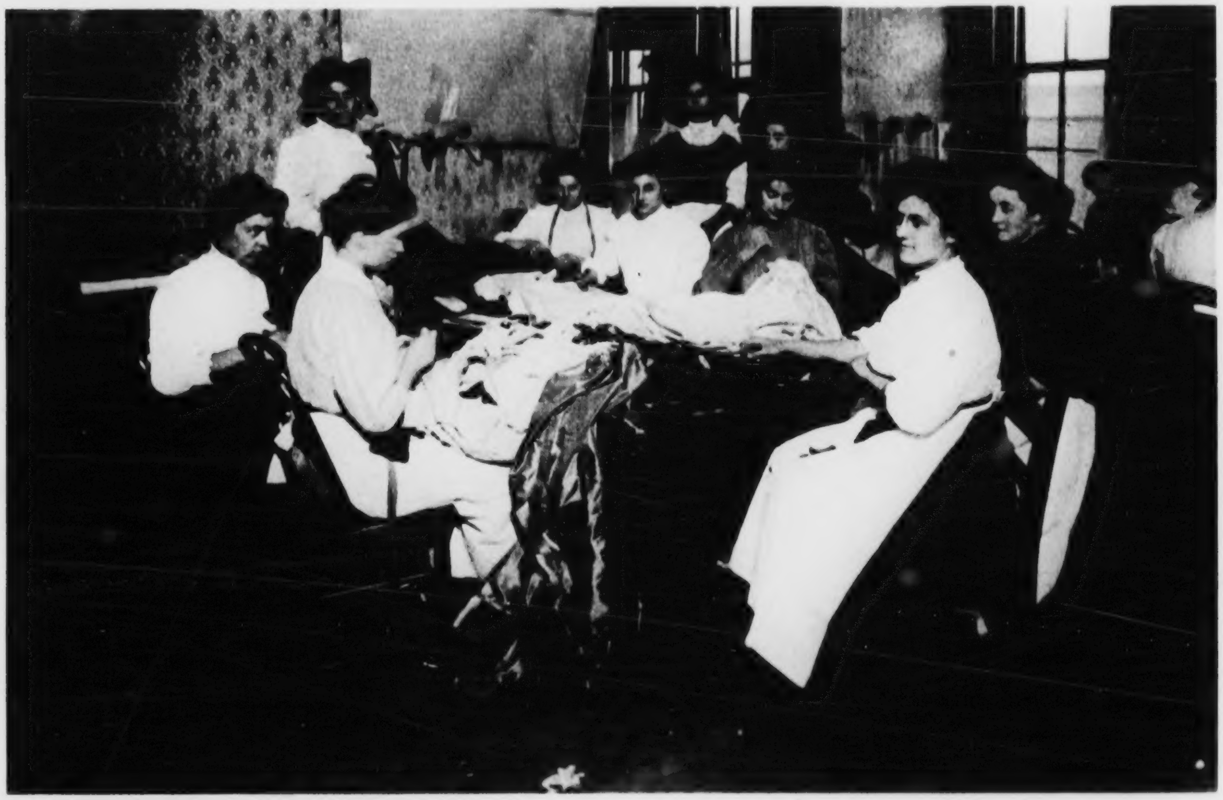
Lumberjacks sharpen their tools in the bunkhouse of a logging camp.

At last Onion found the right job. He became a salesman, or drummer, as it was called then. Crackers and candy were his line. His route took him by train and buggy through central Minnesota. He liked the country because it was full of Germans and Swedes. "They are great people for candies," he said.

Sometimes he called on storekeepers and wrote up orders in as many as six small towns in a day. He grew tired of country hotels and bad food. Once he got frostbite, traveling 40 miles by sleigh. "Every one is on the hustle out here," he told his brother in Vermont. "It gets to be tiresome some times, but when one has gotten the fever, it is hard to live in any other way."

Women also earned a living in Minnesota. Most clothing was still made by hand or on home sewing machines. Many women worked at dressmaking, hatmaking, or needlework. Abbie Griffin was one. Her father had died. She and her mother, who was disabled, lived in Minneapolis. In her diary are notes like: "August 15, 1882. Went to town very early and carried two skirts and brought home one more and a pair of velvet slippers to be worked with rosebuds and forget-me-nots." Or: "Thursday, August 24. Still melting hot. Have been at the store all day long. Commenced a table cover. Worked a watch pocket and brought home a skirt to embroider."

Women were beginning to be hired as clerks in dry goods and clothing stores. In 1883 a Minneapolis reporter met a young woman preparing medicines behind the counter in a drugstore. When he looked surprised,



In the 1890s these women worked in the business of a St. Paul dressmaker named Mary Molloy.

Ojibway women on the Mille Lacs Reservation

Questions and discussion

Making a living depends on the concept of economic base. For some hints about that base, have students reread the first paragraph in this chapter and then relate some of the things mentioned to the people described in this section. (In more abstract terms, Minnesota's economic base during its first 40 years as a state rested on agriculture, extractive industries—mainly lumbering—and the processing of raw materials. Occupations like selling, needlework, pharmacy, and housework depended on the population and wealth supported by the basic industries.)

Compare the opportunities for women in the 1890s with those in the 1850s (see p. N-102). Notice that women nearly always did the work of making clothes. Even early farm women sewed clothing among their many jobs. Yet it is not called an "industry" until it happens in a factory. Discuss why this is true.

Vocabulary and pronunciation

pharmacy: the skill of preparing medicines

morality: right actions toward other people

Questions and discussion

Have students read carefully the words of the woman in the employment office. She is telling about the prejudices of others. Does she have any herself?

Discuss why American-born women preferred not to work as servants. Why would immigrants be more willing? (One important reason was related to the concept of social class. American women were less accepting of class distinctions than those who had grown up in Europe. Also many immigrant women had not yet learned to speak English well. Housework did not demand great language skills, and it was often the only work open to them.)

Things to look at

Read through the story of Anna Lincoln on p. N-149 and look at the picture on this page. Count the children. Is this a larger school than hers? Find the teacher. Notice the difference in ages of the students. How many grades would you guess there are here? (Country schools usually ran from first through eighth grade, but often there were no students for some of the grades.) Discuss how one person could teach children of so many different ages in one classroom. (Older students sometimes helped younger ones—and learned by doing so. Not many subjects were taught.) Notice that some students are as tall as the teacher. (In country areas, boys often had to miss school when they were needed to work on farms. So it took them a long time to graduate.)

she said, "Why shouldn't we? Aren't we as careful as men?" Half a dozen women worked as druggists in the city, she told him, and more were studying pharmacy.

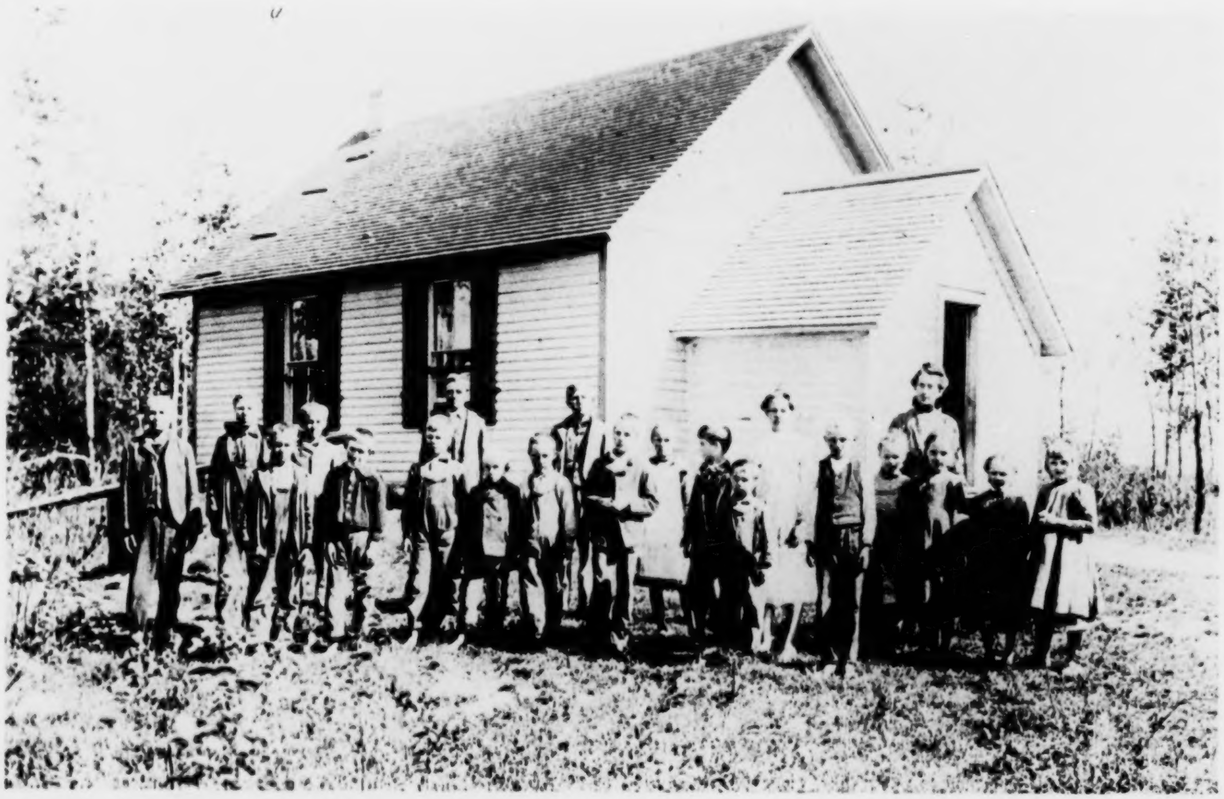
There were plenty of jobs doing housework for others, but most American-born women did not want them. In the 1880s nearly all of the cooks and maids in Minneapolis were immigrants. Two-thirds were Scandinavian and the rest German and Irish. Most earned $3.00 a week and lived in their employers' houses. The usual time off was Sunday afternoon and perhaps one other afternoon or evening.

Immigrants met with many prejudices. According to one woman who ran an employment office: "For cooking and waiting on table the Irish girls are considered best. For general housework, the Germans and Norwegians. There are a great many good Swede girls, but they are not considered so cleanly. All except the Finns are ambitious to learn."

"Religion, Morality, and Knowledge"

The Northwest Ordinance of 1787 had made rules for creating new territories and states. It also called for support of education. "Religion, morality, and knowledge," it said, are needed for "good government and the happiness of mankind." No one had to persuade Minnesota's early leaders that this was true.

The U.S. government gave each new territory some public land for schools. Henry Sibley got Congress to grant Minnesota twice the usual amount. The territory's first legislature passed a law that gave each place



This country school was near Fosston, in northwestern Minnesota, 1895.

with at least five families the right to a school. "Man should be educated for eternity," the law's author declared.

No one knows whether these high-sounding words inspired 17-year-old Anna Lincoln when she chose to be a teacher in 1862. But she was happy to get a job, even at "seven dollars per month and the privilege of boarding around." A country schoolteacher, man or woman, had to be unmarried. The teacher usually lived—or boarded—with the families in the district.

Anna Lincoln's first school was among new settlers in southern Minnesota. It had only 12 pupils and she shared hardships with their families. In one place her bed was in a leaky attic. In another she slept in a room that was used to store corn. She found that "two immense hogs had been killed and brought in and put on the pile of corn and there they were, lying on their backs, feet in the air, frozen stiff, just at the foot of my bed." As life grew easier for farm people, it also improved for country schoolteachers. But most of them moved into a town or looked for other work as soon as possible.

Minnesota hurried to create a university in 1851. But there were few college-level students. It was nearly twenty years before the University of Minnesota held classes. In the meantime, churches were starting schools and colleges. They, too, believed there were connections between religion, morality, and knowledge. By the 1890s there were nine small church-supported colleges. Seven more were added after 1900.

A newspaper office in St. Peter in the 1890s. The editor, John A. Johnson, later became governor of Minnesota.

Maria Sanford came to the University of Minnesota in 1880. The school needed a woman who could serve as advisor for its handful of women students. She also had to teach English and public speaking. The strong-minded, energetic new professor brought these things and many more to the ten-year-old university.

An inspiring public speaker, Maria Sanford was soon teaching people far beyond her classrooms. Minnesotans flocked to hear her lectures on history, art, great books, and travel. She brought the joy of learning and a glimpse of the wider world to churches, civic clubs, teachers' meetings, and farmers' institutes. Some of her university students felt it was too much when she made them come to speech practice at 4:00 A.M. Still, they voted her one of their favorite teachers.

Years later a statue of Professor Sanford was placed in the U.S. Capitol. Beneath it are the words "the best-known and best-loved woman in Minnesota."

Vocabulary and pronunciation

eternity: forever, sometimes meaning the time after death

Questions and discussion

Discuss the meaning of "educated for eternity." (The author of Minnesota's first public school law was a fur trader of Scottish heritage named Martin McLeod, whom students may remember from Activity 11, p. A-109. He probably meant that education would teach people to know right from wrong and thus lead better lives. In doing so, they would prepare themselves for meeting God in eternity. Today's students may find it hard to understand that phrases like this and the one in the Northwest Ordinance were a common part of thought and speech in the 19th century. No one then would have wondered what McLeod meant.)

Discuss the concept of education as a means for making people better able to govern themselves. Point out that the Northwest Ordinance and Minnesota's strong support for public schools are examples of this concept.

Questions and discussion

Have students recall other examples of how immigrants were supported by their religious traditions. (Jews and Mexicans in Chapter 4.) Remind them how Mexican people on St. Paul's West Side wanted their own Spanish-speaking church, Our Lady of Guadalupe, because other Catholic churches seemed strange to them. Point out that the same things happened to earlier immigrant groups, like the Germans and French. Read the sidebar about John Ireland and discuss whether all immigrant Catholic groups were likely to be happy with his leadership. (Many clung to their own ethnic churches. He was a respected but controversial leader.)

Things to look at

Turn to the picture of John A. Johnson in the office of the *St. Peter Democrat* (p. N-149). It was not surprising in the 1890s for a newspaper editor to run for political office. Would it be today? Recall other Minnesota political figures who ran newspapers. (Ignatius Donnelly and Jane Grey Swisshelm have been mentioned.)

Look again at the front page of the *Stillwater Messenger* shown in Activity 8, p. A-85. Can students guess from the articles whether it was a Democratic or Republican paper? (Republican—it printed Governor Ramsey's speech at the Republican state convention. There is also an article against slavery.)

Many of the churches behind these colleges were formed by immigrant groups. In the early years Catholics from Germany and Ireland or Lutherans from Norway and Sweden did not worship together. To new immigrants, a church was more than a set of beliefs. It was a place to find their own language and traditions. So Minnesota and the neighboring states had a great number of different churches.

News, Views, Songs, and Stories

Schools and colleges meant people who could read. Minnesota had many of these, so it also had many newspapers. Beginning with the *Minnesota Pioneer* in 1849, more than 5,000 papers were started in the state. Some large towns and cities had daily papers, but most newspapers were published each week in small communities.

Before radio or television, the town paper was the link to what was going on in the world. Early editors did not try to hide their political views. "Republican" or "Democrat" was often part of a newspaper's official name. Besides politics and local news, country papers usually printed poetry and stories by well-known writers. They also had recipes, reports on odd happenings, advice on health care, and whatever else caught the editor's eye.

Minnesota had a few newspapers in languages like German and Swedish. Beginning in 1885 it also had one for black readers, called the *Western Appeal*. This paper started in St. Paul but later had branches in Chicago and other cities. By 1889 it claimed to be "A National

John Ireland served as a Catholic bishop and archbishop in Minnesota from 1875 until his death in 1918. His work to unite the Catholic immigrants from many countries made him one of the best-known leaders of the church in America. He argued that the church must become American just like its members.

Born in Ireland, John came to Minnesota with his parents when he was 14. After studying to be a priest, he served as a chaplain to Minnesota troops in the Civil War. Back in St. Paul, he took a strong stand against the use of liquor. And he worked hard to promote Catholic immigration to the state.

A man of great charm, John Ireland seldom insisted on ceremony. His service in the Civil War had made him an intense patriot. This led him to an interest in civic as well as religious affairs. He had many friends, both Catholic and non-Catholic. Among them were leading Minnesota businessmen, politicians, and educators.

Afro-American Newspaper." In the 1890s black people all over the country read its hard-hitting calls for civil rights and equality.

In other ways, too, Minnesotans reached out to the wider world. Traveling lecturers, musicians, theater companies, balloonists, and circuses got to river towns by steamboat. But until railroads were built, most Minnesotans had to depend on themselves for music, art, entertainment, and sports. Small communities formed baseball teams and played against each other. Sometimes there was horse racing at county fairs. Occasionally a boxing match was held, but respectable people frowned on these.

Families treasured their pianos, violins, and other instruments. Often people got together to play and sing. If they were good enough, they invited others in to listen. People with big houses, like Marion Ramsey Furness, the daughter of Governor Alexander Ramsey, held "musicales" to entertain friends. In St. Paul one "Ladies Musicale" began to meet regularly and took the name Schubert Club. More than a hundred years later it still worked to help local talent and to bring well-known musicians to Minnesota.

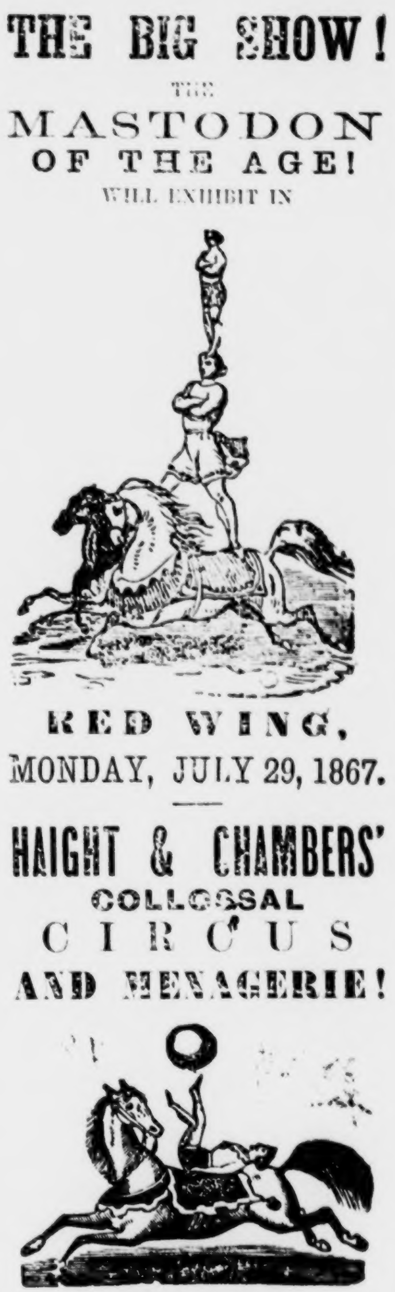
A few talented Minnesotans became known beyond the state. Among these were the Andrews family of St. Peter. They formed a "Family Concert and Dramatic Troupe" in the 1870s. Small towns in Minnesota and Iowa welcomed their songs, dances, and comic routines. In the 1880s they started doing light operas and traveled more widely around the Midwest. By the 1890s they performed in eastern cities also.

John Q. Adams was shown on the front page when his paper celebrated its 25th anniversary in 1910. By then the newspaper's name had been shortened.

John Q. Adams of St. Paul was the editor and owner of the *Western Appeal*. Through the 1880s and 1890s he led black people in their struggle for justice and civil rights. "No wrongs are ever righted except by protest," he once wrote.

When he came to Minnesota from Louisville, Kentucky, in 1886, Adams already had much experience as an editor and politician. In the Twin Cities he found a small, educated, and well-established community of black people. They read his newspaper and supported him in fighting the spread of segregation during the late 1800s.

Minnesota had a civil rights law. Still, in 1887, a St. Paul hotel refused to rent a room to a black architect. When he protested, he had to spend the night in jail. Adams wrote about it in *The Appeal* and helped to bring a lawsuit against the hotel.


THE BIG SHOW!
THE
MASTODON
OF THE AGE!
WILL EXHIBIT IN

RED WING,
MONDAY, JULY 29, 1867.

HAIGHT & CHAMBERS'
COLLOSSAL
CIRCUS
AND MENAGERIE!

An advertisement from the Goodhue County Republican

Vocabulary and pronunciation

segregation: not allowing things to mix, especially keeping different races apart

mastodon: an ancient kind of animal much like a mammoth or an elephant

Questions and discussion

Read the sidebar on John Q. Adams and have students discuss what it tells them about Minnesota's Afro-American community at this time. Did its people stand up for their rights? Did they defend the rights of others?

(There is more about J. Q. Adams and his family in Activity 16.)

Discuss the concept of recreation. What examples are mentioned on this page? How do they relate to the concept of community? Of self-expression?

Things to look at

Look at the circus ad. Discuss what is meant by "The Mastodon of the Age!" (This was another way of saying that it was a huge show.)

BEST COPY AVAILABLE

Questions and discussion

Do the amateur musicians pictured here look like a family group? Point out that amateur sports teams and performing groups are examples of the concept of community. Discuss how they can help people to know each other better and work together in other ways. Compare this with televised professional sports and films. When the Twins won the World Series, did this create a sense of community in Minnesota? Did it last long?

Read through this section and discuss the concept of social services. Have students find examples of communities working together to provide social services.

Helping the Poor and the Sick

Like music, drama, and sports, care of the poor and the sick was mainly a do-it-yourself thing. Most counties kept "poor farms." Not only the poor were sent there, but also orphaned, sick, disabled, insane and alcoholic people with nowhere else to go. They were expected to work on the farm. It was a grim place. Being there was thought to be a disgrace, almost like being in jail.

Many churches tried to help the needy. Often a minister turned to the men of the congregation for money. The women gave time and work. In 1867 women from St. Paul's 12 Protestant churches formed an organization of their own "to relieve, aid, and provide homes for the homeless, especially women and children." With rummage sales, ice cream socials, and benefit concerts, they raised money to rent a small house. Later the Home for the Friendless moved to a better building and served for many years. Under another name it became the state's first home for old people.

The sick went to hospitals only when they could not be cared for at home. Most doctors thought hospitals were about the worst places for patients to be. Dr. William Mayo agreed. When a tornado hit Rochester in 1883, many people were hurt. A group of nuns tried to care for them in a

An amateur musical group at Como Lake in St. Paul, about 1895

school. Afterward, Mother Alfred Moes, the head of the group, went to Dr. Mayo. She told him the Sisters of St. Francis would start a hospital if he would be its doctor. At first he said no. But Mother Alfred insisted, and at last he gave in. They called it St. Mary's Hospital. Later it became the headquarters of the famous Mayo Clinic.

In the early years Minnesota boasted about its healthy climate, but contagious disease was common. Smallpox, cholera, and diphtheria were three of the worst killers. No one knew exactly how they spread or what would cure them. When these illnesses appeared, there was often panic.

In the summer of 1868 a steamboat pulled up to the wharf at Red Wing. Pale, scared faces peered over the railings. Word soon got around that there was cholera aboard. Terrified Red Wing people pushed the boat away. They let no one from it come into the town.

Dr. Charles N. Hewitt was new to Red Wing, but he was not new to treating cholera. As an army surgeon, he had seen many soldiers die from it in the Civil War. Quickly he arranged for the boat to unload the sick passengers on an island across the river. There he turned an empty house into an emergency hospital, and the Red Wing town council gave money to care for the victims. The disease did not spread. Hewitt then talked with other doctors. He got them to join him in asking the legislature to create a state board of health. As its head, he spent the next 20 years working to make Minnesota a healthier place.

Doctor Martha Ripley came to Minneapolis in 1883. Like other women doctors then, she found that most of her patients were women and young children. In the 1800s most women had babies at home. To those without a home, hospitals gave poor care. And they would not admit a woman who was unmarried. So Dr. Ripley started a new hospital run by women.

Opened in 1887, Maternity Hospital took in any mother who needed care. It soon became known as one of the best and safest places in the Midwest for having a baby. In other ways, too, Martha Ripley spent most of her life trying to help women. She worked hard for the right to vote. She also argued for better family laws and for protection against violence and disease.

Catholic nuns served as nurses in the St. Mary's Hospital operating room in 1895.

Vocabulary and pronunciation

diphtheria: pronounced diff-THEER-ee-a, a deadly childhood disease

Questions and discussion

Point out how many times women led the way in improving social services and education and in starting institutions that took care of people. Compare this chapter with Chapter 13, which deals mostly with business, industry, and money. Notice that no women are mentioned there. Discuss why that is true. What does it tell you about the parts played by women and men in 19th-century Minnesota?

Things to look at

Read the sidebar on Dr. Martha Ripley and look at her picture. Does she seem like a person who would be afraid of what others might say? Was it fashionable then for women to wear short hair? For what reason might she have cut it? (Dr. Ripley claimed that when working with sick people, it was more hygenic to have short hair.)

Things to look at

Look at the picture of Dr. Charles Hewitt and the quarantine sign below. Would a person who enforced health rules always be popular? Ask students how they would feel if someone nailed a sign like this on their front door.

Compare Dr. Hewitt, Dr. Ripley, and Mother Alfred Moes. Ask students how they would describe these people. In what ways were they alike?

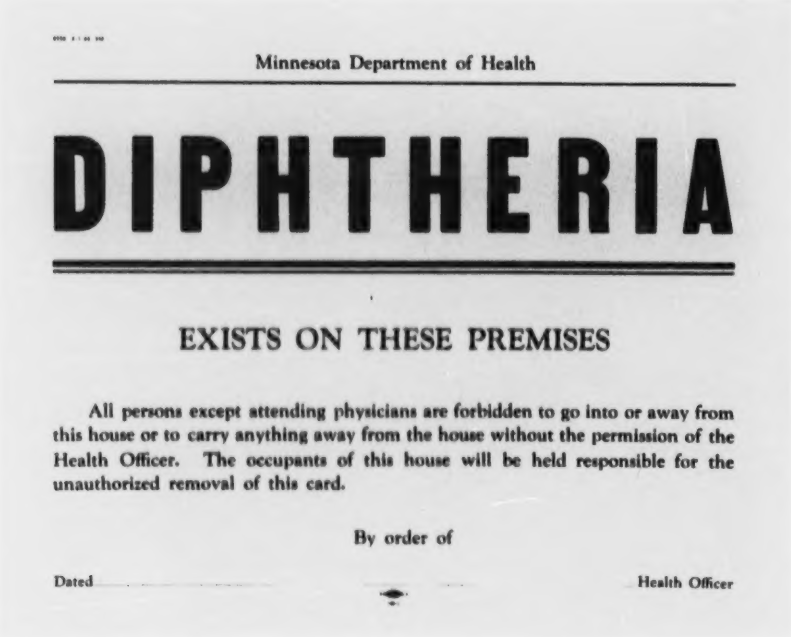
Dr. Charles N. Hewitt served as secretary of the state board of health from 1872 to 1897.

This meant telling communities about the need for good sewage treatment and pure drinking water. It meant vaccinating people against smallpox whenever the disease appeared. For other diseases, like diphtheria, it meant quarantine — shutting people in their houses when they became ill and letting no one in or out except those who cared for them.

Charles Hewitt did not live to see new drugs and vaccines wipe out the worst contagious diseases. But by the 1890s Minnesotans had learned to keep them from spreading. Listening to Hewitt and doctors like him, people worked together, used common sense, and avoided panic.

So Minnesota had become safer as well as more comfortable during 40 years of statehood. Measured by the number of schools and churches, knowledge and religion had done well. Thousands of immigrants had found homes and jobs. The fields and forests had produced great wealth. Eighty-year-old Alexander Ramsey could sit on the shaded porch of his stone mansion and think about progress. For him and those like him, Minnesota had kept its promises.

But a new kind of change was in the air. It had already begun in many places. Those who recognized it knew that the next 40 years would transform the state in ways no one could yet foresee.



Minnesota Department of Health

DIPHTHERIA

EXISTS ON THESE PREMISES

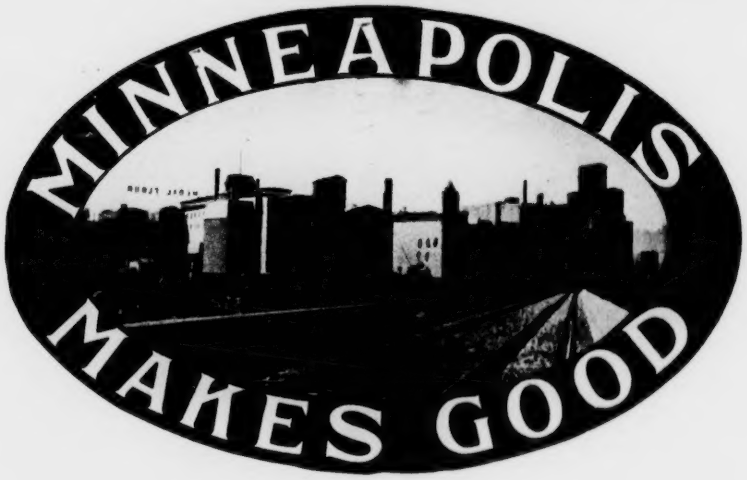
All persons except attending physicians are forbidden to go into or away from this house or to carry anything away from the house without the permission of the Health Officer. The occupants of this house will be held responsible for the unauthorized removal of this card.

By order of

Dated ______ Health Officer

Signs like this were posted on quarantined houses. Diphtheria was a disease of the throat that attacked mostly children. During a deadly epidemic in the 1880s, whole families were wiped out. Some communities in southern Minnesota lost nearly half their children.

Former governor Alexander Ramsey relaxes while his granddaughter, Laura Furness, reads the news, in about 1900.


MINNEAPOLIS
MAKES GOOD

This advertisement for Minneapolis highlighted railroads and flour mills.

317

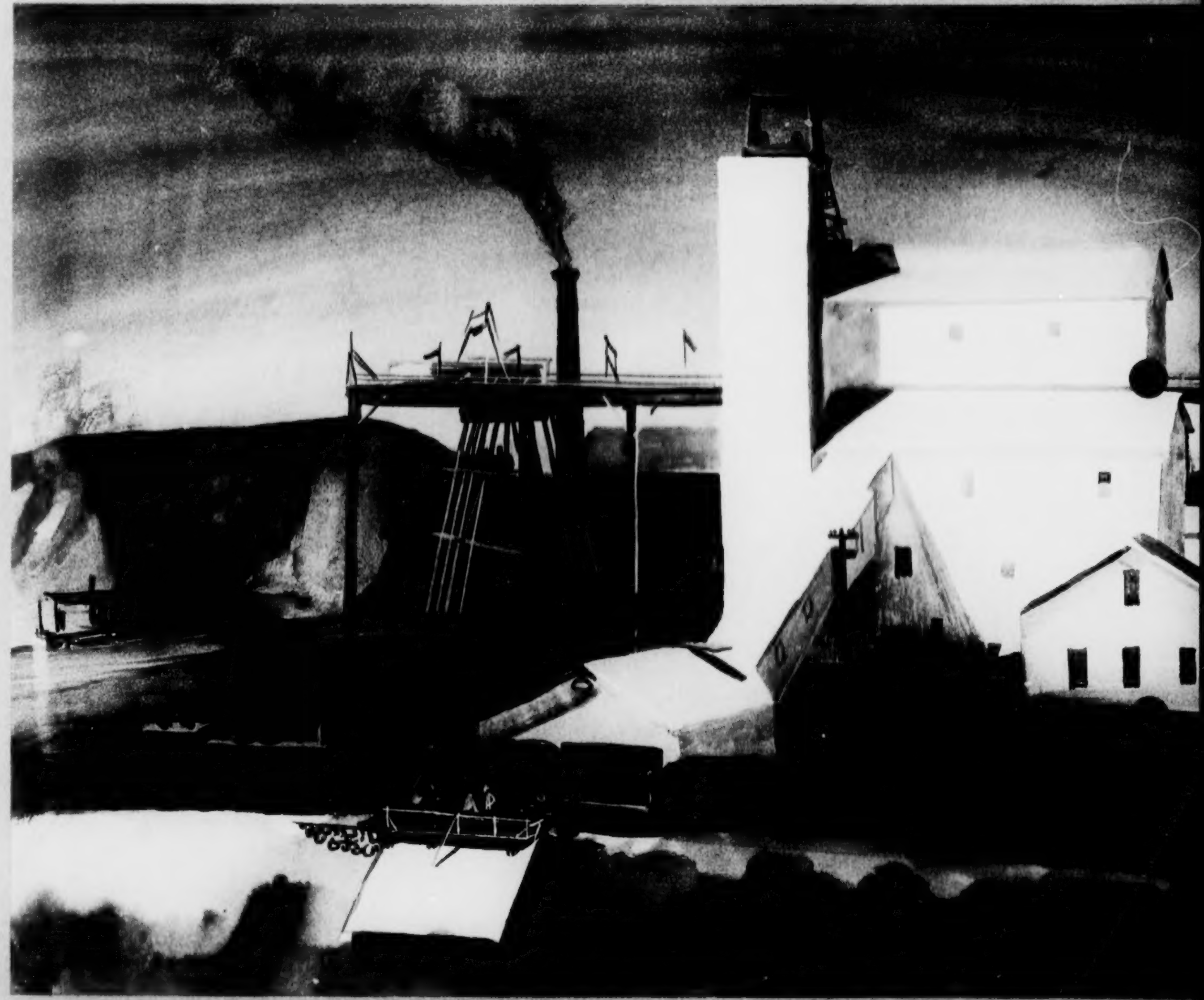
318

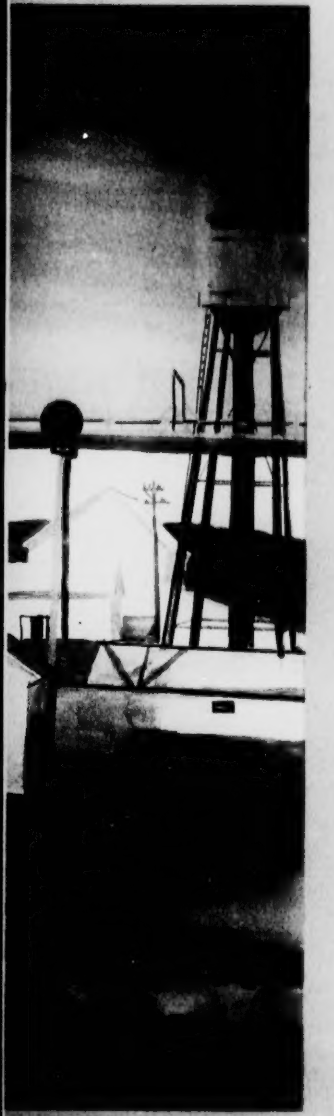
BEGINNING OF UNIT V
SEE LEARNING OBJECTIVES
LISTED IN INTRODUCTION

Significant facts and associated concepts in this chapter

1. The worldwide system of industrialism, based on science, machines, and new ways of organizing production and trade, began to change life in Minnesota during the late 1800s. (Industrialism; technological change)
2. Minnesota's first examples of large industry grew around the Falls of St. Anthony. (Technological change)
3. Between the 1890s and 1940s, industrialism made great changes in agriculture. (Industrialism; technological change)
4. Minnesota led the country in paving the way for a new transportation system based on cars, trucks, and buses. (Technological change; transportation network)
5. The opening of the Mesabi Range in the 1890s supplied steel for the growth of the United States as an industrial nation. (Resource extraction)
6. Iron mining brought wealth, powerful corporations, and a new city to Minnesota. (Economic base; economic power)

Unit V
Minnesota Joins the Industrial World





Chapter 15
Machines, Mills, and Mines

A New Era

By the middle of the 1890s the way of living and doing things called industrialism was spreading around the world. The key words of industrialism were *more* and *bigger.* It meant more goods, more money, more jobs, and more people. It meant bigger machines, bigger buildings, and bigger cities. Industrialism brought people more material goods and comfort than ever before. It also made their lives depend on many people they would never see. No longer could you produce for yourself everything you needed to live.

Not only machines and buildings grew bigger. So did the organizations that ran them. Companies that had been owned by one person or by several partners became corporations. A corporation is a make-believe person. It stands in the law for many owners, called stockholders. It was one of the inventions that made industrialism possible.

By forming a corporation and selling stock, businesses could bring together the money of many people. Thus they could buy expensive machinery and build large industries. Soon corporations did business across the country. Like real people, corporations can buy stock. So they can own other corporations. In this way they can be used to make great pyramids of wealth and power.

Industrialism had its roots in the beginnings of modern science, many years earlier. Slowly at first, then faster, inventions changed the way the world looked and how people lived. Some Minnesotans alive in 1890 could remember the first steamboats and trains. They could remember when the first telegraph line reached St. Paul in 1860. They had seen candles replaced by kerosene lamps, then by gas lights. Women had welcomed sewing machines, and food preserved in glass jars and cans. By 1890 some people in cities had telephones. A few had electric lights.

The most important new ideas had to do with power. In 1890 the two main sources of power (except for human muscles) were horses and steam. Trains, ships, and many early factories were run by steam power. But steam engines were big and heavy. For short-distance travel, hauling loads, and farm work, horses still did the job. The invention of the gasoline engine in about 1890 soon changed all this. It was small, simple, light, and very powerful. As years passed, the gas engine made possible cars and trucks, tractors, and airplanes.

This painting by Minnesota artist Cameron Booth shows the headframe of an underground iron mine.

Things to look at

Although the Mesabi Range is famous for its open-pit iron mines (see Chapter 3), Minnesota has also had many underground mines. One of them is shown in the painting here. Turn to the map on p. N-164 and find the other two iron ranges (Vermilion and Cuyuna). Nearly all mining on both of them is done underground.

The headframe of an underground mine contains machinery for lifting ore and rock to the surface. Notice the railroad cars full of ore in the foreground of the picture.

Questions and discussion

Discuss the concept of industrialism. One idea that may help students understand it is specialization. In non-industrial societies most people produce their own food and clothing or exchange goods only with their close neighbors. When people found that by specializing they could produce a great deal more (especially with the help of machines and modern transportation), they moved toward industrialism. An example of this is seen in the shift from subsistence to market farming.

Vocabulary and pronunciation

millstones: large, flat stones used for grinding grain in early mills

ten thousand fold: ten thousand times

Things to look at

Look at the advertisement for Gopher Brand flour on p. N-159. Notice that the flour was made by the Montevideo Roller Mill Company. A roller mill is one that uses iron rollers instead of stones to grind grain. This change, introduced in the late 1870s, improved and speeded up the making of flour. Some people prefer the older ways, however. Ask whether students have seen ads for stone ground flour.

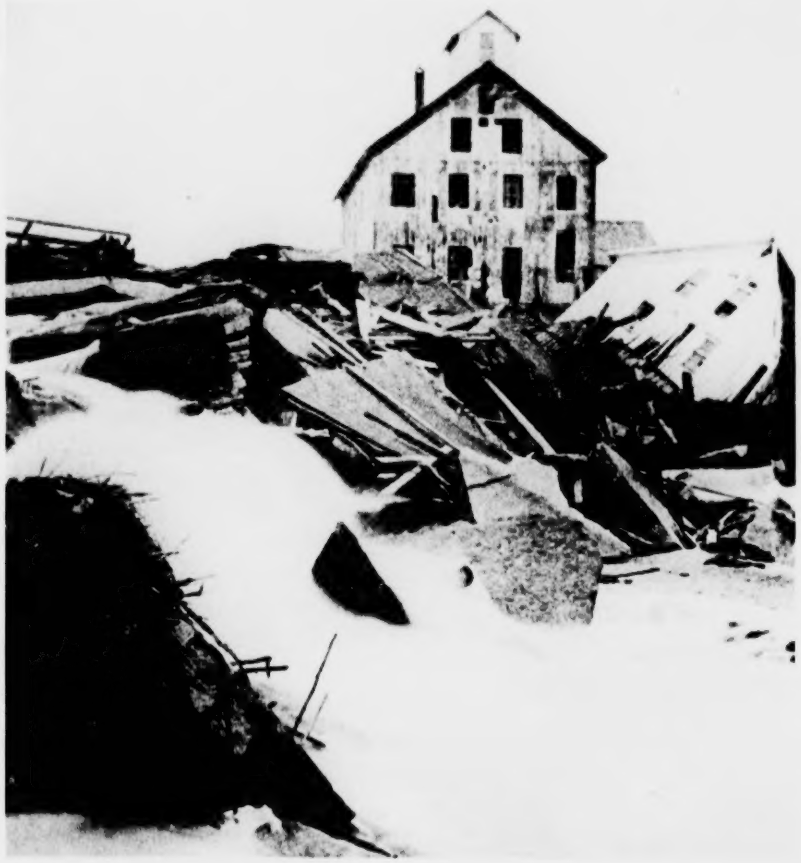
"See the Power There Moving"

Large industry in Minnesota began when lumbermen built sawmills and flour mills beside the Falls of St. Anthony. For years the rushing water turned wheels and spun shafts that moved machinery in mills and factories. In 1869 a Minneapolis citizen wrote some verses about it:

Go with me down to the Falls
And see the power there moving,
Mill stones and saws and countless shafts,
As if 'twere nothing doing.

The mighty river seems to say,
While down the Falls it's pouring:
Use me ten thousand fold as much,
And then I'll not cease roaring.

Only a few weeks later, the falls nearly did stop roaring. Minnesota almost lost its great gift of waterpower. Mill owners who wanted to get even more power tried to dig a tunnel under the falls. One night the tunnel caved in. The river poured through, taking trees, boulders, and buildings. It seemed that the ledge of rock holding up the falls might crumble away altogether.



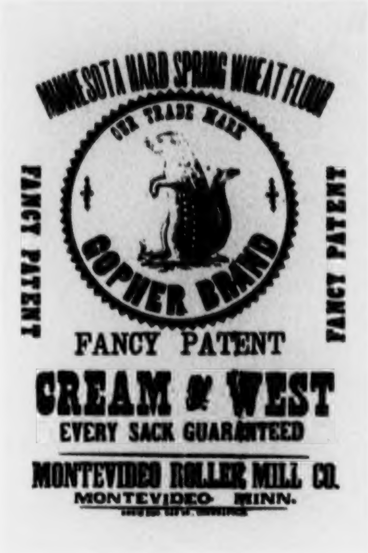
On October 5, 1869, Minneapolis citizens heard the cry "The falls are going out!" When they rushed to the river, this is what they saw.

Minneapolis people worked hard to plug the tunnel and repair the damage. Then the U.S. government came to the rescue. Over the next 15 years it spent large amounts of money and work to save the waterpower. Workers covered the ledge of rock with a wooden (later cement) "apron" to protect it. Since then many visitors have been puzzled because they cannot see the waterfall they have heard so much about.

During the 1870s flour mills began to push out the lumber mills beside the falls. In 1880 the four blocks on the west bank were crowded with tall stone buildings. Running through canals beneath them, the river's water turned machines that ground wheat into flour. By then Minneapolis produced more flour than any other city in the nation. In 1881 the Pillsbury company opened a new mill across the river on the east side. For a while it was the largest flour mill in the world.

Other industries, too, drew power from the falls. There were cotton and woolen mills, barrel makers, ironworks, and companies that made farm machinery. But as the area filled up, many of these factories, along with the sawmills, moved away from the falls. Steam power let them locate where there was more space. Soon a new way to use the power of the falls gave them freedom to move even farther.

One September evening in 1882, workers at a small plant beside the falls threw a switch. Lights went on in a few bars and stores along Washington Avenue. For the first time in the United States, electricity from waterpower was being sold and sent to users over wires.



MINNESOTA HARD SPRING WHEAT FLOUR

OUR TRADE MARK

FANCY PATENT

GOPHER BRAND

FANCY PATENT

FANCY PATENT

CREAM of WEST

EVERY SACK GUARANTEED

MONTEVIDEO ROLLER MILL CO.

MONTEVIDEO MINN.

The large Minneapolis flour mills replaced many small-town mills like this one advertised in Montevideo.

Steam-powered threshing machines like this were a common sight at harvest time in the late 1800s.

Things to look at

Turn back to the picture on p. N-134 and find the large building in the middle. This was the Pillsbury A mill, opened in 1881. Remind students that this is an advertisement for the Pillsbury company, so the artist made the building look even bigger than it was.

In the same picture, find the falls with its apron in place.

If your students have done Activity 13, they have a good idea of how steam power worked and of its limitations. Look at the picture of a steam threshing machine on this page and compare it with the picture on p. A-134. In each one find the flywheel and the belt by which power is delivered from the engine to the thresher. Note that to be strong enough, the belt had to be heavy, but if it were too long, its own weight would pull it down. Much power was lost in the friction of moving the heavy flywheel and belt. (Another kind of power for threshing is shown in the picture on p. A-121.)

Questions and discussion

Discuss the importance of the technological change from direct use of steam or waterpower to electricity. By using the steam engine (or a waterwheel) to create electricity, the power could be sent through a wire much farther and more efficiently. Have students think about some of the inventions that were needed before this could be done. (Electric generators, electric motors, electric light bulbs, insulated wire.)

Vocabulary and pronunciation

shocked: stacked bundles of wheat in shocks, or piles

Things to look at

Notice the bundles of wheat in the picture. In the 1880s men followed the mowing machines and tied the cut wheat into bundles like this by hand.

Students who have done Activity 12 will have learned how Lewis Stowe cut, bound, and shocked his field of wheat in 1859, doing all the work by hand. Now look at the binder on p. N-161. This machine did the whole job of cutting and tying—and replaced several men. (For other pictures of a binder at work, see p. A-123 and also the cover of *Going to the Sources.*) With such a machine, the wheat still had to be shocked and threshed. (For a picture of wheat standing in shocks, see p. N-27.) Today a machine called a combine cuts and threshes wheat in one operation. There is no need for binding or shocking. Have students discuss other examples of how technological change occurs in stages.

By the 1890s energy from the falls was lighting Minneapolis streets. It had replaced the horses that once pulled streetcars. Electric cars ran farther, and the city spread out. Soon electric elevators made tall buildings possible. So Minneapolis and other cities reached upward also. In a few years electricity would carry telephone and radio messages across the country. Through these invisible networks cities stretched outward in ways never before dreamed of.

"A Farm Is a Factory"

Industrialism was coming to Minnesota farms too. In 1896 the editor of a magazine for farmers wrote bluntly: "A farm is a factory." Farmers, he said, should work by the same rules as other business people. If they could not afford enough land and livestock and machinery to make money, they should sell the farm.

A few readers nodded, many laughed, and some grew angry. Most Minnesota farms were owned and run by families. To them farms were more than just a business. They were homes—places where people as well as plants had deep roots. Farmers or their parents could still remember the lifetime of work it took to turn a prairie homestead into a farm.

When the first gasoline tractors appeared about 1910, no one saw them as the beginning of great change. Tractors worked faster than horses. They did not grow tired and they did not eat. Fields once needed for hay and oats to feed horses could be used for other crops. Still, most farmers kept a team of horses for certain jobs, even when they had a tractor.

Workers on a bonanza farm

Bonanza farms showed Minnesotans what one kind of factory farm was like. These were started by railroad owners and others on the flat plains of the Red River Valley. In the 1870s and 1880s they hired huge crews of men, horses, and machines. They planted and harvested thousands of acres of wheat. The money earned from the first crops was a true bonanza.

A young Norwegian named Knut Hamsun worked on one of the great farms in 1887. Later, back in Norway, he became a famous author. Remembering that summer, Hamsun wrote: "We were called out at three in the morning, when it was still dark. We fed the horses and ourselves and drove the long distance out to the fields, and then day would finally break and we could see what we were about to begin. Not a tree, not a bush grew there—only wheat and grass as far as the eye could see. There was no movement except the swaying of the wheat in the wind; no sound but the chirrup of a million grasshoppers.

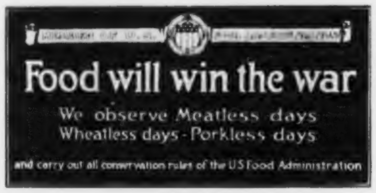
"We worked a 16-hour day during the wheat harvest. Ten mowing machines drove after each other in the same field, day after day. When one field was finished, we went to another. And so onward, always onward, while ten men came behind us and shocked the bundles we left. And high on his horse, with a revolver in his pocket and his eye on every man, the foreman sat and watched us. If something went wrong, he was there at once to repair the damage or to order the machine sent back to the yard. He exhausted two horses every day."

At about this time Congress voted money to build up the Agricultural Extension Service. Working through state colleges, the service sent agents into each county. They told farmers how to make more money by using "scientific" methods. Among these were new kinds of crops, new fertilizers, chemicals to kill insects and plant diseases — and, of course, more machinery. To be successful, the agents told farmers, they had to produce more — just as other industries did.

World War I brought high prices. The government urged farmers to help the country win the war by raising more food. Between 1917 and 1919 many bought tractors. With them they could do more work, so they also bought more land. They were caught in the tide of industrialism.

After the war, it turned out that too much food was being raised. Crop prices fell. Yet to make money at low prices, each farmer had to grow even more. Through hard times in the 1920s and 1930s many small farmers gave up. They could not afford the new machines and could not keep going without them. Their fields were taken over by others who could. So, year after year, Minnesota, counted fewer but larger farms.

Meanwhile, jobs like growing seed, making fertilizer, and breeding animals, once done on most farms, became special businesses. So people began to speak of the agriculture industry. They meant not only farmers, but all the businesses linked with farming. Later the word *agribusiness* was invented. It includes companies that make farm machinery, and industries like canning and sugar refining that depend on farm products. The idea of a farm as a food factory no longer seemed strange.

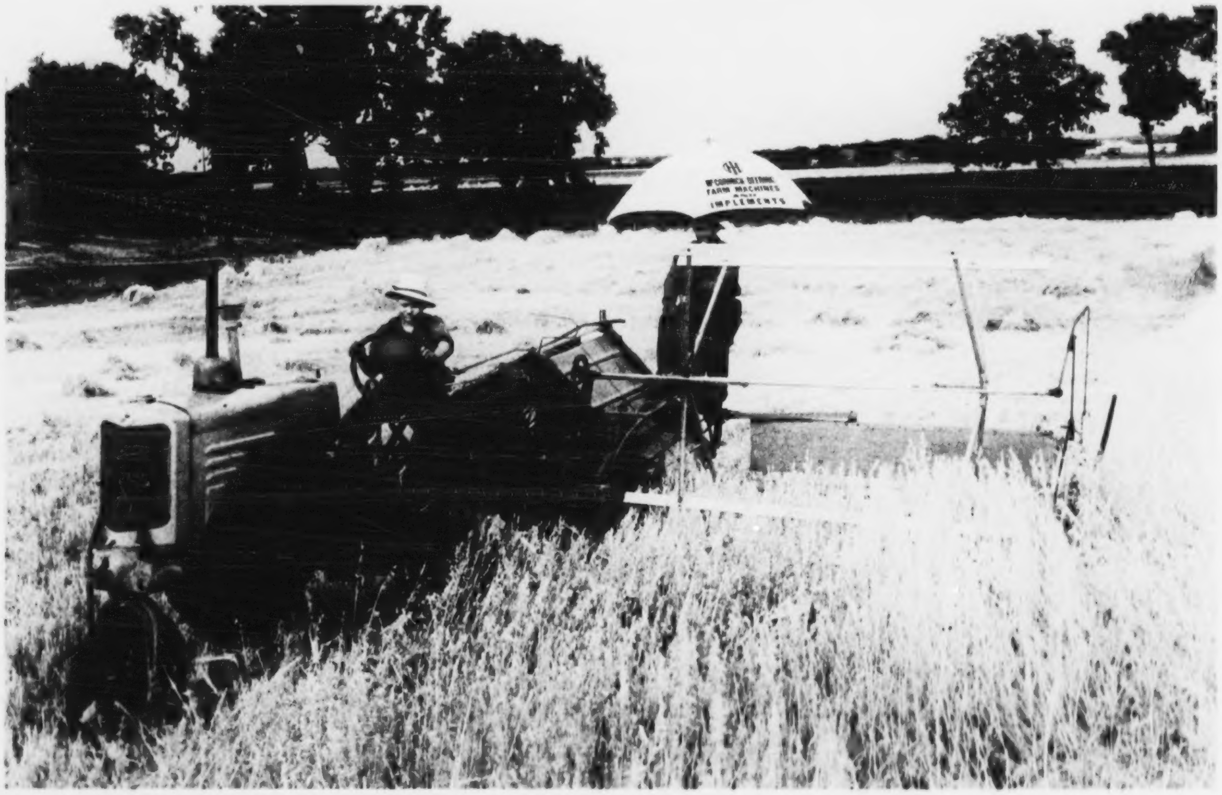


Food will win the war

We observe Meatless days
Wheatless days - Porkless days

and carry out all conservation rules of the US Food Administration

A World War I poster



This style of tractor was common in the 1920s and 1930s. It pulls a machine that cuts wheat and binds it into bundles.

Vocabulary and pronunciation

tide: movement of the ocean water each day, or any strong pull or trend

Questions and discussion

Have students divide into groups and debate whether a farm is (or should be) considered the same as a factory. Is the tie that a family may feel to a particular piece of land more valuable than getting the largest crops and the most money from it? (Notice that this question relates to the way people in our culture feel about land, discussed in earlier chapters. Is land and the natural environment property to be bought, sold, and used in the most efficient way? Or does it have other values? An example of a related question is the moving of Hibbing, discussed in Chapter 3, p. N-38.)

Vocabulary and pronunciation
intercity: between cities or towns

Things to look at

In the pictures on this page call students' attention to the fact that early automobiles were not always smaller than those we have today. Some were bigger. But with trucks the story is different. Compare those in the picture on p. N-163 with a modern semitrailer.

Examine the picture at the bottom of this page. Why is the man leading the horse? (Horses were often afraid of automobiles and might run away if frightened.)

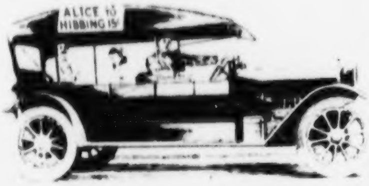
From Horses to Horsepower

The gasoline engine changed Minnesota towns and cities as much as it changed the state's farms. In the 1890s people were trying to attach engines to bicycles, wagons, and buggies. By 1910 Minnesotans had more than 7,000 automobiles. They were not made in factories. Most of them were put together in garages or machine shops. The state had several small companies that built cars.

People liked the new motor buggies, and some of them worked well. But cars could not replace horses until better roads were built. There were no highways. Narrow dirt roads ran from one town to the next. If you were going more than a few miles, you took a train.

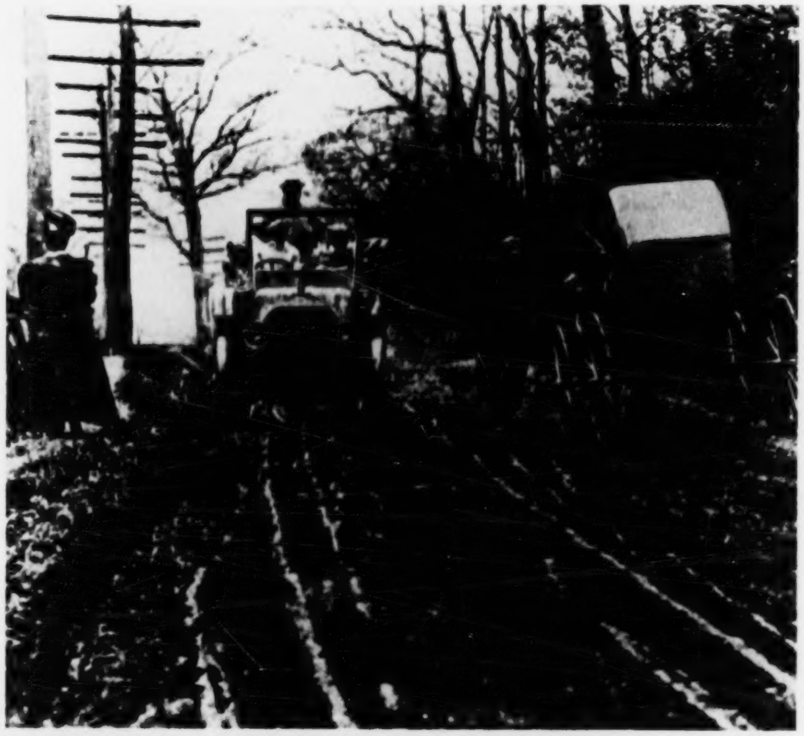
The American people, through their government, had made railroads possible by giving the companies land. Next they made automobiles possible by paying taxes to build highways. Minnesota was a leader among the states in doing this. It put a tax on gasoline. The money could be used only to build roads. The state also started a system of numbered highways that the whole country followed.

The network of roads grew, and new factories turned out hundreds of cars. Country people started driving to bigger towns to do their shopping and business. Trains began to pass by the country depots. Then they stopped running on branch lines. In a few years small towns started to shrink. Some of the smallest ones disappeared.



Intercity bus service in this country grew from small beginnings on Minnesota's Iron Range. In 1914 Carl Wickman bought a big touring car. He wanted to sell it, but no one would buy. So his partner, Andrew Anderson, started using it to carry people between the town of Hibbing and a mine location known as Alice.

"Bus Andy" charged 15 cents a ride. Business was so good that he and Wickman soon ordered a real bus. They gave service to other range towns nearby. Then the business moved to Duluth and started statewide bus routes under the name of Greyhound Lines.



Horsepower meets horse on a muddy Minnesota road in the early 1900s. Horsepower is a standard measure of the power produced by an engine. It is the force needed to lift 33,000 pounds one foot in one minute.

Cities had already begun to spread. Suburbs had grown up along rail and streetcar lines. With cars, it was easier than ever to move to the edge of town where there was more space. The garage became part of the American home. As people drove hundreds of cars into town each day, they changed the look of downtown areas as well as suburbs.

By the 1940s nearly all main highways were paved. Like older roads, they went through many towns. Still to come were the four-lane interstates that today stretch from city to city and bypass smaller towns. But trucks already were carrying freight that had once been taken by rail. Many passengers were riding buses instead of trains. And some Minnesotans were wondering how much of the state would be covered with tar and cement before the flood of cars stopped.

The Sleeping Giant Wakes Up

The industrial era is often called the age of steel. Bigger buildings and more powerful engines needed stronger materials than brick and wood. Skyscrapers and high bridges had to have steel beams. Steel ships and railroad cars replaced wooden ones. Wagons and buggies made of wood gave way to steel trucks and automobiles. Without Minnesota iron ore, the country's industry might have grown more slowly. From the mines of the Mesabi Range came a large part of the steel that built the nation in the 20th century. It also supplied the weapons for two world wars.

By the early 1930s, hundreds of farm trucks brought cattle to sell at the stockyards in South St. Paul.

Vocabulary and pronunciation

stockyards: **a place where livestock is taken to be sold, usually for killing**

Questions and discussion

Point out that the coming of the automobile created a new transportation network—just as the building of railroads had done about 50 years earlier in Minnesota. Compare the effects on towns and cities. (Railroads created new towns and destroyed some others by bypassing them. At first roads and highways did not do this, but the new mobility they gave to country people eliminated the need for many smaller towns. In the past 30 years the interstate system has once again bypassed many towns.)

Things to look at

Look again at the diagram of rock and iron formations on p. N-36. In some places the layer of soil and gravel above the rich pockets of ore was very thin or had been washed completely away. That was what Merritt meant when he talked about kicking up iron ore. Because most iron is deeply buried, people had a hard time believing that so much ore could be so near the surface.

Questions and discussion

Review the concept of resource extraction. Mining and lumbering are both good examples. Have students recall the story of Hibbing and remind them that the economic base (what gives people jobs) in most of northeastern Minnesota has been extractive industries. The city of Duluth has also depended on them in part.

Lumber and railroad men had long been sure there was iron in northeastern Minnesota. But no one tried to dig it until 1884. The first mine was at Tower on the Vermilion Range, north and east of the Mesabi. The hard, rocky ore was rich, and people searched for more of it. They expected to find it in deeply buried rock. On the Mesabi they could see only patches of soft, red earth. Most of them gave up and looked elsewhere. One who stayed was Leonidas Merritt.

In 1890 a man who worked for Merritt got a wagon stuck in some red muck. He wondered about its rusty color. At the risk of being laughed at, he took some of the dirt to be tested. It was full of iron. As Merritt later said, "If we had gotten mad and kicked the ground right where we stood, we would have thrown out 64-percent ore." Merritt and his brothers opened a mine there and called it Mountain Iron.

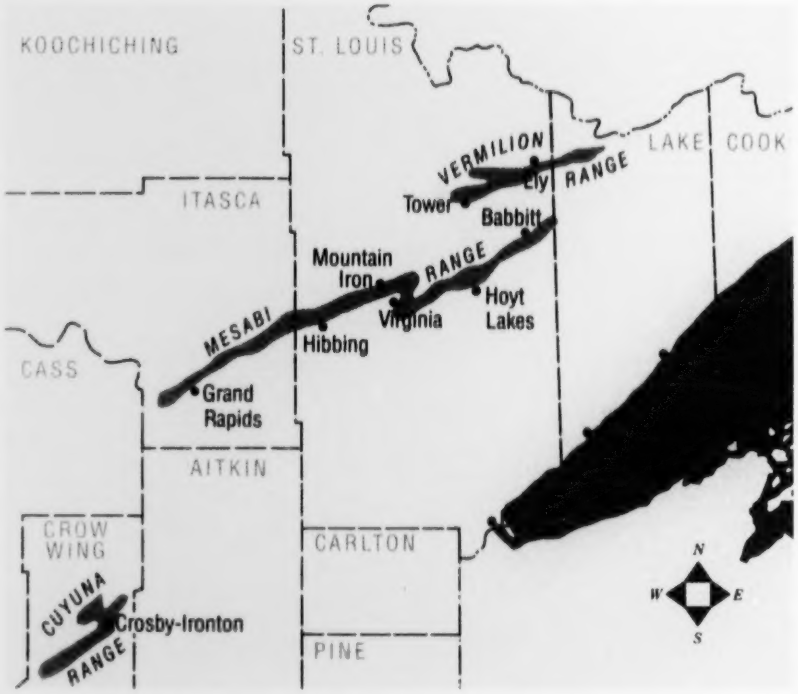
Iron mining needs heavy machinery, many workers, and a cheap way to move tons of ore. Before the mines could make money, railroad tracks had to be laid. Ore-loading docks had to be built. A fleet of ships had to be ready to carry ore across the Great Lakes to steel mills in Pennsylvania and Ohio. It was a job for the rich and powerful, not for small businessmen.

Leonidas Merritt

The Merritt family came to Duluth in the 1850s. After the boom of the 1870s ended, Lewis Merritt and his sons found work in the lumber industry. One of the sons was Leonidas, often called Lon. Like Frank Hibbing, the Merritts became expert judges of timber. They also learned about minerals.

Lewis insisted there was iron beneath the ridge of land the Ojibway called Mesabi, or Sleeping Giant. He died in 1880, but his sons remembered. They kept on looking until the ore was found.

Led by Lon, the Merritts formed a mining company. It might have succeeded if hard times had not come in the 1890s. They had to turn to wealthier men for help. Soon they lost control of the company. In a bitter lawsuit against John D. Rockefeller, the Merritts claimed he had cheated them. The courts decided he had not.

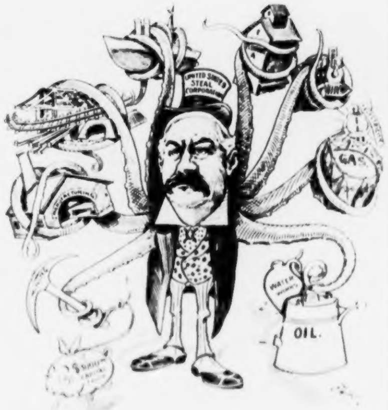


The shaded areas are Minnesota's three iron ranges, the Vermilion, the Mesabi, and the Cuyuna. The Cuyuna Range in Crow Wing County is the smallest and was the last to be discovered. Mining started there in 1911.

Minnesotans found this out in the 1890s. Eastern millionaires like John D. Rockefeller and Andrew Carnegie already controlled most of the iron mines in Wisconsin and Michigan. Soon they added Minnesota, too. Then in 1901 the powerful banker, J. P. Morgan, put together the companies owned by these men and others to make the United States Steel Corporation. The only Minnesotan who still controlled part of the Mesabi was James J. Hill.

Meanwhile mining and lumber had made Duluth into a boom town again. In 1880 it had only 3,500 people. But by 1890 there were nearly ten times that many. During the next 20 years Duluth kept growing. Ore docks crowded the grain elevators and lumberyards on the waterfront. Hundreds of ships steamed through the canal each year. In 1916 a giant steel mill was added. Minnesotans began to realize that their state had a third big city.

At ore docks iron ore was poured from loaded railroad cars into waiting ships. The steamers at left, with rounded sides and top, are called "whalebacks." Duluth ship captain Alexander McDougall designed them to carry ore on the Great Lakes. A shipyard in Superior built many in the 1890s.



J. P. Morgan's United States Steel Corporation was the largest company in the country. Most Minnesotans feared its power. This cartoon from a 1901 Minneapolis paper shows Morgan as an octopus grabbing up many different industries. At the same time a Duluth editor wrote: "The independent miner will soon be a thing of the past." Others warned that workers would be helpless against such a mighty boss.

The corporation was formed to own the stock of other companies important to making steel. It controlled most of the country's iron mines and steel mills. It also had railroads, steamship lines, shipyards, docks, and other kinds of businesses that came along with these.

Things to look at

Examine the cartoon of Morgan. Have students name the different industries the octopus holds. What is the cartoonist's point of view about Morgan? (On Morgan's hat, steel is spelled "steal.") Are there other clues? Have them read the sidebar on the Merritt family and discuss why many Minnesotans may have felt—fairly or not—that the wealth of their state had been stolen by eastern millionaires. (Students who do Activity 15 will learn more about how to interpret different points of view.)

Questions and discussion

Review the concept of economic power and have students discuss the examples of it in the iron industry. Did the Merritts have it? Were there any Minnesotans who did? Name some good things and some bad things about it.

Significant facts and associated concepts in this chapter

1. By the early 1900s people throughout Minnesota and the northern plains were looking to the growing Twin Cities for business connections, banking services, news, education, arts, and entertainment. (Cultural change; progress)

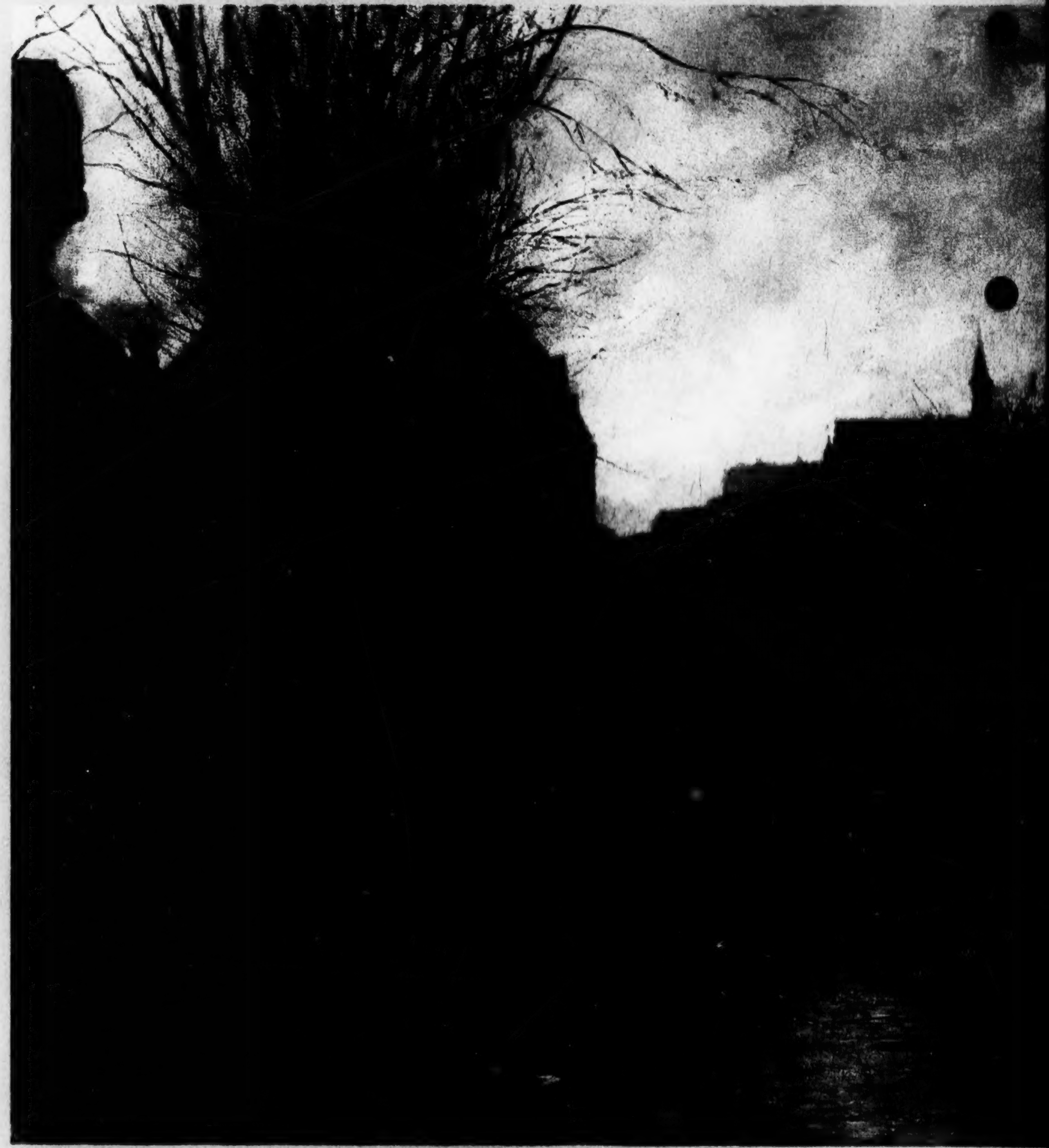
2. Minnesotans were often uneasy about cities because of dishonesty in government, the many foreign-born laborers crowding into them, and growing conflict between workers and employers. (Immigration; ethnic group; prejudice)

3. At the beginning of the century, many Minnesota employers felt that workers had no right to form unions or to strike. (Economic rights; economic power)

4. The many women who moved to cities and found jobs in factories and offices strengthened the demands for allowing all women the right to vote. (Economic rights; civil liberties and rights)

5. When cities and industries grew, government had to grow too. (Industrialism; government regulation)

6. As government began to play a larger part in daily life, people looked for ways to make it more honest and more democratic. (Political power; economic power)



Chapter 16
The New Cities

City and Country

The changes that came with industrialism reached into every corner of life. People could see it happening first in the growing cities. If they did not like the changes, they often blamed them on city ways. Some Minnesotans may not have been happy about what they saw. Still, they had to admit their state was becoming more urban than rural. By 1920 nearly a third of Minnesota's people lived in the Twin Cities or Duluth.

The cities also reached out to the country in new ways. One was newspapers. By the early 1900s modern printing presses made it possible for newspapers to carry photos. They also could print color. Small-town papers could not afford these things. So before long people all over the state began to read the city papers. Although these might arrive late, they had pictures of the news. They also had colored comic strips and other features that everyone liked.

For more reasons, too, people wanted the city papers. Farmers, bankers, and storekeepers as far west as Montana read the business pages from Minneapolis. Wheat farmers learned about crop prices by reading what was going on at the Minneapolis Grain Exchange. By 1913 banks were part of a new country-wide system called the Federal Reserve. The Federal Reserve Bank for states on the northern plains was in Minneapolis. Storekeepers read the advertisements to learn what goods were new and what city people were buying.

Many of the men who had made money with railroads, flour mills, and lumber companies lived in the Twin Cities. For their families they built fine houses on pleasant streets. They could afford good schools and libraries. Led by people like Thomas B. Walker, a wealthy lumberman who founded the Walker Art Center, they gave money for museums, concerts, and theaters.

As the cities grew, there were more people with education and leisure time to enjoy such things. The Minneapolis (now Minnesota) Symphony Orchestra was formed in 1903. It soon became one of the best orchestras in the Midwest. Minneapolis also became famous for its lovely parks and lakeside drives. In St. Paul, visitors from all around the region gazed at the stately domes of the new capitol and the cathedral. So the Twin Cities became centers for art, architecture, and entertainment.

Robert Koehler's painting of a rainy evening in Minneapolis shows the handsome buildings and well-dressed people seen along Hennepin Avenue around 1910.

Questions and discussion

Discuss the different ways country people feel about cities. Do they find them exciting? scary? confusing? snobbish? Have students name some of the reasons that they or friends they know in rural areas or smaller towns might make visits to the Twin Cities.

Review the concept of cultural change. Does it seem to happen faster in cities? What might be some reasons for this? (More people of different ethnic heritage; more chances to meet people from other places; more cultural events like plays and concerts; more libraries, schools, and colleges; more money and different things to buy; more convenient transportation and contacts with other places.)

Discuss again the concept of progress. Our nation has generally felt that change was a good thing. So cities have often been thought more progressive than country areas. Is that always true? Does the concept of community play a part in this question? Is there more sense of community in country areas? Is community sometimes a barrier to change?

Vocabulary and pronunciation

packinghouses: places where animals are killed and their meat is prepared for sale

wheedle: to talk someone into something

Questions and discussion

Discuss why dishonesty in government is more of a danger in cities than in small communities. Why did citizens no longer feel that they were in charge of what went on in city hall? (In smaller places people tend to know each other and to talk together about what is going on. In cities they often do not know any of the people they are asked to vote for. Also in cities the activities of government are more complicated. They involve more money, and the temptations to dishonesty are therefore greater.)

But there were darker sides to the growth of cities. One was dishonesty in government. There was much talk about this all over the country in the early 1900s. Cities had become so large that people no longer felt they were in charge of what went on in city hall. In 1902 Minnesotans had to admit that their biggest city no longer had that "Yankee flavor of thrift and soberness" visitors found in 1880. A New York reporter named Lincoln Steffens wrote a book called *The Shame of the Cities*. One chapter told how the mayor of Minneapolis had taken money for protecting gambling and other crimes.

The New Immigration

Some citizens blamed such troubles on the new immigrants crowding into the cities. Minnesota, along with the rest of the country, still received thousands of people from Europe each year. Until the 1890s most immigrants to the state were from northern and western Europe. By the 1900s many of the newcomers came from countries like Italy, Greece, and Poland, in southern and eastern Europe. The state's good farmland was filled up, but its growing industries needed workers. So most of them went to cities or iron mines.

In the cities immigrants took hard, low-paying jobs in mills, packinghouses, and factories. Few understood English and some could not read or write. Many of them lived together in poor areas like Northeast Minneapolis, the West Side of St. Paul, and West Duluth. They spoke their own languages, and to their neighbors they seemed slow in learning American ways.

Dr. Albert A. Ames served as mayor of Minneapolis four times. People liked him and often called him "Doc." He had many friends among the city's poor and unlucky. When they needed a doctor, he helped them. If he knew they could not pay, he forgot how much they owed.

Ames was a tall, handsome, kindly man. He had a way with words, and he loved attention. As he grew older, he spent more time in politics than medicine. But "Doc" also had weaknesses. He drank too much and was easy to wheedle. Doing a friend a favor meant more to him than being honest. He made his brother chief of police. They both took bribes from criminals. Gambling and vice became widespread.

For a long time Minneapolis people tried to look the other way. No one wanted a scandal. They thought it would be bad for the city. But at last the law caught up with Doc Ames. He hurried to get out of the state. His brother and some of his friends went to prison.

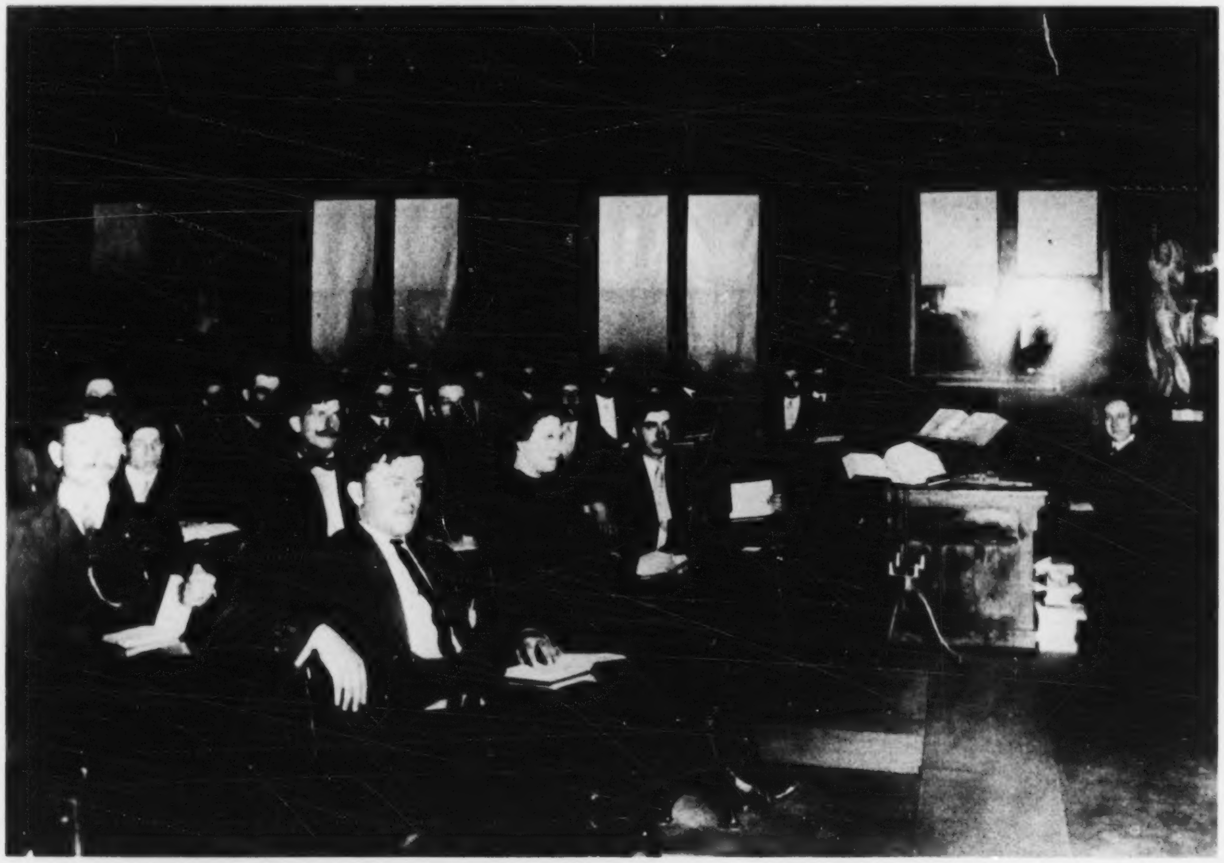
In earlier years, when the state had been eager to fill up its prairies and cut down its forests, immigrants had been welcome. But now Minnesotans, along with other Americans, began to wonder how many more were coming. They began to ask whether these strangers really understood ideas like freedom and democracy. Would they blindly follow dishonest politicians and criminal groups? Would they be misled by radical movements that promised them much? Would they still be loyal to some other country?

One way to prevent this was to help the immigrants improve their lives. Another was to teach them the language and laws of their new land. Social settlement houses set out to do these things. Farsighted Minnesotans started places like Pillsbury House in Minneapolis and Neighborhood House on St. Paul's West Side. In spite of these efforts, fear and suspicion of foreigners began to take root in the state.

The New Class of Workers

Another part of city life that made people uneasy was the widening gap between workers and owners. Ever since the coming of French and British fur traders to Minnesota, there had been different social classes. There were bosses and workers, rich and poor. But with the growth of industry, working people in cities felt used by a huge system that cared nothing for them. So they began joining labor unions to demand fair treatment and better wages. Soon people in Minneapolis and St. Paul learned what a strike could mean.

Civics and English were probably taught in this night school for immigrants held in Eveleth by the Oliver Iron Mining Company.



Vocabulary and pronunciation

farsighted: **looking into the future or planning ahead**

Questions and discussion

Point out that foreigners or people of a different ethnic group may seem even more like strangers in a city than in a small community. In large cities people already have difficulty getting to know their neighbors. Discuss how people tend to be suspicious and fearful of others whose ways seem different from their own. This is an example of prejudice.

Things to look at

Look at the picture on this page and read the caption. The Oliver Iron Mining Company was owned by the U.S. Steel Corporation. These immigrants were probably among its workers. Why might the company want them to learn English and civics? Was it a farsighted thing for the company to offer such classes?

Vocabulary and pronunciation

carbarn: a building for keeping streetcars and the horses that pulled them

scab: an insulting name for someone who replaces a striking worker

Things to look at

Notice that it took two men to run the streetcar pictured here—a driver and a conductor. Also notice the horses. Do they look healthy and well fed? If these horses could have talked, imagine what they might have said about the company they worked for.

Look at the sketch of the streetcar on p. N-171. There were already a few cars run by electricity in Minneapolis. This may have been one.

Questions and discussion

Discuss the concept of economic rights. Point out that most strikes involve disputes over this concept. Read the sidebar on Thomas Lowry. Did he feel that his economic rights were being threatened? Discuss how this relates to the concept of economic power. In this case, who had the most economic power?

Students who have done Activity 15 will be familiar with the Great Northern Railroad strike, which happened five years after the streetcar strike. Discuss with them how the two events were similar and in what ways they were different. Did Hill agree to arbitration?

Thomas Lowry built the Twin City Rapid Transit Company and made himself rich. First he bought the streetcar systems of Minneapolis and of St. Paul. The cars were still pulled by horses, and neither company was making money. But Lowry counted on the future.

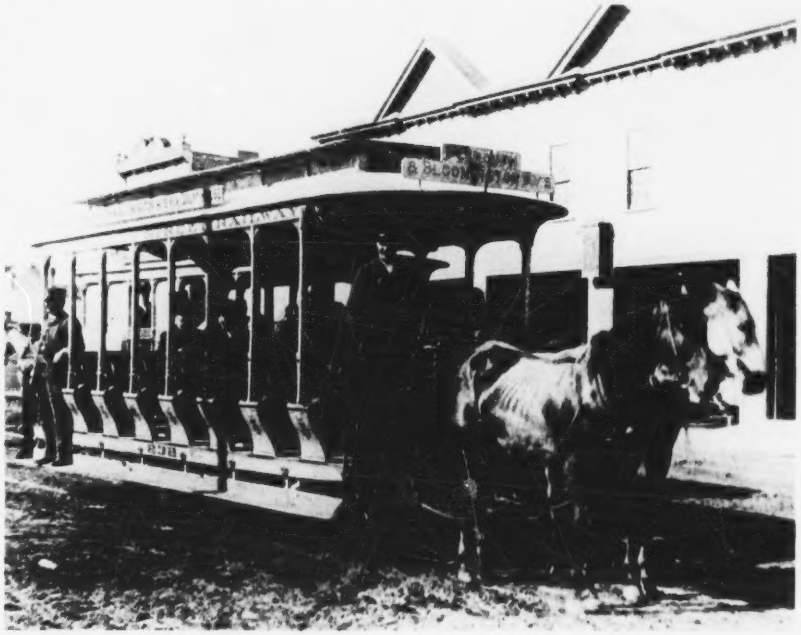
The cities were spreading fast. There were no automobiles yet, and streetcars were needed. Soon there would be electric power to run them. In 1891 he formed a new corporation and began to put in electric streetcars. Citizens praised what he was doing for the Twin Cities.

Like many businessmen of his time, Lowry felt that his workers had no rights he did not give them. When they went on strike and asked for arbitration, he was furious. "In future," he huffed, "the Minneapolis Street Railway will run its own business instead of having it run by a union." He and other Minneapolis leaders like him became known for their stand against unions.

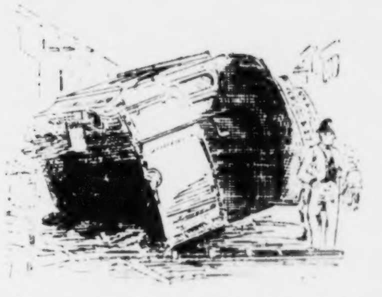
One April day in 1889, Minneapolis streetcar drivers found a notice posted on the door of each carbarn. It told them that wages were being cut. The men had already formed a union, hoping to ask for a raise. They said they could not support families on their low pay. When they learned of the cut, they decided to strike. Drivers turned their horses and headed back for the barns. By early afternoon not a streetcar could be seen. Minneapolis people had to walk home that night. The same thing happened in St. Paul, where the streetcar company was owned by the same man, Thomas Lowry.

When newspaper reporters asked Lowry about the pay cut, he said the company was losing money. "If the men will not work for us at those wages, we will get men who will," he added. The striking drivers answered that the company was making good money. Even then it was planning for new electric car lines in Minneapolis. They asked for arbitration—for some fair outside person to decide the case. Lowry answered: "There will be no arbitration, none whatever." He started hiring new men. Each one had to promise not to join a union.

Not many signed up. The strikers urged other workmen to support them against the "greedy corporation." Their wives got onto the cars and talked new men into quitting. Crowds yelled "scab" as the streetcars went by. People who were tired of walking still refused to ride. Thousands came to public meetings held by the union. In Minneapolis the mayor tried to stop all this by threatening people with arrest and promising to protect the new drivers. But in St. Paul, businessmen told Lowry he should agree to



This Minneapolis streetcar ran on the Plymouth and Bloomington Avenue line in 1888. Drivers complained that they had little protection from rain, wind, or cold.



A newspaper sketch from the "Easter Riot" in Minneapolis

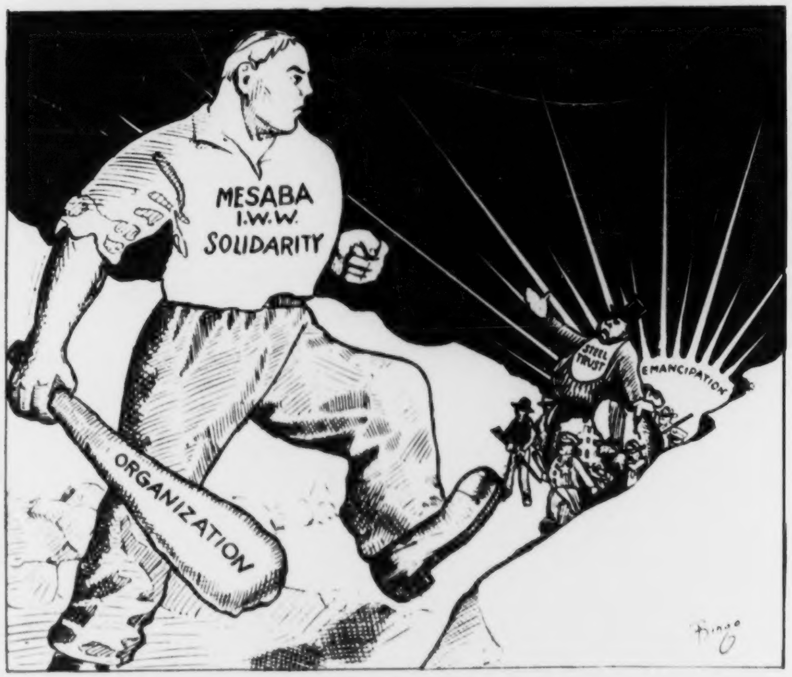
arbitration. The St. Paul city council talked about taking away his right to run streetcars there.

So many people sided with the strikers that Lowry could not hire enough new drivers. After a few days he sent to Kansas City for nearly a hundred men. Minnesota workers jeered at them. They called them "cowboys," and made fun of the clumsy way they drove streetcars. But the strikers knew they had lost. Not only would they have to work for less money. Many of them would have no jobs at all. On Easter their anger boiled over. Led by a few strikers, Minneapolis crowds blocked the tracks and pushed over two empty streetcars. In St. Paul there was no disturbance.

This first important Minnesota strike showed a difference among communities within the state. Unions spread quietly in St. Paul. There, business owners often treated them as partners in running the workaday world. In Minneapolis and on the Iron Range, companies tried to stamp out unions. Most of the time they succeeded. But the anger this raised among working people led to violence and to calls for radical change.

A New World for Women

Among the new wage earners in city factories were hundreds of young women. Many had come from Minnesota and Dakota farms. They sewed shirts and suits and overalls, flour sacks and mattresses. They wove woolen blankets, made knit underwear, and shaped leather into boots and shoes. They worked in laundries and printshops and made cigars and paper boxes. They also clerked in stores, and some with education and luck found jobs in offices.



This cartoon appeared in a labor paper called Solidarity *in 1916. The figure of a worker with a club stands for the Industrial Workers of the World (IWW). The radical labor organization led a miners' strike on the Iron Range that year.*

Vocabulary and pronunciation

jeered: joked in an unfriendly way

solidarity: a word often used by early union members to mean sticking together

Things to look at

Have students interpret the cartoon on this page. What does the rising sun with the word emancipation imply? (That non-union workers were slaves.) Who might the man in the top hat labeled "Steel trust" be? (J. P. Morgan—or any owner of the U.S. Steel Company.) What is he sitting on? (A bag of money.) Who are the little figures around him? (Police and armed strikebreakers.) Mesaba is another spelling of Mesabi. What was the purpose of the cartoon? To encourage strikers? To threaten mining companies? Does it show anger and frustration? (The strike was beaten and most of its leaders were put in jail.)

BEST COPY AVAILABLE

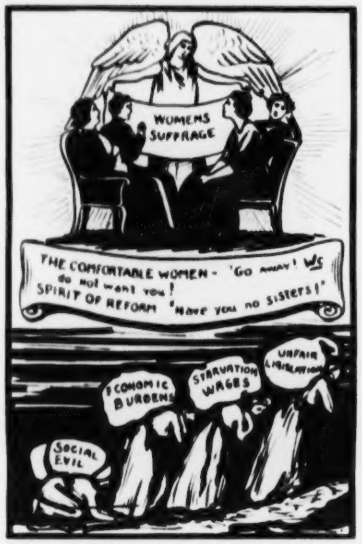
Things to look at

Examine the poster. What is its message? (That poor women need suffrage but that well-to-do women do not care.) Compare this with the sidebar on Clara Ueland. Was she poor and downtrodden? Who were the other suffrage leaders mentioned here? (All have appeared in earlier chapters.) Were they servants and factory workers or teachers and professional people?

Questions and discussion

Discuss the concepts of economic rights and civil rights. Point out that suffrage involved civil rights (the right to vote). Some people felt it was also related to women's economic rights (as shown in the poster), but others were not so sure. They argued that suffrage was not needed in order to get laws that would protect women from bad working conditions and pay too low to live on. Reread the sidebar on Eva McDonald (p. N-131). Does she seem more concerned about suffrage or about economic rights? Notice that unlike the suffrage leaders listed, she was a working woman. (The distinction between civil rights and economic rights also comes up later in discussion of the ERA.)

Was Minnesota a leader in giving women the right to vote? Name a state that did so earlier. (Several states let them vote for certain offices, like president, years before Minnesota did. Finland gave all people in the country the vote in 1906, so Finnish women who immigrated to Minnesota after that actually lost their civil rights until 1920.)


WOMENS SUFFRAGE
THE COMFORTABLE WOMEN - 'Go away! We do not want you!'
SPIRIT OF REFORM 'Have you no sisters?'
ECONOMIC BURDENS
STARVATION WAGES
UNFAIR LEGISLATION
SOCIAL EVIL

A poster for woman suffrage

Clara Hampson Ueland was one of many Minnesota women who worked long and hard for the right to vote. Some others were Harriet Bishop, Jane Grey Swisshelm, Maria Sanford, and Dr. Martha Ripley. Like most of them, Clara Hampson was well educated. Before her marriage to Minneapolis lawyer Andreas Ueland, she taught school.

For years women had said that it was only fair for them to help make the laws they had to obey. As president of the Minnesota Woman Suffrage Association in 1914, Clara Ueland used some new arguments. "Mothers, from the beginning," she wrote, "have been the force that makes for better homes and higher civilization. This concern for home should be expressed in government." She went on to say that women voters would help to clean up politics. The idea impressed people who were worried about dishonesty in government.

Those who had families in the city lived at home. But in the early 1900s Minneapolis had more working women living in rented rooms than most other cities. To many people this was shocking and unnatural. They worried that women living away from parents or husbands would be victims of crime and vice.

The life of a "factory girl" was not easy. Most of them were not paid for the time they worked but for the number of pieces they finished. The money was so little that only by working very fast could they earn enough to buy food and pay rent. The usual day was ten hours—from 7:00 A.M. to 6:00 P.M., with an hour off for lunch. The places they worked were often dark, stuffy, and badly heated. In one Minneapolis bag factory a visitor found the air so thick with dust and lint she could hardly see. "You have to get used to the dust," one of the women told her. "Some of the girls can't stand it at all and have to leave." In a few places they joined unions, but most were too afraid of losing their jobs.

Minnesota women had been asking for the right to vote (suffrage) since the founding of the state, with little success. By 1900 they could vote only for the members of school and library boards. Opponents argued that women were homemakers, supported and protected by men, so they needed no part in making laws. As more women began working in factories and offices, this became harder to believe.

Each time the Minnesota legislature met, women brought up the subject. They pointed to other states, like Wyoming, that already had

woman suffrage. But still the lawmakers refused. At last in 1919 the state allowed women to vote for president. A year later an amendment to the U.S. Constitution gave all American women the same voting rights as men.

New Roles for Government

One strong argument for giving women a voice in government was that government itself was changing. It had to grow along with growing cities and industries. In an industrial world people had less control over their lives. They needed protection, and they turned to government. It affected homes and families more than ever before. Its services and rules began to touch men, women, and children each day.

When most of the things people bought were made by their neighbors, they already knew the quality of the goods. As industries and trade grew, that was no longer true. They demanded that government inspect foods and medicines to be sure these were pure and safe. Other products, too, had to be tested to protect people from dangers they had no way to know about.

In large cities everyone depends on having water, electricity, telephones, and streetcars or buses. Those services are called public utilities. They cannot be stopped just because they are losing money. Government has to make sure that they are run properly and keep on serving people honestly. Sometimes it owns them. Sometimes it supervises the private companies that do.

These Stillwater women exercised their right to vote for the first time in a general election, in 1920.

Precinct
Ward

Historical note

The Progressive Era. **The first 15 years of the 20th century are often referred to as the Progressive Era. During this period of wholesale reform, many laws on both the local and national level added up to a restructuring of American government. One result was to weaken the power of political parties and shift the balance toward direct popular control. Another was to expand the regulatory role of government. These changes were a response to the vastly altered conditions of American life as the nation became an urban, industrial society with large inequalities of power and wealth.**

Amendments to the U.S. Constitution (16th and 17th) brought a federal income tax and the direct election of senators (formerly chosen by state legislatures). Other federal measures included the Pure Food and Drug Act (1906) and the establishment of the Federal Reserve System (1913) and the Federal Trade Commission (1914). Minnesota, like most other states, passed a statewide direct primary law (1912) and adopted a child labor law, a minimum wage law for women, worker's compensation, nonpartisan elections for many city and county offices as well as for state legislators, and an election practices act aimed at eliminating corruption. On the local level cities and towns experimented with new nonpartisan forms of government like commissions and city managers that were expected to run things with businesslike efficiency.

Questions and discussion

Read through "New Roles for Government." Discuss the concept of government regulation. Consider how government had to grow in size in order to work as a watchdog of large industries and systems. Show why its growth is connected with the concept of industrialism.

Students might try to think of all the ways government touches their lives during an ordinary day, beginning with turning on lights or water in the morning. Compare this with life on an early farm, where people did nearly everything for themselves.

Discuss why people felt they could no longer leave running the government entirely to those who ran political parties. Review the concepts of economic power and political power and discuss the connections between them. For an example of how economic power gives political power, review the sidebar on James J. Hill (p. N-139). Point out that it is easier for a wealthy man or corporation to influence a few people in a party convention than to affect the votes of all the citizens in an open election.

With the coming of cars, someone also had to build roads and highways and see that traffic rules were obeyed. This task alone made city, county, and state governments grow immensely. Such growth meant more and bigger office buildings, higher taxes, and, above all, new workers. As the 20th century moved along, more and more people found jobs with the government.

Other kinds of systems, too, were beginning to need government rules. Banking and insurance services were important to industry. When they failed, thousands of workers were thrown out of jobs. People demanded that government prevent this. The difference in power between workers and corporations brought still more needs. Heavy machinery in factories and mines often killed and injured workers. Employers did not think they were responsible for such accidents. So government provided insurance called worker's compensation to help injured workers pay their bills. Also adopted as time went on were rules about child labor, unhealthy work places, and pay too low to live on.

With all these new tasks and powers, government seemed more important. Citizens were no longer willing to leave it to political parties. They wanted more to say about how it was run. In Minnesota, new laws let voters instead of party meetings choose party candidates. (This is called a direct primary.) They also made many offices nonpartisan—not chosen by political party. The idea was that voters should just elect good people for

These St. Paul office workers were among many women sitting at desks and typewriters in 1911.

certain offices. Judges could be wise and fair whether they were Democrats or Republicans. City mayors could be honest and run city business carefully no matter what their political party.

The most unusual step Minnesotans took was to make their state legislature nonpartisan. The experiment, started in 1913, did not work. Passing laws is not a nonpartisan task. Candidates did not have to say what party they favored. But after they were elected, they formed groups (called caucuses) that were much the same as parties. As years passed, voters decided that some of the new rules adopted early in the 20th century should be changed back again. Minnesota's nonpartisan legislature was dropped in 1973.

HARDWARE,
PAINTS
J.F. McGUIRE & CO

One problem of government in growing cities was keeping the streets clean. In 1904 St. Paul street sweepers paraded down Sixth Street.

Thomas Van Lear became mayor of Minneapolis after the office was made nonpartisan. In earlier years only a Democrat or a Republican could have been elected. Van Lear was neither. He belonged to the Socialist party. But under the new Minnesota law, mayors were not chosen by party. According to one newspaper, Van Lear was "well known as a man who cared little for a party name but everything for principles."

After their bad experience with Mayor Ames, Minneapolis voters wanted honest city government. In 1916 they feared that powerful public utilities like the streetcar and electric companies were getting unfair favors. They wanted a mayor who would not be bribed or pushed around.

Workers especially liked Van Lear. He was the leader of a union. He promised he would not use the police to help break strikes as several Minneapolis mayors had done. Van Lear kept the promise. In 1918 business people worked hard to defeat him. He lost by a few votes.

Things to look at

Have students read the sidebar on Thomas Van Lear. Discuss whether the nonpartisan law worked well or badly in this case. Did workers think so? Did business people think so? (Both Minneapolis and St. Paul now have mayors elected with party designation.)

Notice the picture of the street sweepers. Was keeping city streets clean a harder job in 1904 than it is now? Why? How about city air? Discuss how technological change brings changing environmental problems.

Significant facts and associated concepts in this chapter

1. Despite more material goods and pride in the state's growth and progress, many Minnesotans were anxious about the rapid changes they saw in the early years of the 20th century. (Progress; cultural change)

2. Minnesotans disagreed sharply over World War I: some felt the United States must fight to protect democracy, and others felt "big business" was pushing the country toward war for its own profit. (Warfare; economic power)

3. During the war the state was swept with unreasonable fears of disloyalty and treason among its own people. (Warfare; civil liberties and rights)

4. Wartime hysteria brought a halt to free speech in Minnesota and persecution of German-Americans, labor union supporters, and many others. (Ethnic group; economic rights; civil liberties and rights)

5. Oppression of these groups left a legacy of antiwar feeling and helped create the state's powerful Farmer-Labor party in the 1920s. (Cultural oppression; civil liberties and rights)

Chapter 17
World War I

Shadows of Change

For Minnesotans, like most Americans, the first 15 years of the 20th century was a period of excitement and hope. Times were good. Farmers got good prices for their crops, and people had jobs. There were many things to buy if you had money—cars, cameras, record players, typewriters, and dozens of other new gadgets. City folk looked at them in stores. On farms people saw them in mail order catalogs.

Like other government services, mail delivery had grown. Most farmers no longer went to town to pick up letters and packages. Now they could have things sent to their own gates. And big new mail order companies like Sears, Roebuck and Montgomery Ward would send anything from hats to horse harnesses.

During the day people talked proudly of progress. But sometimes they lay awake at night worrying over the changes they saw. Who was really running the country—or might be planning to? People read reports about dishonest politicians, special interests, and radical plots. There were also deep questions over how far government should go in running the lives of people.

One such question was prohibition. This meant stopping the sale of liquor. Many Minnesotans favored it. Others were outraged. In the end Minnesota voted for it. The U.S. Constitution was amended in 1919 to allow the ban on liquor. Then a law had to be written. One of the state's congressmen, Andrew Volstead, headed the right committee. So the job went to him, and the law became known as the Volstead Act. He was surprised to find that people thought of him as Mr. Prohibition. "I never made a prohibition speech in my life," he once said.

So Minnesotans struggled over issues like the power of giant corporations, corruption in cities, unions, woman suffrage, and prohibition. They paid little attention to what was happening in Europe. War started there in 1914 between the Allies (England and France) and the Central Powers (Germany and Austria). It seemed far away from Minnesota.

In 1916 many Minnesotans voted for President Woodrow Wilson. His supporters boasted that "he kept us out of war." But it was already becoming clear that he would not do so much longer. People across the country were beginning to think that the future of world peace and democracy lay with the Allies. Anger at Germany grew stronger each day. It increased

This picture is from a World War I poster urging people to buy government liberty bonds. It shows an American warship defending an ocean liner against a German submarine.

Vocabulary and pronunciation

harness: the leather straps and buckles that attach a horse to a wagon or buggy

special interests: people or groups that try to influence government policy in their own favor

amended: changed or added to

corruption: dishonesty, especially in government

Questions and discussion

Discuss why the changes that people saw worried them. Were they coming too fast? Review the concept of cultural change. Notice that it is the nature of such change to speed up. Remind students that these were the same years during which people were passing new laws and asking the government to do more things. Was this because they were trying to catch up with cultural change?

Students who have done Activity 16 may remember its title: "Some Things Don't Change." Notice that the memories recorded by Dorothy Walton and Adina Adams were all from the first 15 years of the 20th century. Did they seem happy and hopeful? Did they seem greatly different from the lives of Minnesota students today? What does this tell you about cultural change?

Discuss what prohibition meant. Students may recall that abuse of alcohol was a problem in the fur trade and around early Fort Snelling. Why was prohibition tried in 1919 but not earlier? Was it part of a general idea that government and new laws could solve problems?

Things to look at

Examine the picture of Red Cross workers and read the caption. Why are the women wearing white uniforms and hats? To keep the bandages clean? Or to make them feel that they are like nurses? Notice that being a nurse was the only role for a woman in the armed forces during World War I.

Questions and discussion

Have students read through the story of Maurice Masterson. Discuss how his feelings about war changed as the months went by.

when German submarines sank American ships and stories were printed of cruelty by German soldiers. (Most of these proved to be false.) Early in April 1917, the United States declared war. Suddenly the whole country was in a fever of patriotism.

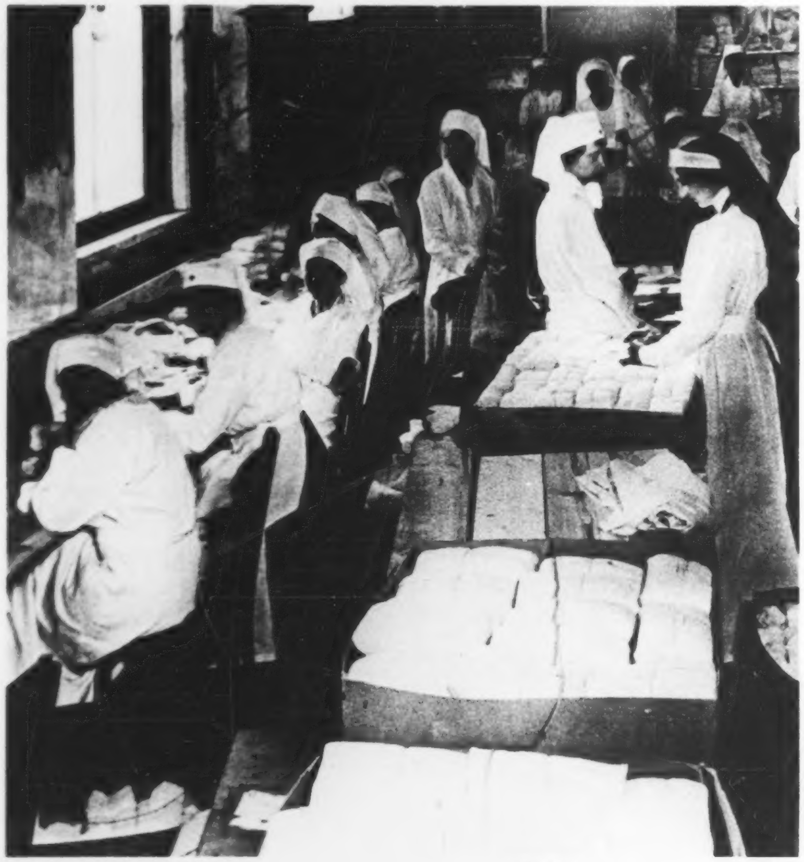
A Soldier from Barnesville

Each state had sent its own troops to the Civil War. In World War I most of the 126,000 Minnesotans who served were mixed in with military units from all over the country. One exception was a Minnesota National Guard regiment called the 151st Field Artillery. All of its members were Minnesotans. It fought through many bloody battles on the western front, between France and Germany. To the state's people the heroic record of this unit stood for Minnesota's part in the war.

One member of the 151st was Corporal Maurice Masterson. He was from Barnesville, just south of Hawley in the Red River Valley. In the spring of 1917 he was studying at the University of Minnesota. Popular and talented, he had just been elected editor of the college yearbook. When the war started he volunteered at once.

After only a week in France, Maurice wrote to his mother: "Before I left the U.S. I felt glad of the chance to strike a blow in defense of humanity. Since I arrived my heart is filled with regret that I did not come before. I am beginning to see what these people have suffered." Like many Ameri-

CPL. MAURICE F. MASTERSON
BARNESVILLE K.A.



In World War I the Red Cross became a symbol of the active role of women as army nurses, war workers, and patriots. Here St. Paul Red Cross volunteers fold bandages.

cans, he believed that if Germany won, the war would soon reach the United States. "I would rather die a thousand times," he said, "than have you or any American mother living under the terrible shadow of war at home." A few days later he told her they would not be in action for a while. "When we are — well, it's all in the game, just a part of the price of war if some of us don't come back."

By April 1918 Maurice was in the trenches, wishing it were over. "If the men who make war had to go to the front as common soldiers," he wrote, "there would be an end of all war. And it's not the danger. It's the eternal dirt, the lice, the cold, the mud." But he could still laugh at how he looked: "My hat is a steel helmet made in bowl shape. My hair is not often neatly trimmed, but I am at all times cleanly shaved for the reason that my gas mask must fit tightly on my face. Of course I wear a moustache, oh a charming red affair."

A month later he promised to tell his family "a thousand tales of human nature" when he got home. "War," he said, "soils everything it touches save the men who fight the war." Early in October, as the Allied armies pressed forward, he was sent to a hospital with poison gas and shell shock. Two weeks later he went back to the front, decorated for bravery. On November 11, 1918, the war ended. The Mastersons, like thousands of parents everywhere, breathed a thankful prayer. A few days later they got a telegram. Maurice had been killed on November 1.

Poison gas was one of the terrible new weapons first used in World War I. These Minnesota soldiers wear gas masks for protection.

Vocabulary and pronunciation

the trenches: a system of tunnels and underground shelters that armies built during World War I along the western front

decorated: honored with a medal or ribbon

Things to look at

Look at the gas masks, then turn to the picture on p. N-176. Point out that submarines were also a new and terrible weapon in World War I. Americans thought them to be a cruel and sneaky weapon that no civilized nation would use. Bombing of cities was also considered barbarous. Discuss how and why things have changed.

Vocabulary and pronunciation

League of Nations: an international organization formed at the end of World War I as a means of keeping peace

Questions and discussion

Read the sidebar on Kellogg. Then turn to p. N-182 and read the sidebar on Lindbergh. Discuss the different points of view they represented. Did both men believe in peace? How did they feel it could be achieved? Do these points of view still exist?

Opponents of War

Not all Minnesotans believed there was a need to fight Germany. Some felt that England and France were just as much at fault for the war. They had protested against U.S. businesses selling weapons to the Allies. Early in 1916 a German-American farmer from Faribault County wrote to Senator Knute Nelson: "It is a shame that we have people in Washington that go to church on Sunday and pray for peace and the next day they are in favor to sell more ammunition to kill people."

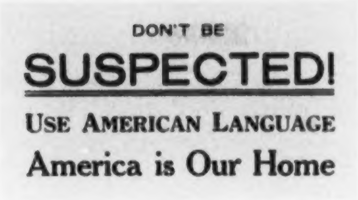
One of the strongest Minnesota voices against the sale of arms was Congressman Charles A. Lindbergh from Little Falls. "The manufacture for export of war material and death-dealing instruments is a crime against humanity," he said. He urged Congress to forbid it. Lindbergh hoped to run for the U.S. Senate in 1916. His party chose Frank B. Kellogg instead. Kellogg also said he was against war. But he felt the best way to stay out was being prepared to fight.

After war was declared, nearly everyone agreed they must support the country. But in Minnesota there were thousands who had come from Germany. Many still had friends and families there. It was hard for them to believe President Wilson when he said the war was against the German government, not its people. In Minnesota most schools stopped teaching the German language. State officials examined schoolbooks to be sure they did not praise Germany. Even sermons preached in German were said to be un-American. It hurt immigrants to hear their homeland called "the German Beast" and its people "man-eating Huns."

Frank B. Kellogg was a well-known St. Paul lawyer. Some of the country's leading Republicans were his friends. As a senator, Kellogg voted to declare war on Germany. He was one of many who thought World War I had to be fought to stop war forever.

When Kellogg's term ended, the war was over. Food prices had fallen. Minnesota farmers were in deep trouble. They were angry and voted for the new Farmer-Labor party. Kellogg lost the election. But in Washington the Republicans were in power. They made him ambassador to England and later secretary of state.

All through his life Kellogg kept on working for world peace. He spent his last years as a judge on the World Court, which had been created as part of the League of Nations.



DON'T BE

SUSPECTED!

USE AMERICAN LANGUAGE

America is Our Home

When Congress passed a draft law, German-Americans became deeply worried. They were willing to defend the United States. But many did not want to fight for England and France against Germany. They pointed out that Americans had never been drafted to make war in a foreign country. And they argued that it was against the U.S. Constitution.

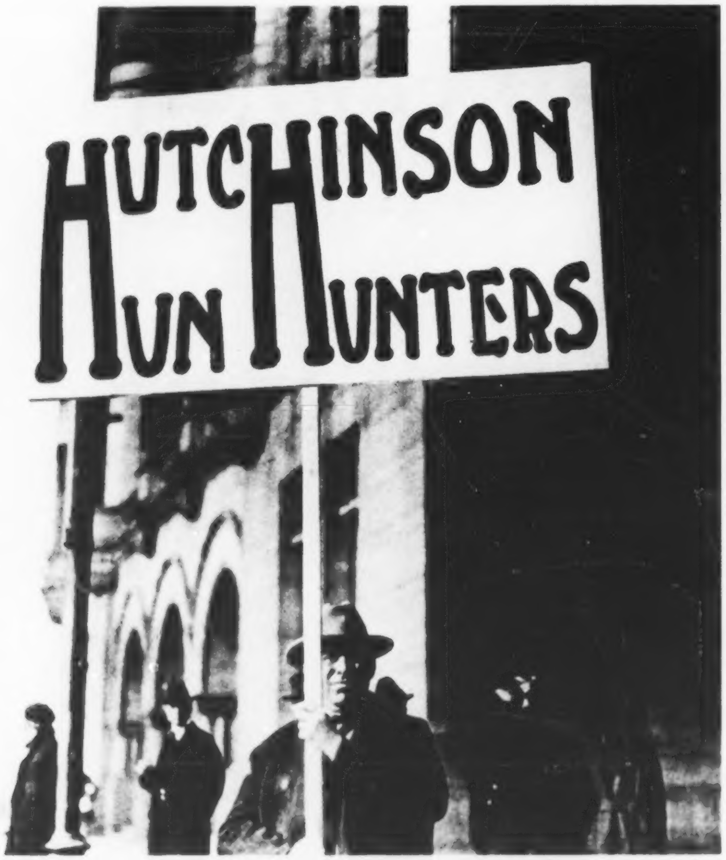
Early in the summer of 1917 German-Americans in New Ulm held a meeting to discuss these questions. It was a peaceful meeting. The speakers talked of their loyalty to the United States and obeying the law. But they agreed to ask the government not to send young men overseas to fight against their own kinfolk. Soon New Ulm faced a storm of anger. When the governor learned of the meeting, he removed the town's mayor from office. Those at the meeting were said to be resisting the draft. Newspapers all over the state called the people of New Ulm traitors.

Denying American Liberties

The fear of disloyalty and treason did not stop at German-Americans. It spread through Minnesota like a deadly disease. Wartime turned the worries that had haunted people for years into outright panic.

The Minnesota legislature created a Commission of Public Safety. It had power to do almost anything to support the nation. The commission claimed that strikes and labor protests blocked the war effort. It formed a Home Guard of men too old for the regular army. The guard was used to keep peace and break strikes.

Huns was a favorite word with pro-war writers and speakers. It compared Germans to a barbarian people called Huns who invaded Europe at the end of Roman times.



Vocabulary and pronunciation

barbarian: wild, uncivilized

Things to look at

Read about the experience of Minnesota's German-Americans. Then look at the photo. Ask students to imagine themselves part of a German family near Hutchinson. Would they feel threatened by the sign the man carries? Where would he be looking for Huns to hunt? In Germany—or in Minnesota? Look at the wartime poster in the margin. Ask students whom they think it was meant for. Why would anyone be suspected, and what would they be suspected of? Is this a sign you would expect to find in a free country?

Questions and discussion

Discuss again the concept of warfare. Have students recall how quickly feelings about slavery changed during the Civil War. Notice that in every important war, feelings toward some ethnic group have shifted suddenly. Have students name which group this was in the Civil War (Afro-Americans), the Dakota War (all Indians—not only the Dakota), and World War I (German-Americans). Some may also have heard how Japanese-Americans suffered in West Coast states during World War II. (Activity 19 tells more about this.)

Things to look at

Call to the attention of students that wartime increased divisions already existing among Minnesotans. Have them look again at the cartoons on p. N-165 and N-171. Some people feared and distrusted J. P. Morgan. Others saw a greater threat in the I.W.W.

Questions and discussion

There are examples of several concepts on these pages. All Minnesotans were deprived of civil liberties, and the civil rights of some were trampled on. (Note that the governor of Minnesota had no legal authority to remove from office the elected mayor of New Ulm. He did so anyway.) Ethnic groups were subjected to cultural oppression by those who denied them the right to speak their own languages and remember their own ways. Economic rights were also denied when strikes were broken by the state's Home Guard and union leaders were jailed or threatened with violence. Economic power in the hands of a few people was what got the country into war—in the opinion of Congressman Lindbergh.

Charles A. Lindbergh is often called "senior" to tell him from his more famous son. His parents were Swedish immigrants. He grew up on a frontier farm and became a lawyer in the town of Little Falls.

Lindbergh felt the country's banking system was run by a few powerful people like J. P. Morgan. In a book he wrote he called them "The Money Trust." He blamed them for pushing the country into war with Germany.

In 1918 the Nonpartisan League backed Lindbergh for governor. The war was going on. His opponents claimed both Lindbergh and the Nonpartisan League were traitors.

During the campaign Lindbergh ran many risks. He was shot at, threatened by mobs, and arrested. Stones, rotten eggs, and yellow paint were thrown. Straw dummies of him were hanged. Nineteen Minnesota counties forbade the Nonpartisan League to hold public meetings. Other places, like Duluth, found ways to keep him from speaking. Despite this, he had loyal friends among farmers and workers.

Another task of the commission was to keep watch over certain organizations. One was the Industrial Workers of the World (IWW). This labor group had many members among Minnesota miners and lumberjacks. Another was the Nonpartisan League, a political movement of North Dakota and Minnesota farmers. They were much like earlier Grangers and Populists. The farmers supported the war, but they asked the government to draft money as well as men. They demanded a limit on business profits so rich people would not grow richer from the war. For that they were called disloyal.

The commission's example led people all over the state to watch their neighbors for signs of disloyalty. Sometimes they got together to punish "traitors." No one stopped them. There was bullying and mob violence. For more than a year freedom of speech disappeared in Minnesota.

Suspicion of foreigners also went beyond German-Americans. Everyone in the state who was not a citizen had to register with the Commission of Public Safety. There was a great drive to "Americanize" immigrants. Speaking any language but English was thought unpatriotic—in churches, in schools, and in meetings. Even words like *Swedish-American* or *Irish-American* were frowned on. Everyone, immigrants were told, was just an American and should be proud of it. All the ways and memories of old homelands should be forgotten as soon as possible. No one had a right to be different.

LINDBERGH
BOOSTERS BOOTH
ET BOOSTER SET

The votes of Lindbergh supporters like these were not enough to win the election in 1918.

Afterward

Anne and Charles Lindbergh

Charles A. Lindbergh Jr. was 16 years old when his father ran for governor in 1918. He was more interested then in cars and motorcycles than in politics. Later he turned to planes and became a pilot. In 1927 he was the first flyer to cross the Atlantic Ocean nonstop and alone. The daring flight made him a national hero. For a while he was the best-known Minnesotan in the world.

Young Lindbergh continued flying. With his wife, Anne Morrow Lindbergh, he test flew world airline routes. Their work helped give people confidence in air travel. Although he never ran for office, he did speak for U.S. neutrality in World War II. This made him unpopular with many people. Some said he favored Hitler. Lindbergh denied this. During the war, he served as a test pilot for U.S. planes and flew many dangerous missions. In later years he spoke out for saving the environment.

For America, World War I lasted only a year and a half. After the soldiers were welcomed home, everyone tried to get back to life as it had been before. But the world had changed. In Minnesota the memory of abuse and injustice lasted a long time. It made workers, farmers, and many immigrants stick together.

The Nonpartisan League disappeared, but its supporters joined with union people to form a new Farmer-Labor party. Before long it was one of Minnesota's two major parties. The Democrats, who had never been strong in the state, became a weak third party.

During the 1920s and 1930s there was much antiwar feeling. Minnesotans were proud when their former senator, Frank Kellogg, became U.S. secretary of state. In 1928 he helped get the world powers to promise never to make war again. For that agreement—called the Kellogg Pact—he was given the Nobel Peace Prize.

But the pact turned out to be empty words for the nations that had signed it. By the middle of the 1930s Europe was again preparing for war. Germany this time was led by Adolf Hitler. It threatened England and France with even greater danger than in World War I. Once more Americans were faced with the question of how much to help the Allies.

In Minnesota the answer was clear. The state's popular Farmer-Labor governor, Floyd B. Olson, said "I wouldn't trade the life of one youth for the whole damned 'freedom of the seas.' If we want to keep out of war, we should sell nothing to a combatant." As Hitler grew stronger, some disagreed. But many Minnesotans still hoped for U.S. neutrality.

PECKS CHICKEN SHOP
TEACH PEACE NOT WAR
THOU SHALT NOT KILL

Young Minneapolis peace demonstrators in 1936

Vocabulary and pronunciation

combatant: someone involved in a fight or war

neutrality: not taking either side

Things to look at

Have students read the sidebar on Charles A. Lindbergh Jr. Some may already have heard of him. Ask students whether they have visited the Lindbergh Terminal at the Twin Cities International Airport. Why was it named for him?

BEGINNING OF UNIT VI
SEE LEARNING OBJECTIVES
LISTED IN INTRODUCTION

Significant facts and associated concepts in this chapter

1. The 1920s saw many changes in the homes, amusements, daily lives, and attitudes of Minnesotans. (Technological change; cultural change; recreation)

2. Depression gripped farmers all through the 1920s, and in 1929 it spread to the rest of the country. (Depression)

3. The depression of the 1930s brought hardship and desperation to many, followed by government programs called the New Deal. (Depression; economic rights; political power)

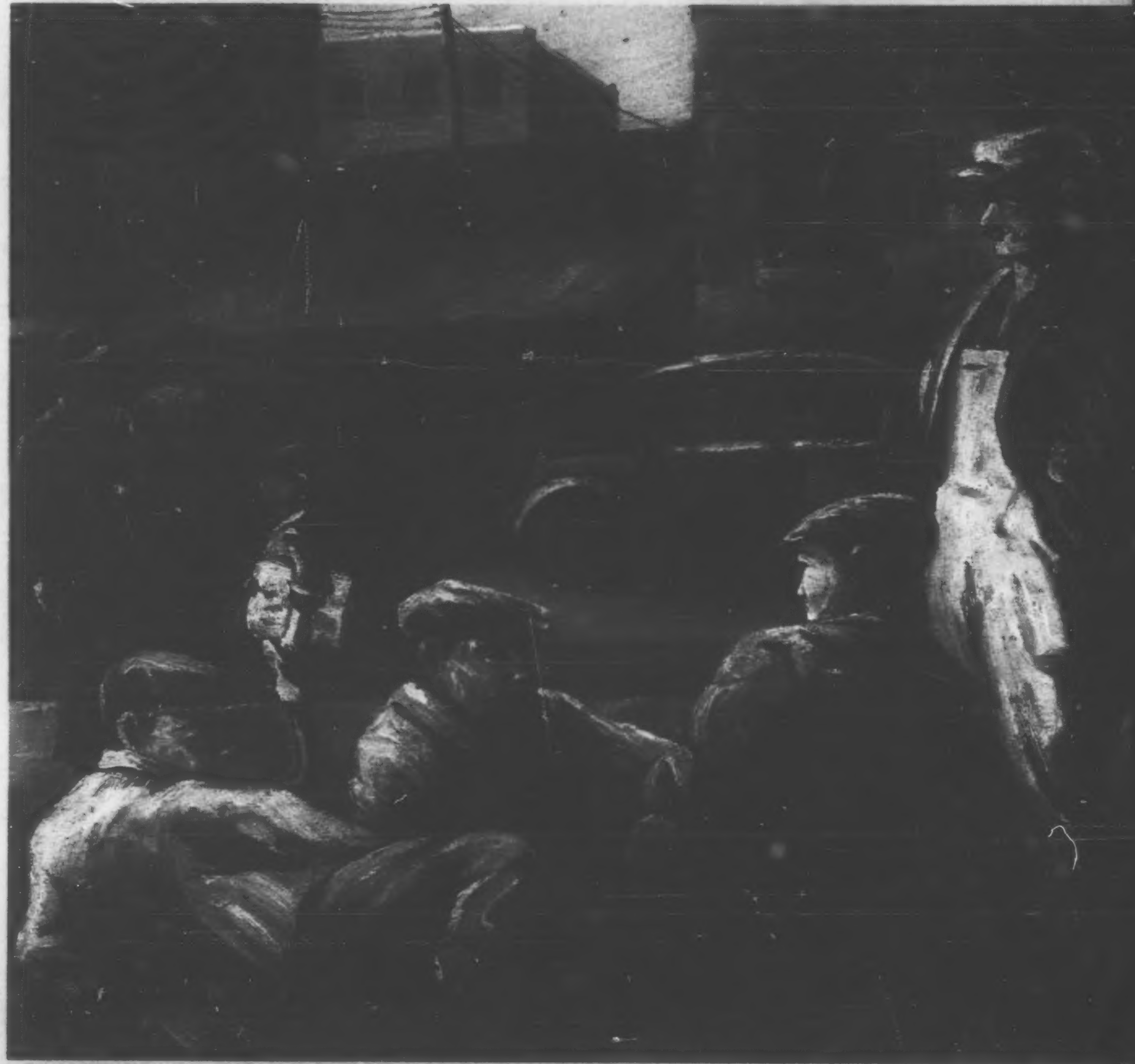
4. Midwestern farmers got together to hold back food until prices rose and to prevent their farms from being sold for debts. (Economic rights; political power)

5. Workers struck for higher pay, and when employers tried to break the unions, there was fighting in the streets. (Economic power; political power; economic rights)

6. During these years of hard times and conflict, Minnesotans elected a Farmer-Labor governor who was neither Democrat nor Republican. (Political power)

7. New Deal programs and laws brought more jobs and new tribal governments to Minnesota's Indian people. (Economic rights; civil liberties and rights)

Unit VI
Minnesota in Midcentury —Not so Long Ago



Chapter 18
Depression on the Farms and in the Cities

Minnesota in the 1920s

To many Minnesotans in the 1920s their state looked the same as before World War I, yet somehow it had changed. Big city ways had come to stay. For the first time, many ordinary people could buy a car. And roads were good enough to get them places. Moving pictures were still silent, but most up-and-coming towns had a theater. Across the state people laughed at Charlie Chaplin and sighed over Mary Pickford. Some also listened to radios. Commercial radio started in 1922. That year nine stations went on the air in Minnesota.

City people with money and cars were discovering the lakes and pines of northern Minnesota. They stayed at resorts and built summer cabins. Going to the lake was becoming a part of Minnesota life for more than a few rich folk. At the same time people began to think about saving the trees and unspoiled places that were left. People who urged this were called conservationists. It was a new word in Minnesota.

The lives of women had changed. Many who had taken wartime jobs in factories and offices stayed on. Skirts were short and so was hair. Now women could vote. In 1922 Anna Dickie Olesen was the Democratic candidate for the U.S. Senate. People crowded to hear her. If they came to laugh, they often went away thinking about what she had said. Minnesotans did not elect her, but they did send four women to the state legislature that year.

In northern Minnesota and in the cities there were plenty of jobs. Iron mines and factories were busy. In forest areas new paper mills made use of trees not good for lumber. Around lakes the tourist business was growing. In the rest of the state it was different. The farm depression that started just after the war kept on through the 1920s. Prices for crops stayed low. The price of everything else was high.

Through the 1920s most farmers still did without electric lights, running water, and central heat. In cities, suburbs, and many small towns, the building of power plants, gas lines, and water systems became a growing industry. A few businessmen had the idea of tying such public utilities into large groups. One was Wilbur Foshay. Big systems, he argued, work better than small ones. They can borrow more money and hire more experts. He built a pyramid of corporations with the Foshay Company at the top. The

Artist Edwin Nooleen caught a common depression-era scene when he painted these jobless men in Minneapolis. Others are lined up outside an employment office across the street.

Vocabulary and pronunciation

conservationist: one who tries to preserve or save something

Things to look at

Turn to p. N-186 and look at the advertisement for one of the new radios. Here are examples of both technological and cultural change. See how the radio is disguised as a desk. Is this a case where cultural change lagged behind technological change?

Compare the woman here with the women in the photo on p. N-174. See how different the styles were from 15 years earlier. What does this say about the depth of cultural changes brought by World War I? What does it say about the new attitudes of women?

Students who have done Activity 17 may recall that artist Wanda Gág and writer Scott Fitzgerald both grew up in the years before World War I and became well known in the 1920s. You may want to discuss how their careers illustrate cultural change. (The new attitude toward women helped Gág to leave small-town Minnesota for an art career in New York. Fitzgerald became one of the most famous voices of disillusioned postwar youth in the "roaring twenties.")

Questions and discussion

Name some examples of recreation on this page. How did technological change affect recreation? Was it less self-directed?

Vocabulary and pronunciation

John Philip Sousa: (SOO-za) was the composer of such well-known marches as "Washington Post" and "Stars and Stripes Forever."

exclusive: not open to everyone

Things to look at

Read the story of Wilbur Foshay. Point out that he was typical of the pride and overoptimism of business in the 1920s. His tower, shown in the picture here, became a symbol of this in the 1930s as it loomed above streets full of discouraged people like those in the painting on p. N-184.

Read the sidebar on Hannah Kempfer. Compare her life with that of Knute Nelson (p. N-146). What things are the same? Find Otter Tail County on a classroom map of Minnesota. Notice that it is on the edge of the Red River Valley near Hawley. Notice also that it is near Alexandria, where Knute Nelson lived. Do you think being Norwegian helped Kempfer get elected? Did she stand for things that were of special interest to women or of special interest to country people? (In fact, Kempfer also worked hard to get protective laws for children.)

A 1920s radio

bottom was a network of small gas, electric, and water companies all across the country. His profits came mostly from selling stock. As long as people kept buying, the scheme worked.

In 1927 Foshay decided on a new building in Minneapolis. As a boy he had admired the Washington Monument. He told the architects to design a tower like it. It was to be the finest and tallest in the city. When it was finished in the fall of 1929, Foshay held a three-day celebration. Hundreds of important visitors came. Speeches were given. The world-famous band of John Philip Sousa played for the event. Everyone admired the building with FOSHAY in huge letters across the top.

A few days later the stock market crashed. The whole country headed into depression. Foshay's business pyramid crashed, too. By November he was broke. So were many people who had bought stock from him. Later Foshay was sent to prison for fraud. But the tower he had built would stand proudly above the Minneapolis skyline for many years.

Grim Times

During the same fall a young black man named Gordon Parks worked as a waiter at St. Paul's exclusive Minnesota Club. Customers talked in hushed voices about the stock market. But Parks thought it "surely concerned only the rich." Then he was laid off. He recalled that soon "hard times had settled in. My kinfolk had, like many others, lost their jobs and their credit. They were just hang-

For more than forty years the Foshay Tower was the tallest building in Minneapolis ing on. I had given up my room on my birthday, owing a month's rent, promising my landlady I would pay. Now the days would be spent searching for work and going from one relative to another to sleep or, if there was enough food, to eat."

Black people were not the only ones to suffer. In Duluth "a lot of people lost everything," according to one salesman. His pay was cut. His wife remembered: "We had a garden we depended on. We canned vegetables and picked raspberries and apples. The children had to help, too. The boys had paper routes. Our daughter peddled raspberries down the block to our neighbors. I'd buy a pot roast and it would have to last all week in one form or another." Like many other women, she tried to help support the family by finding work. But the few jobs open were often reserved for men.

On the Iron Range a miner recalled: "We found ourselves working five days a week instead of six, and then four days a week, and then four days every other week. We reached the lowest in 1932, when we worked about three days a month for six months. Then for six months we had no work at all."

On top of the troubles they already had, farmers on the Great Plains were hit by a terrible drought. It lasted for five years, from 1931 through 1936. In western Minnesota and the Dakotas crops died. Grasshoppers finished whatever was left. Dust storms darkened the sky in the Twin Cities. Yet the prices paid to farmers were lower than ever.

Hannah Kempfer was one of four women elected to the legislature in 1922. She was from Otter Tail County. The other three were from Minneapolis. Hannah had come to Minnesota from Norway when she was six. Her family was poor, and she had to work hard, even as a child. Still, she managed to finish school and become a country teacher.

Although as a girl she had hunted and trapped animals to earn money, she loved wild creatures. In her 18 years as a legislator, she became known for support of conservation and of laws to regulate hunting and fishing. This was not always popular. Her only defeat in an election came after she sponsored a law that made state citizens get fishing licenses.

Gordon Parks came to Minnesota from Kansas when he was 16. His mother had died and his family had scattered. Through the depression he worked at odd jobs and tried to finish school in St. Paul. For a few weeks one winter he had no place to stay. He slept on Twin Cities streetcars. After a year at a CCC camp he got a job as a waiter on trains from Minneapolis to Seattle.

One day he bought a secondhand camera. From then on he knew he would be a photographer. In time he became famous—not only for his pictures but also for articles and books. One book, called *A Choice of Weapons*, is the story of his hard years growing up in the depression.

Questions and discussion

Read the section on "Grim Times" and discuss again the concept of depression. Name some of the results of depression. (Business failure, unemployment, low wages, low farm prices, reduced production in mines and factories, unpaid debts.)

Read the story of Gordon Parks. (Students who have done Activity 17 will already know a good deal about him.) Notice what kind of jobs he was able to get as a young man. Point out that during the 1930s segregation was widely practiced, and black people were turned away from many kinds of work. Other jobs were reserved only for blacks. Among these were positions as dining car waiters and sleeping car porters on railroads. Many members of Minnesota's black community worked for the railroads.

Vocabulary and pronunciation

roadblocks: barriers put across roads to stop traffic

Questions and discussion

Have students read through the section on the farm strike. Notice the verse about the "Farmers' Holiday." What does it mean? Did farmers really want to eat all their wheat and ham and eggs? Was it a way of saying that they would starve others until farm prices rose? Point out that this conflict involves the concept of economic rights. Why did farmers feel they were being deprived of their economic rights? (No matter how hard they worked nor how much they raised, they could not sell it for enough to pay their debts. They felt they were being crushed by a system they had no control over.) How about the rights of farmers who did not want to join the holiday movement and who tried to sell their produce? Were they deprived of their economic rights?

One Nobles County man who began farming in 1929 said: "There was a lot of guys started same year I did that didn't make it. Guys that I knew, that I grew up with. A lot of them borrowed a lot of money, and when things got rough, why, the bank had to have the money, and they sold 'em out. That's all there was to it."

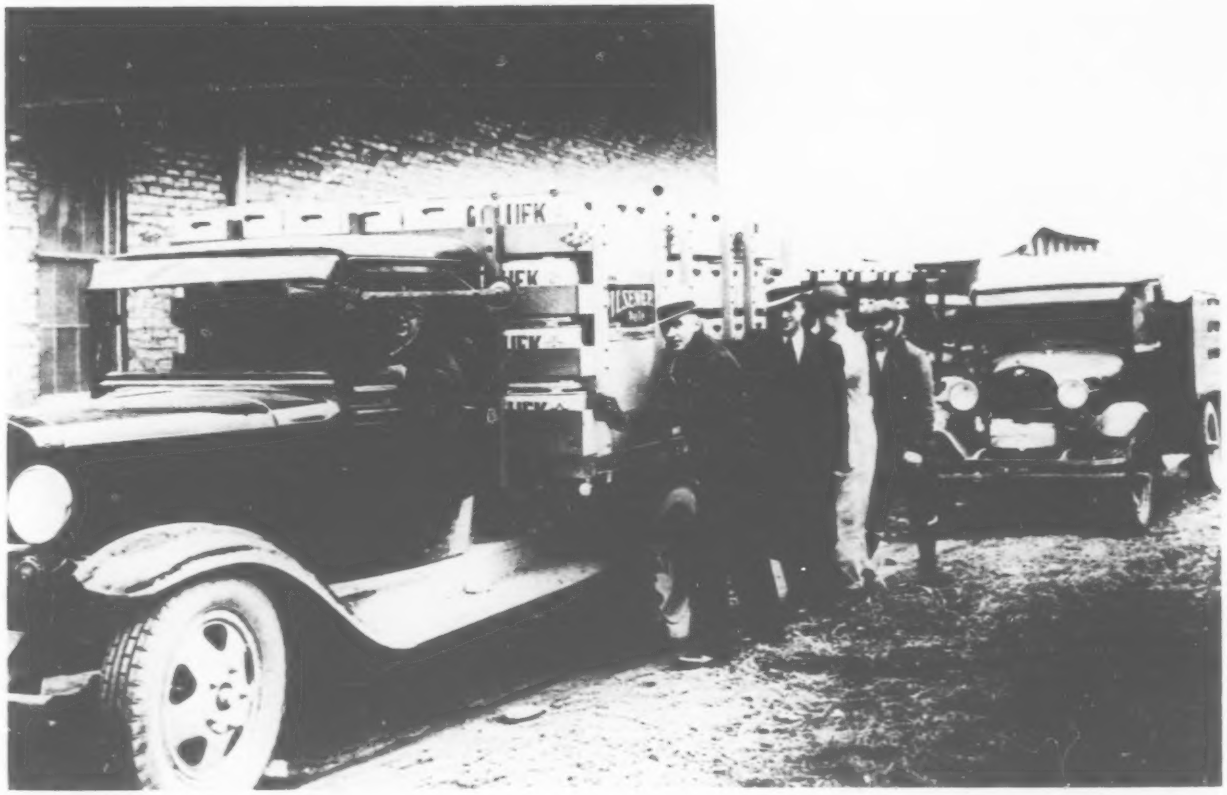
Desperate for help, people turned to the government. In 1930 Minnesota voters elected a Farmer-Labor governor named Floyd B. Olson. He got votes from many who were not members of his party. Most of the same people voted for Democrat Franklin D. Roosevelt as president in 1932. Roosevelt promised the country a "New Deal."

Farmers Take a Holiday

Farmers in the Upper Midwest formed the Farmers Holiday Association in 1932. The aim was to keep food from getting to markets until farm prices rose. As one Iowa member wrote:

Let's call a Farmers' Holiday
A Holiday let's hold
We'll eat our wheat and ham and eggs
And let them eat their gold.

Not only did they keep their own produce. They also set up roadblocks to keep other farmers from selling theirs. Trucks carrying cattle,



Prohibition ended in 1933. This Minneapolis beer truck was ready to roll on the day the law changed.

hogs, milk, and other food into towns had to turn back. Sheriffs and police called it a strike, not a holiday. They tried to stop the protesters. In some states people were hurt and killed in the rioting that followed. This kind of action made headlines. But it did not gain much for farmers.

The Holiday Association was strong in Minnesota. But the farm strike brought little violence to the state. John Bosch, who led the organization in Minnesota, recalled, "It didn't take long to see that we were getting nowhere with the strike." There were better ways to help farmers, he thought.

One way was to keep farms from being sold for unpaid debts. (This is called foreclosure.) The Holiday Association stopped many foreclosure sales. When the leaders learned someone was going to lose a farm, they sent out word. Hundreds of farmers came. One sale in Willmar drew nearly a thousand people.

First Bosch always tried to stop a sale by talking with the sheriff. Sometimes it worked. Most people wanted to help farmers if they could. At Willmar the sheriff said, "I've sworn to uphold the law, and I've got to do it." Bosch recalled: "I had made arrangements with eight powerful men, two for each arm and two for each leg. And when the hour came and I couldn't convince him, the next second he was flat on his back on the floor. And he stayed there."

This western Minnesota farmer in the 1930s showed what the drought had done to his land.

John H. Bosch grew up in west central Minnesota. His parents taught him politics along with farming. When he was only three, a visitor asked his name. "I'm a Populist," he answered proudly. He never went to high school, but he read many books and was a well-educated man.

Among the books were some about the spiritual leader in India, Mohandas Gandhi. Bosch was deeply impressed by Gandhi's idea of resisting unjust laws without violence. As president of the Minnesota Holiday Association he tried to do the same. Thus he avoided battles between angry farmers and police.

Questions and discussion

Discuss the way the Farmers Holiday Association stopped foreclosure sales. Was it legal? Was it truly nonviolent protest as taught by Gandhi? (No. There was usually the threat of violence, and sometimes physical restraint—as in the case of the Willmar sheriff.) What things helped John Bosch in his effort to avoid violence? (Talking with law officers in advance and the fact that most Minnesota people felt the farmers had justice on their side. Still another factor was the sympathy of Governor Olson, who acted with restraint. Bosch also encouraged women to attend the sales along with men, which acted as a brake on tempers.)

Vocabulary and pronunciation

labor spies: people paid to report anyone who tries to start a union

Questions and discussion

Who would oppose a law that stopped or postponed foreclosure sales? (Those who had lent money to farmers—usually a bank.)

Look at the picture. Discuss the concept of political power. Is such power exercised only by voting? Were these farmers using political power? Why did legislators debate the law against farm foreclosures? Why did farmers feel they had to march to the Capitol?

Compare the problems that Minnesota farmers had in the 1930s with those they had in the 1880s and 1890s. Which ones were the same? Why do you think three-year-old John Bosch thought his name was "a Populist"? What did that mean?

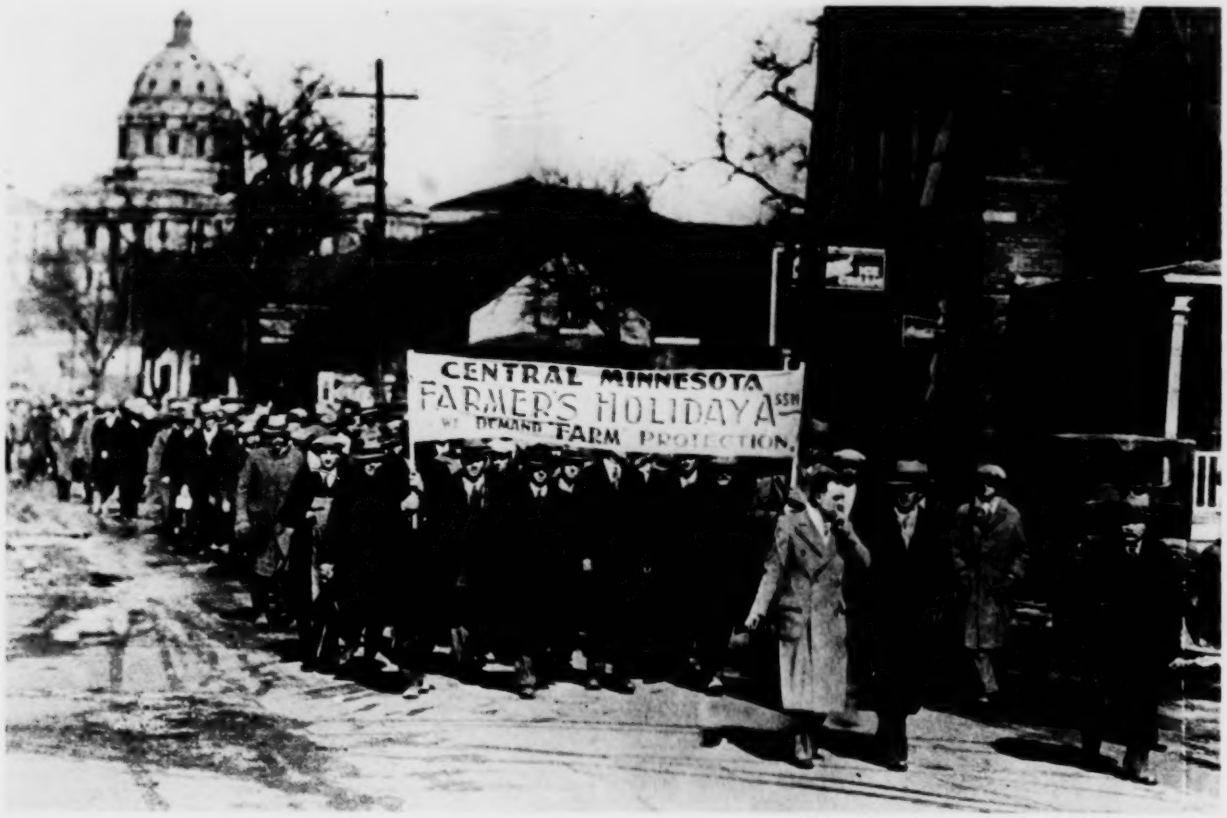
What farmers really wanted was a law to stop foreclosures until times were better. Then they could earn money to pay their debts. In February 1933, Governor Olson declared an emergency. He stopped all such sales in Minnesota and asked the legislature to pass a law. While the lawmakers debated, thousands of farmers marched to the Capitol. On May 1 the law they asked for was passed.

Workers Go on Strike

Through the 1920s not many Minnesota workers joined unions. In the cities, in the iron mines, and in the lumber camps their strikes had been broken and their leaders jailed during World War I. After the war, companies hired labor spies. Anyone who tried to form a union was reported and quickly fired. In Minneapolis employers joined a group called the Citizens Alliance. Its leaders firmly believed that unions were un-American. By the 1930s wages in Minneapolis were below those in most other cities.

The depression years saw a new wave of strikes. In 1933 meatpackers at the Hormel Company in Austin called the state's first "sit-down" strike. They not only quit work. They also stayed in the plant to keep new workers from taking their places. The company asked the governor to send the National Guard and make the strikers leave. Olson refused. Finally the company agreed to arbitration.

In 1934, the eyes of the whole country turned to Minneapolis. Headlines told of "civil war" in the streets. It started in May with a strike by the



Protesting farmers in St. Paul, 1933

city's truck drivers. They wanted more pay. But the real fight was about the union's right to speak for all employees of trucking companies. Hundreds of strikers walked the streets. They stopped trucks and shut down gas stations. Other workers and many people without jobs helped the strikers. Business in Minneapolis came to a stop. Still the companies, supported by the Citizens Alliance, refused to bargain with the union.

City police guarded trucks, but there were not enough police. So businessmen organized a "citizens army." Those who joined became police deputies. They tried to protect convoys of trucks moving through the city. Crowds of strikers met them. Both sides were armed with clubs and bricks. Each day the fights grew worse. On May 22 a battle lasted for several hours. Two people were killed and hundreds hurt.

After that there was a short truce. Federal and state officials tried hard to work out a compromise. But on the key question of one union for all workers in the trucking industry, the companies would not budge. In July the strike started again. This time the police used guns. One day two strikers were killed and more than sixty wounded as they tried to run. The city was horrified. The governor put Minneapolis under martial law.

Meanwhile federal officials, directed by President Roosevelt, were quietly putting pressure on members of the Citizens Alliance. Among them were large banks that owed the government money. The business leaders of the city realized they could no longer keep Minneapolis a non-union

Under martial law, these national guard troops took the place of police in Minneapolis during the summer of 1934.

Floyd B. Olson is one of Minnesota's best-remembered governors. For six years during the worst of the depression he led a deeply divided state. He had a way of making people feel he was on their side, even when they did not agree with his ideas.

A tall, rugged-looking man, Olson had a Norwegian father and a Swedish mother. He grew up in a poor neighborhood of Minneapolis. His firsthand knowledge of poverty and working people drew him to the Farmer-Labor party. As its leader, he called for many changes in the state and nation. But as governor, he was usually practical and cautious.

Politicians across the country shook their heads over Minnesota. It was neither Democratic nor Republican and it had a nonpartisan legislature! In 1934 they saw Olson reelected against heavy odds. Many predicted that he and the Farmer-Labor party would move into national politics. Then in 1936 Floyd Olson died of cancer.

Vocabulary and pronunciation

convoys: groups of things being moved from one place to another under protection

martial law: enforcement of law by soldiers in an emergency

Questions and discussion

Finish this section and then read the sidebar on Floyd Olson. Name examples of how Minnesota was "deeply divided" during the depression. See p. N-183 for another example of division. How did Olson feel about war?

Discuss why he put Minneapolis under martial law. Were the city police doing their job? Recall the concepts of economic and political power. Who had power in the Minneapolis city government? (The Citizens Alliance) How do you know? (The police helped the trucking companies.) Who held power in the federal government? (People who favored more economic rights for workers) How do you know? (Congress passed new laws requiring fairness to unions.) How could President Roosevelt "put pressure" on banks that belonged to the Citizens Alliance? (By threatening to demand repayment of government loans) Why would the government have loaned money to banks? (To keep them from going broke during the depression) This is an example of the government having economic power.

Recall the concept of banking and investment and the story of Jay Cooke (p. N-137). Why didn't the government lend Cooke money to keep him from going broke? (Government in the 1870s did not yet regulate the nation's money and banking system.)

Vocabulary and pronunciation

civilian: someone who is not part of the army

Questions and discussion

Figure out how many years passed between Minnesota's first major strike (streetcar workers in 1889) and the time when workers got the legal right to form unions without being fired (National Labor Relations Act in 1935).

Things to look at

Examine the pictures and map on these pages. Notice that the CCC crew is working on the Nett Lake Reservation. Find it on the map. Point out the four Dakota communities (Upper Sioux, Lower Sioux, Prior Lake, Prairie Island). Including these, how many Indian reservations does Minnesota have?

town. Most smaller employers had long since grown tired of the struggle. So at last the bosses signed a contract with the union.

The truckers' strike was a turning point for labor in Minnesota. Along with other strikes across the country, it showed the need for new laws. In 1935 Congress passed the National Labor Relations Act. This set standards of fairness to unions and rules for bargaining between employers and workers. Unions grew. In 1937 the mighty United States Steel Corporation agreed to bargain with its workers. Soon miners on Minnesota's iron ranges were able to join the United Steelworkers without fear of losing their jobs.

Indians Reorganize

For Minnesota's Ojibway people, the depression was not much worse than the hard times they usually had. They lived by gardening, fishing, and gathering wild rice. Sometimes they found work at logging or farm labor. There were never enough jobs, and wages were low. Their houses were small, old, and crowded. Sickness was widespread. Not until 1924 did Indians have the right to vote. Even that did not change the poverty and oppression under which they lived.

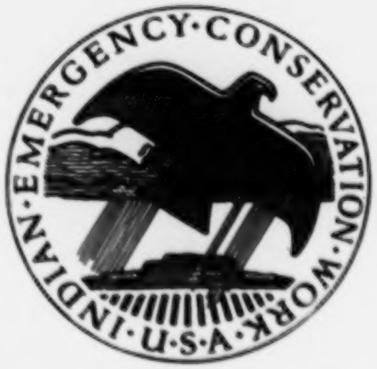
In 1933 they, too, got a New Deal. First came the Civilian Conservation Corps (CCC). It was one of many government plans to create jobs. Under the CCC young men lived at army-type camps in forest and desert areas. There they did conservation work.

An Indian CCC crew planting young trees on the Nett Lake Reservation

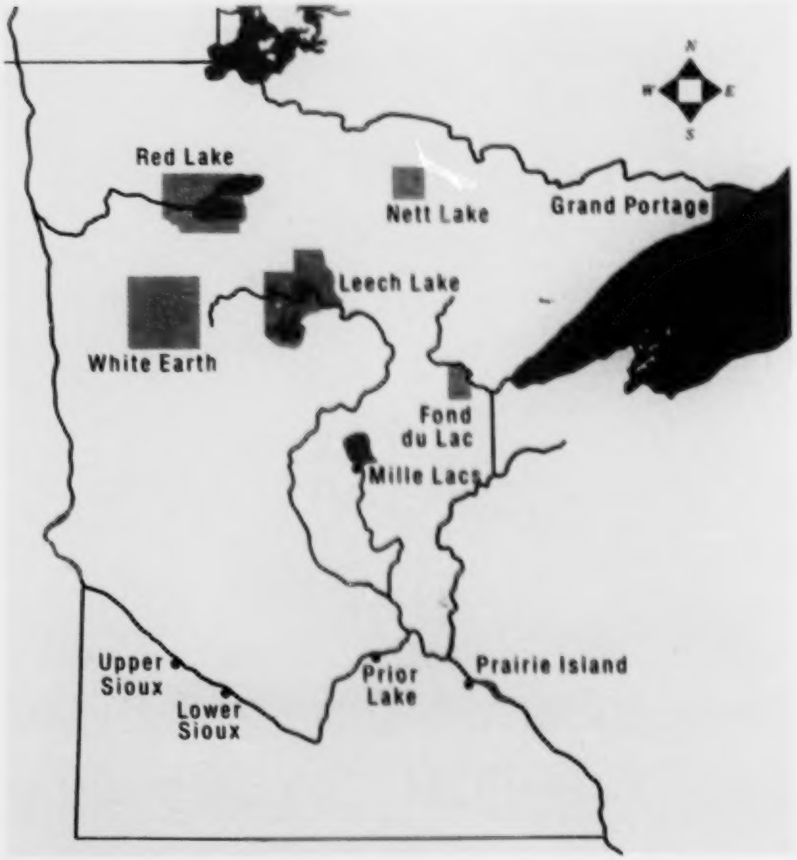
In Minnesota the CCC gave Indian people much-needed jobs. Special rules were made to let them stay at home. They could build roads, plant trees, fight forest fires, and improve campgrounds on their own reservations. One Indian CCC camp was at Nett Lake. "Last July," wrote a foreman, "brown army tents sprang up overnight like toadstools. Later the tents gave place to 14 neat buildings of freshly cut pine from the Red Lake Indian sawmill. Everywhere is bustling activity. All day and half the night trucks loaded with men and supplies roar in and out of camp."

Along with the jobs, the New Deal brought new respect for Indian ways. No longer were Indians forbidden to hold traditional religious ceremonies or speak their own languages. The government also tried to help tribal people organize. Until the 1930s few Indian groups had their own local governments, although some had formed tribal councils. One such council was on Minnesota's Red Lake Reservation.

In 1934 Congress passed the Indian Reorganization Act. It set up guidelines for writing constitutions and electing officers along the lines of a white government. Not all Indians thought this was a good idea. But most felt that it would give them more power to defend their rights. In 1936 six Minnesota Ojibway reservations (all but Red Lake) joined the Minnesota Chippewa Tribe. Each reservation picks its own business committee. These elect officers for the whole tribe. Later four small Dakota communities organized separately in the southern part of the state. With tribal governments, Minnesota Indians began to have more voice in the state. They spoke out, and others had to listen.



Emblem of the federal conservation program's Indian division. The CCC was one of many New Deal "alphabet" agencies, known by their initials. Another was WPA.



Minnesota's Indian reservations seem large on this map. Only at Red Lake is all the land owned by Indians. On others, as much as three quarters of the reservation belongs to white people.

Questions and discussion

Compare the situation of Minnesota Ojibway people at the beginning of the 1930s with the 1890s (p. N-145). What had improved? What had not? (They had gained the vote and were entitled to civil liberties and civil rights like other American citizens, but they still had few economic rights and were subjected to cultural oppression.)

Name two important ways in which the Red Lake Reservation is different from other Minnesota reservations. (All the land is owned and occupied by Indians. The Red Lake Band formed its own tribal council before passage of the Indian Reorganization Act and is still separate from the rest of the Minnesota Chippewa Tribe.)

Discuss the importance of tribal governments in giving Indian people both political and economic power. Notice that the Red Lake Sawmill is an example of tribal economic power. (Because it had a tribal council, the band could operate businesses to make money and give its people jobs.)

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Significant facts and associated concepts in this chapter

1. Unlike World War I, World War II convinced Minnesotans that the United States must take a larger part in world affairs. (Internationalism)

2. In the 40 years after World War II, new technology turned farming into an industry. (Technological change)

3. New transportation, communication, and industries spread cities into the country, and along with changes in farming erased the old differences between country life and city life. (Technological change; industrialism)

4. The same years saw Minnesota linked closely with the rest of the world through air, water, pipeline, and highway transportation and through cultural and commercial ties. (Transportation network; cultural change)

5. After World War II a new group of Minnesota political leaders helped to shape the national and world scene. (Internationalism; political power)

Note to teachers

Activity 19 deals with the experiences of people in World War II. You may want students to do the activity before reading Chapter 19, or after reading the first three paragraphs on p. N-195.

Chapter 19
World War II and After

One World

For Minnesota, World War II was very different from World War I. Germany, Italy, and Japan were foes of the United States. But this time there was little backlash against German people or any others in the state. When the U.S. government forced all Japanese-Americans to leave their homes on the West Coast, some moved to Minnesota. Here they found less prejudice and distrust than in western states.

Unlike the first world war, the second lasted four years, from 1941 to 1945. As before, Minnesota men and women served in the armed forces with other Americans. They saw action throughout the world. Some did not come back.

At home the war caused shortages of many things. Gasoline, sugar, and other goods were rationed. Minnesota farmers grew record crops to feed armies and people in war-torn countries. Miners dug more iron than ever before. Plants in the cities were busy day and night. They turned out guns, ammunition, bombs, and other war materials. But while everyone worked for victory, high-flown talk about patriotism was not often heard. Instead people wondered what the world would be like afterward. How could they prevent another world war?

As the war started, Minnesota was labeled an isolationist state. Most of its congressmen and senators had leaned toward neutrality. Many Minnesotans hung back from close ties to other countries. But the state's young governor, Harold Stassen, believed the United States should be more active in world affairs. He supported Wendell Willkie, who ran for president in 1940. Later Willkie wrote a book called *One World*. He argued that industry and transportation were making the world too small a place for each nation to go its own way.

Minneapolis buildings that rose in the 1970s and 1980s have dwarfed the Foshay Tower. Below them traffic flows along Interstate 94. In the years after World War II such highways sliced wide canyons through the neighborhoods of Minneapolis and other cities.

Vocabulary and pronunciation

isolationist: wanting to stay alone or apart. Before World War II it meant those who wanted the United States to stay out of world conflicts and alliances.

Things to look at

Find the Foshay Tower in this picture, then compare it with the picture on p. N-186. Does Minneapolis look like the same city? Has it changed since the picture on this page was taken?

Questions and discussion

Review the last section of Chapter 17 (p. N-183) and discuss some of the reasons for Minnesota being considered "isolationist" in the late 1930s.

Questions and discussion
Finish the first two paragraphs, then read the sidebar on Harold Stassen. Were "the walls of isolation" gone because Minnesotans had given up their strong desire for peace? Or had they decided that the United States could no longer stay at peace by itself? Recall the concept of warfare and the rapid changes it makes in the way people look at things. Did four years of warfare and having the state's young men and women serving in far-off places bring Minnesotans to the idea of "one world"?

Turn to p. N-202 and read the sidebar on Walter H. Judd. Discuss the concept of internationalism. Point out that agreeing on the need to play a part in world affairs does not always mean agreement on what that part should be. (Judd disagreed with Stassen on whether a world government should include all countries or only non-communist ones.)

By the end of the war it was clear, in Stassen's words, "that the walls of isolation are gone forever." When the Senate voted in 1945 to join the United Nations, only two senators opposed it. Minnesota's Henrik Shipstead was one. Shipstead had been popular with state voters for 23 years. But their views were changing. In the 1946 election he lost by a landslide.

The next 40 years saw Minnesota drawn steadily closer to the rest of the world. Boundaries of all kinds faded. Not only did the old lines between regions, countries, and people seem less important. Finding clear lines between industries and ideas and ways of doing things was harder.

Farms and Industry

Among boundaries that nearly disappeared was the one between farming and industry. After World War II industrialism finally turned farms into factories. Between 1945 and 1985 American agriculture changed more than ever before. The cluster of jobs that had always made up life on a farm became separate businesses.

Raising chickens was one example. On almost every older farm, hens pecked at bugs in barnyards and laid eggs in nests. Now a chicken is seldom seen scratching in the dirt. They live in big buildings with thousands of others. Hens spend their whole lives in cages. Automatic equipment gives them just the right amounts of food, water, heat, light, and medicines to make them grow fast. Machines collect and sort the eggs.

Harold E. Stassen was a brilliant young man. At 31, he was the youngest governor ever elected in the country. His leadership gave new life to Minnesota's Republican party. Voters reelected him twice.

During World War II Stassen left the Minnesota governor's office to join the navy. Already his interest in world affairs was well known. So President Roosevelt chose him in 1945 to help write the charter for the United Nations.

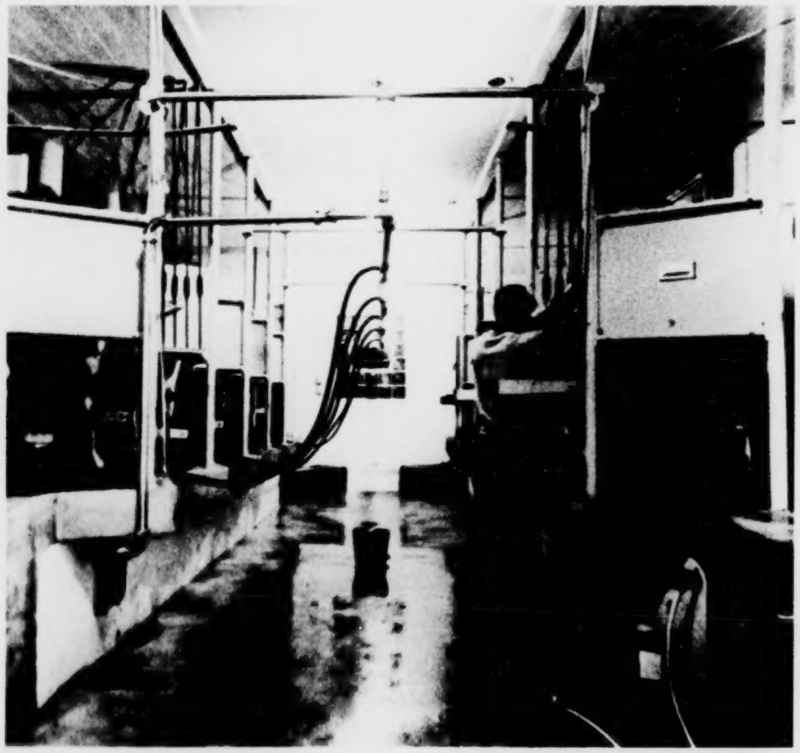
In those years many people thought Harold Stassen would be president some day. So did he. But luck and politics seemed against him. He served as a top advisor to President Dwight Eisenhower in the 1950s. Until 1955 he was in charge of the U.S. foreign aid program that helped put Europe back on its feet after World War II. Later he became an assistant on questions of disarmament. In that position some called him the president's "Secretary of Peace."

It takes a lot of money to start such a business, but scientific control gets much more from the chickens. Today's specially bred "superchicken" produces twice as many eggs as a barnyard hen did. The birds are not as strong or healthy, but the cost of eggs is less. Some people wonder whether this is fair to the chickens. Others ask whether the manager of such a business can be called a farmer.

Much the same kind of thing has happened to hogs and cattle. They are fattened in automated feedlots. And most farm families no longer keep a few cows. Now dairy farms produce nearly all the milk sold. In large barns whole herds of cows are fed and milked by machines. These animals, too, are bred to give the kinds of meat or milk people want to buy. As the 1990s approached, there was talk of making "supercows" through genetic engineering. They would produce twice as much milk as normal animals.

Scientists also have bred new kinds of plants. These produce more kernels of corn and more grains of wheat. Some resist plant diseases like wheat rust. So harvests from the same fields are greater than ever before. Chemists have created new products to kill insects and weeds. They have also made stronger fertilizers. All these developments are sometimes called "the green revolution."

In 1940 half the state's farmers still did not own tractors. By the 1980s you could not farm without one—or several. Modern tractors are heavier and more powerful. They have enclosed cabs instead of open seats. Some have air-conditioning, stereo, and two-way radios. With these huge



Cows disappear behind machines at this modern "milking parlor" in Stearns County

Norman E. Borlaug is a scientist who played a key part in bringing about the green revolution all over the world. He was the son of Norwegian-American farmers in northeastern Iowa. At the University of Minnesota he studied the diseases of plants.

During the 1940s and 1950s Borlaug tackled the wheat rust that ruined crops in Mexico. After years of work, he bred a kind of wheat that did not get rust. The sturdy plant had many more grains than older kinds. At last Mexican farmers were able to grow enough wheat for their country.

In the 1960s Borlaug went to India and Pakistan. He showed them new ways to feed their starving people. In 1970 he received the Nobel Peace Prize for his fight against world hunger. Poverty and misery wipe out boundaries, Borlaug said. He warned nations not to "dream of isolation" while there was hunger anywhere.

Vocabulary and pronunciation

genetic engineering: **changing a living thing by altering the genes that tell it how to grow**

Questions and discussion

Read the sidebar on Norman Borlaug. His work is an example of how the concept of internationalism involves more than politics, war, and diplomacy. Discuss the relationship between the concepts of internationalism and industrialism. Ask students to recall another Minnesotan who won the Nobel Peace Prize (Frank B. Kellogg).

Things to look at

In the picture, find the cows and the hoses that carry their milk to containers. Have students name some of the advantages and disadvantages of such an automated "milking parlor." (Advantages are that it is faster and takes less work than milking cows by hand. The milk does not have to be handled by people or carried in open buckets, so it may be more free of germs. The main disadvantage is that it takes expensive equipment that small farms cannot afford. It also takes fewer people. This may be good or bad, depending on whether one looks at cost of production or available jobs.)

Turn to the picture on p. N-198. Compare this with the tractor on p. N-161. Think of advantages and disadvantages. (Smaller tractors are less expensive and take less fuel. They are also simpler to repair and easier to use in small fields and on hillsides. Disadvantages are discomfort for the driver, who is exposed to sun, rain, dust, and insects, and slower rate of working. Tractors like the Steiger are comfortable to drive, and they make it possible to work huge fields in a short time. But they are expensive to buy and run, and they cannot be used on rough, hilly ground.)

Vocabulary and pronunciation

irrigation: bringing water to fields

butchering: cutting up an animal into pieces ready for cooking, like steaks, roasts, or chops.

Questions and discussion

List some of the technological changes in agriculture since the first farms were started in southern Minnesota. On this page and p. N-196 have students find three major changes in farm life between 1940 and 1980.

Historical note

Revolutions in agriculture. The immense technological changes in farming that have accompanied the worldwide industrial system are often grouped into three main "revolutions". This simplifies discussion, although it leaves out many important developments.

The first can be called the "horse revolution." As pointed out in Chapter 12, it occurred at the time Minnesota was being settled. The state's earliest farmers in the 1850s did subsistence farming with hand tools and oxen. The Civil War brought a boom in crop prices and a shortage of labor. Patented mechanical devices, from hay rakes to threshing machines, swept the country and started a new era in American agriculture. Nearly all required horses to operate.

The second major "revolution" was powered by the gasoline engine. Tractors, introduced in the early 1900s, had taken the place of horses on most farms by the end of World War II. They were accompanied by other sophisticated power machinery.

The third, or "green revolution," came in the 20 years after World War II. It was associated with chemistry and biology instead of power.

Agriculture today seems poised between two courses: a "genetic" revolution that will further increase and centralize production and an "organic" revolution that looks toward meeting health and environmental issues with smaller scale, more labor-intensive farming. Perhaps both will occur.

tractors, a farmer can plow or harvest many rows at once. Other kinds of machinery have also been added. On some farms irrigation rigs roll across whole fields, watering crops at just the right time.

These changes have helped Minnesota farms set new production records year after year. At the same time fewer workers have been needed. From 1940 to 1980 more than half the state's farmers left their land. By the mid-1980s only about 5 percent of Minnesotans lived and worked on farms. The changes came from the pressure to produce more food for less money. Successful farmers could not afford to count the costs paid by soil, animals, and people.

Country and City

During earlier times cities reached out to the country in many ways. After World War II the boundary between country and city began to disappear. It was crossed by wider and faster highways. It was blurred by people going many miles to jobs and schools and stores. It was erased by new telephone and electric power lines.

In 1940 just over a quarter of Minnesota farm homes had electricity. By 1959 nearly all had it. Soon they also had refrigerators, freezers, washers, dryers, television sets, and air-conditioners. Farmhouses began to look much like homes in cities and suburbs. Jobs like canning and butchering were done in towns. Farmers, like city people, drove to the supermarket for food. Some farmers even lived in towns and drove to their fields for work.

Steiger tractors are often seen in the Red River Valley. The company that builds them started in Red Lake Falls and later moved to Fargo, North Dakota.

Minnesota industries also helped to rub out the boundary between city and country. In the 1980s more Minnesotans than ever worked in mills and factories. But no longer were they all in cities. Duluth's steel mill closed in the 1970s. At the same time taconite plants were opening in the woods of northeastern Minnesota. Workers drove many miles or moved to new "taconite towns" like Silver Bay and Hoyt Lakes. Also in the 1970s the huge stockyards of South St. Paul closed down. Meat-packing shifted to smaller plants nearer to where cattle were raised.

Before World War II the word *electronics* was almost unknown. By the 1970s more than 70,000 Minnesotans did work related to it. They made computers, medical and scientific equipment, aircraft and missile parts, and other things that called for training and skill. Some of the new "high-tech" industries stayed in the cities. Many moved to suburbs. Others built plants in smaller towns.

As suburbs spread through seven counties around the Twin Cities, they outgrew old boundaries. The dozens of town and city governments already there did not always work smoothly together. In 1957 the state created a planning commission for the whole area. Ten years later it was given new power as the Metropolitan Council.

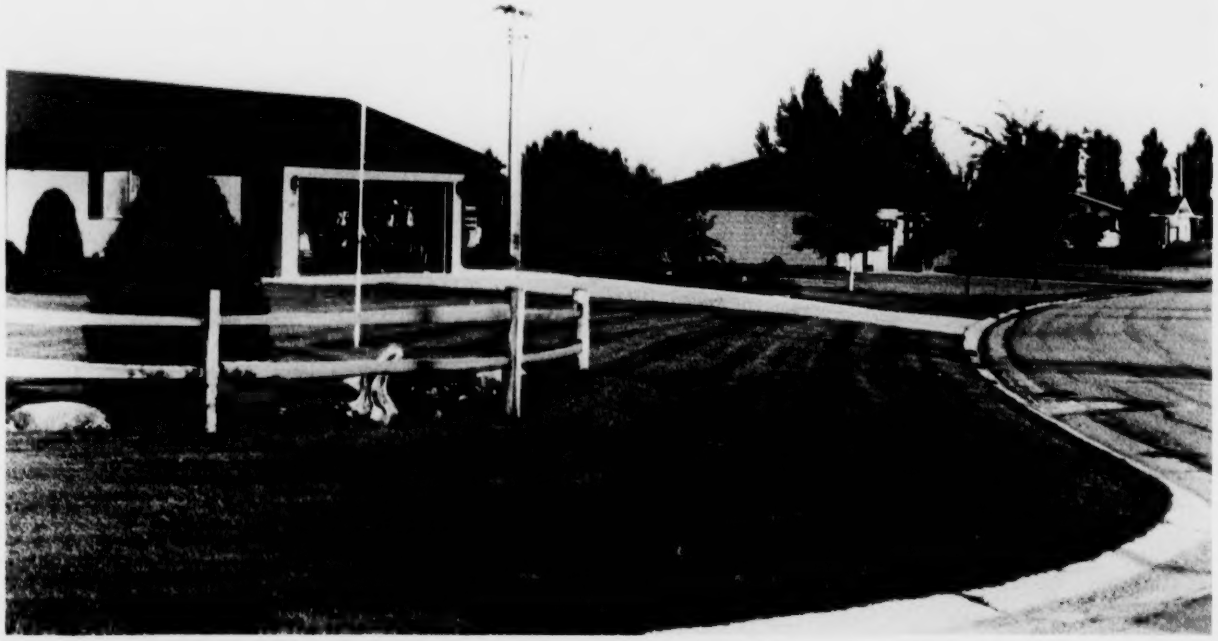
Still more was happening. As freeways reached out, homes and businesses followed. People who worked at plants or shopping malls in the suburbs often lived far out in the country. Summer cabins became year-round homes. Country towns that had served farmers for a hundred years became "bedroom communities" for cities.

Snowmobiles like this early model were invented after World War II. They became an important industry in northern Minnesota.

Things to look at

Examine the picture of suburban homes. These are on the edge of Hawley. Do they look the same as suburban homes in the metropolitan area? List things a visitor from another country could learn about the lives of people by looking at the picture. To find these, ask questions like: How do you get from the street to the house? What looks like the entrance that people use most? Would you guess that they do a lot of walking around the neighborhood? Do they depend on machines and electrical appliances? Is gasoline important to them?

Next, count the times the words "drive" or "drove" are used on p. N-198 and N-199. Find other places they could have been used, including picture captions. Discuss how Minnesota life depends on cars and other vehicles and on the petroleum from which gas is made.



Many of the people from these suburban homes in Hawley drive to jobs in Moorhead and Fargo.

Things to look at

Look at the map. Point out that the Metro Area is defined by the boundaries of the seven counties that are considered part of it. Be sure students understand that the other areas shown (the "urban corridor" and the "semi-urban triangle") are meant to picture an idea, not to predict exactly where people will live. Some will probably notice that the "triangle" is shaped like a fan, not a real triangle, and as the urban corridor grows, it may be shaped more like an egg than a band-aid.

Discuss how changes in transportation and population make old boundaries unimportant. Note that one of these is the state boundary between Minnesota and Wisconsin. Find Red Wing on this map and reread the last paragraph of Chapter 1. Discuss whether Red Wing people are likely to succeed in keeping their town "the way it is."

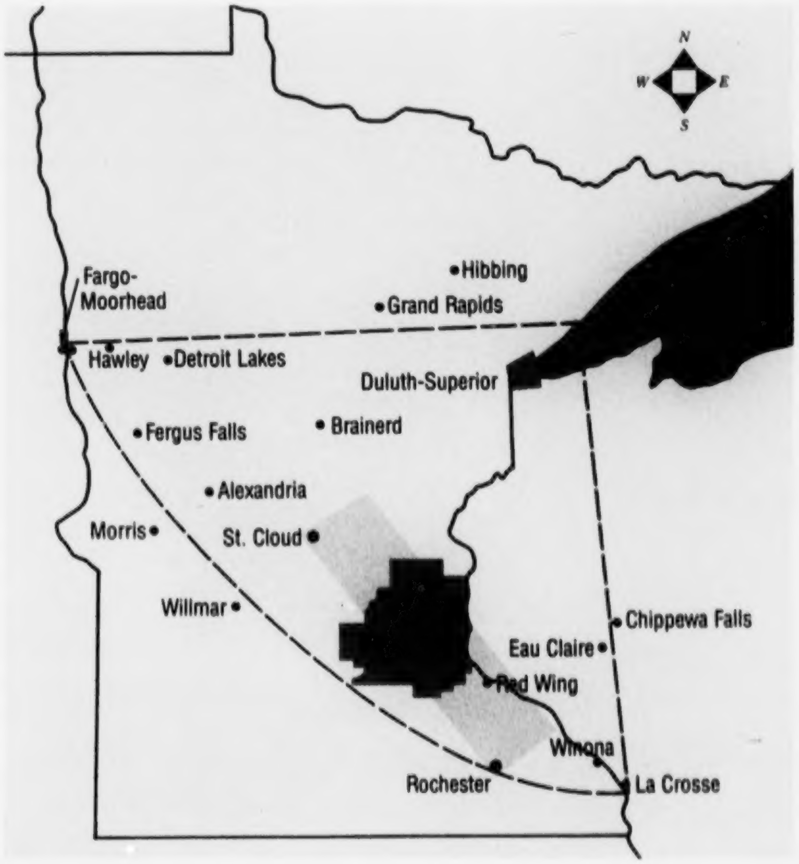
In the mid-1980s geographers saw an "urban corridor" running from Rochester through the Twin Cities to St. Cloud. They predicted that 60 percent of the state's people would soon live there. Others foresaw an even larger, semi-urban triangle with points at Two Harbors, La Crosse, Wisconsin, and Fargo-Moorhead. Throughout this triangle, they claimed, population was steadily growing. Some day most of it would be neither real city nor true countryside.

Ties to the World

Freeways do not end at state borders. By the end of the 1970s you could drive from the Twin Cities to New York without passing a stoplight. But this was only one way that new transportation brought Minnesota nearer to the rest of the world.

After World War II, industry and agriculture grew fat on cheap energy. Both needed more oil and natural gas than ever before. Minnesota has neither. Gas could only be brought by pipes. Oil, too, was cheaper that way. In the 1950s pipelines linked Minnesota to Texas and Oklahoma. Later, lines reached across the plains from oil and gas fields in North Dakota and Canada.

In the 1850s Minnesotans had dreamed of ocean ships sailing through the Great Lakes. A hundred years later, the dream came true. In 1959 the St. Lawrence Seaway was finished. Duluth became a world port. Since then foreign ships have been common in its harbor. Most often they are seen loading wheat from the Great Plains.



Forecasters of the 1980s predicted the growth of an urban band (light shaded area) through the Twin Cities from southeast to northwest. They expected population growth in central and southeastern Minnesota and northwestern Wisconsin as shown by the broken line.

Meanwhile work begun on the upper Mississippi in the 1930s was being finished. Twenty-seven dams turned the river into a chain of ponds. They climb like steps from St. Louis to Minneapolis. Locks at each dam raise or lower boats and barges to the next level. The last set of locks was done in 1963.

Waterways and pipelines carry fuel and heavy freight. People travel by air. Northwest Orient (now Northwest) is Minnesota's largest airline. It started in 1926. Until World War II air travel was an exciting luxury. After the war it became common. By 1980 Twin Cities International Airport was one spot on a worldwide network of airways. Direct flights brought Minnesota within a few hours of Europe and Asia.

In the 1980s Minnesota's metropolitan area was no longer on the fringe of things. It was known nationwide for music, drama, and art. The Tyrone Guthrie Theater opened and big league sports came in the 1960s. The University of Minnesota hospitals and the Mayo Clinic made Minnesota a world medical center. Tourists, health-seekers, and business people from many countries visited the state.

Among the faces from different lands were also new immigrants. In the years after World War II refugees from many places reached Minnesota. There were Lithuanians, Latvians, Hungarians, Cubans, and in the 1980s thousands of people from Southeast Asia. Immigrants also arrived from Mexico and Central America. Many of these came by way of states in the Southwest. In 1975 Latin-Americans were Minnesota's largest minority group.

St. Paul's World Trade Center, built in the 1980s, serves the growing number of Minnesota companies with international ties.

Loading grain onto a ship in the Duluth harbor

Questions and discussion

Find examples of the concept of transportation network. Discuss how the building of dams and locks (including the Seaway) has re-established the importance of waterways for Minnesota and how new technology has created whole new networks (pipelines and airways).

Discuss how closer ties with other countries and other peoples bring about cultural change. One example is foodways. Some of the foods that are now most popular were almost unknown in Minnesota stores and restaurants before 1950. They include pizza, tacos, and eggrolls.

409

410

Questions and discussion

Read to the end of this section, including sidebars, then discuss the concept of internationalism. Show how Minnesota's growing economic, cultural, and transportation ties to the rest of the world strengthened the trend away from isolationism. Go back to p. N-197 and reread the sidebar on Norman Borlaug. Why did he say that it was useless to dream of isolation while there was hunger in the world? Is this related to Humphrey's idea of Food for Peace?

Have students compare the viewpoints of Stassen, Humphrey, Judd, Anderson, Borlaug, and Elmer Benson. On what did they agree and disagree? Was any of them an isolationist?

A Role in World Affairs

Minnesota has a new place on the national as well as on the world map. Since the end of World War II, state leaders have played an important part in the U.S. government and its foreign policy. In turn, world events have shaped Minnesota politics more than ever before.

In 1943 Minnesota's Farmer-Labor party joined with the Democrats to form the Democratic-Farmer-Labor party, or DFL. Five years later, the new DFL split over U.S. policy toward the Soviet Union. One group, led by former governor Elmer Benson, favored cooperation with communist countries. A stronger group was headed by Hubert Humphrey, the young mayor of Minneapolis. He supported the "cold war" on communism. After a bitter struggle, the Benson group left the party. Humphrey was elected U.S. senator from Minnesota in 1948. He held that office and led the DFL party until 1964. Then he became vice-president of the United States.

Through the 1950s Hubert Humphrey, like his fellow Minnesotan, Harold Stassen, was a strong voice in U.S. foreign policy. The two belonged to different parties, but their views were much alike. Both men were friends of the United Nations. They believed that economic aid to poor countries was a better weapon against communism than threats of war. They worked to stop testing of nuclear arms.

In the 1960s the United States entered the Vietnam war. As vice-president, Humphrey supported this. But many Americans opposed it. There were peace marches and public protests. Young men fled to Canada to avoid being drafted. Then the nation heard another Minnesota voice. In

Walter H. Judd was a medical missionary in China during the 1930s, when Japanese troops invaded. Back in this country, he urged that the United States stop all trade with Japan. By 1941 Judd was a doctor in Minneapolis, but he still gave speeches on the Far East. When Japan attacked the United States that year, his friends said he had been right. They urged him to run for Congress. Because he felt so strongly about questions of foreign policy, he did.

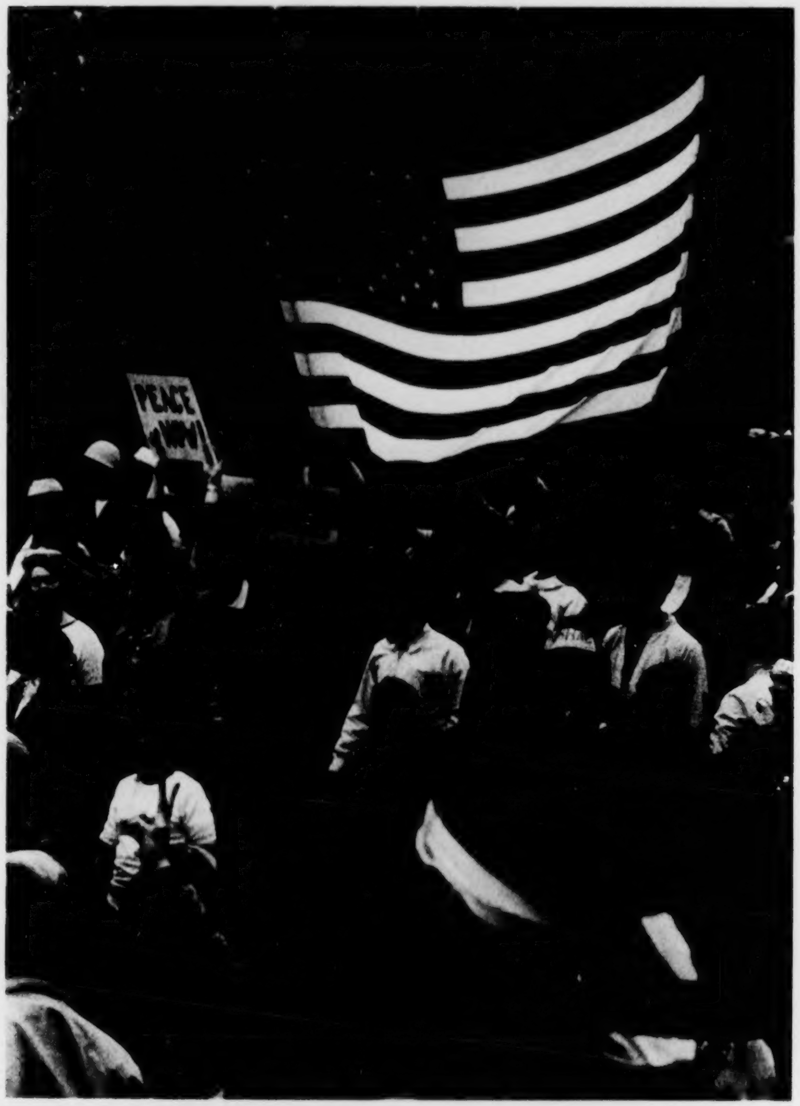
Congressman Judd was one of the leaders who drew Minnesota away from isolationism. Like Stassen, he believed in the United Nations. He felt, however, that communist countries should be kept out of world government. For years he spoke fiercely against any U.S. relations with the People's Republic of China.

Eugenie Moore Anderson of Red Wing was one of the young, forceful leaders who helped create Minnesota's DFL party in 1944. Four years later she held an office in the national Democratic party. When the DFL split in 1948, she backed Hubert Humphrey.

In 1949 President Harry Truman made her the first American woman ambassador. She went to Denmark. Her appointment was a tribute to women in the Democratic party. It also repaid Minnesota's support for a tough U.S. policy in world affairs. From 1962 to 1964 President John Kennedy sent Eugenie Anderson to Bulgaria. So she also became the first woman to represent the United States in a country allied with the Soviet Union.

1967 Senator Eugene McCarthy spoke out for the antiwar groups. Next year the Democratic party had to choose which of the two Minnesotans it wanted to run for president. Protesters in the streets shouted for McCarthy. Delegates in the convention hall chose Humphrey. Later the country's voters elected Republican Richard M. Nixon.

Through the 1970s and into the 1980s Minnesotans kept on being heard in national and world affairs. Warren Burger of St. Paul became chief justice of the U.S. Supreme Court. Another Minnesotan on the nation's highest court was Justice Harry Blackmun. Several men from the state served as cabinet officers. And soon Minnesota again had a U.S. vice-president. In 1976 Walter Mondale was elected along with Democratic President Jimmy Carter. In 1984 Mondale ran for president. Like Humphrey, he was defeated.



Minnesotans protesting against the Vietnam war

Hubert H. Humphrey was "the man from Minnesota" in the 30 years following World War II. People all over the world who had never heard or thought about the state learned of it because of him. Many Minnesotans disagreed with him. Yet most of them liked him. It was hard not to. He argued endlessly for what he believed in. But he did so without anger, even when he was beaten.

One of the things Humphrey believed in most was civil rights for blacks and other minority peoples. While he was mayor, Minneapolis adopted the nation's first fair employment law. He gave a famous speech for civil rights at the Democratic national convention in 1948. In foreign affairs he is remembered for a daylong talk with Soviet premier Nikita Khrushchev (Ni-KEE-ta KROOS-chahv) in 1958. The two men discussed world problems and ways to avoid war. Humphrey is also remembered as the sponsor of programs like Food for Peace and the Peace Corps.

Humphrey wanted very much to be president and tried several times for the office. After Nixon narrowly defeated him in 1968, Humphrey returned to Minnesota. In 1971 the state's voters sent him again to the U.S. Senate. He served there until his death in 1978.

Questions and discussion

Have students list the Minnesotans they have read about who played leading roles in national politics. (Note: Some not mentioned include Minnesota cabinet members Orville L. Freeman and Robert Bergland, who both served as secretary of agriculture, and Maurice Stans, who served as secretary of commerce.) Point out that this record indicates more political power than is usual for a state of Minnesota's comparatively small population.

Significant facts and associated concepts in this chapter

1. The increased speed of change in the 20th century has made the world a very different place in the span of one lifetime. (Technological change; cultural change; time)
2. Among the changes have been new ideas about the rights of families, communities, and individuals. (Cultural change; social services)
3. New views of individual rights have brought about new demands by women for legal, political, and economic equality. (Civil liberties and rights; economic rights)
4. African-Americans and Indians have struggled against economic and cultural oppression in the years since World War II. (Economic rights; cultural oppression)
5. People in local communities have struggled for more to say about the decisions of governments and large corporations. (Economic power; political power)
6. Damage to the natural environment and the hard choices it brings have been a growing worry in the 1970s and 1980s. (Environment; economic rights)

Chapter 20
Trends and Problems

How Long Is a Lifetime?

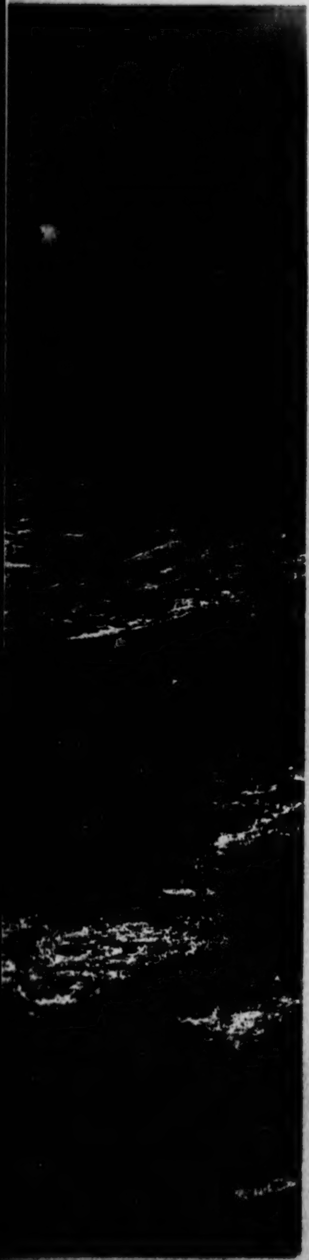
Rhoda Kimbro was born in 1896 on a farm near Canby, Minnesota. In 1986 she was 90 years old. The ways of living and thinking she knew as a child were closer to people a thousand years earlier than to the world of 1986.

The changes Rhoda has seen are not just electric lights, telephones, stereos, television, air-conditioners, microwave ovens, computers, and the other gadgets that have transformed daily life. Important as those are, they are only part of the story. Another is the number of people alive. In 90 years the earth has grown a lot more crowded. There were one-and-a-half billion humans in 1900. In 1986 there were nearly five billion. Minnesota's population grew from one-and-three-quarters million to over four million. More people live in the state today than the total of all who have lived here in the past.

When Rhoda was a child, people still thought of the natural world as something that would always limit human power. Ninety years later, science had given humans the means to destroy both themselves and nature. Nuclear weapons threatened the existence of all living things.

Rhoda was born at home. A neighbor woman helped her mother. No doctor came. When Rhoda's little sister was dying of infant cholera, their mother nursed the sick child herself. Few people went to hospitals. Later another sister got scarlet fever, and Rhoda stayed with friends to keep from catching it. By the 1980s drugs had made those diseases and many others almost unknown in Minnesota. Still, there were more and larger hospitals than ever before. Most people were born in one, went there if they were sick, and died there when the time came.

Birth, death, and illness were all parts of family life when Rhoda was a child. Most aged, disabled, and mentally ill people lived with their relatives and were cared for by them. Small children, too, were looked after by families, as they always had been. There were no nursery schools or day-care centers, or even kindergartens. Welfare programs, social workers, and therapists did not exist. Now many families can no longer give these kinds of care. They have become jobs for someone else.



The uncrowded beauty of Minnesota's northern border country appears in this photo of Rainy Lake. Part of it has been preserved as roadless wilderness in the Boundary Waters Canoe Area. Some is in Voyageurs National Park. There is disagreement over using or protecting the land.

Vocabulary and pronunciation

transformed: changed completely

therapists: people who treat illnesses or disabilities

Questions and discussion

Look at the picture of Rainy Lake and read the caption. Discuss the question of wilderness and why some people feel we need to keep a few places where the natural environment is not disturbed as the world grows more crowded. Those who disagree argue that opening wilderness areas to roads, resorts, and power boats would bring more people and more jobs and business. They feel they are being deprived of economic rights. Still another question relates to valuable minerals like nickel and copper that lie under wilderness areas.

Questions and discussion

Finish the first section, then compare the title—"How Long Is a Lifetime?"—with the title of Chapter 5—"How Long is a Thousand Years?" Discuss how the increasing pace of technological and cultural change makes it seem as if time itself is speeding up. Point out that this will continue through the lives of those who are now students. Can people keep up? Will they adjust their habits and ideas fast enough?

When Rhoda was two years old, her family moved. They loaded everything into a wagon, just as her great-grandparents and their great-grandparents had done. It took two weeks to travel from Yellow Medicine County in Minnesota to central Iowa. Rhoda was 14 before she rode in a car and 19 when she first saw an airplane. In her thirties she learned to drive, and in her sixties she flew across the ocean in a day. Twenty years later, when she was in her eighties, she dialed a number on her phone in St. Paul and talked by satellite to her daughter in Italy. In the meantime she had watched on television as people traveled in rockets to the moon.

The greatest changes Rhoda can remember came after World War II. In ancient times a small change might have taken hundreds of years. Now small changes happen in a few months. Each new idea or way of doing things brings the next one faster. This speeding up has created problems as well as achievements. Great changes often bring unexpected results.

Change at the Roots

Science and industry brought more material goods and comfort than anyone dreamed of at the beginning of the 20th century. But even then, some people felt uneasy. They had good reason. In changing how everyone works and depends on others, the new system reached to the very roots of life.

Communities now care for people in many ways that families used to—for example in hospitals and daycare centers. So families have less power over their members than they once did, and communities have

Rhoda Kimbro, the author's mother, is shown above at age 14. The picture at right was taken when she was 84.

more. Today most of us think that an individual has rights from the moment he or she is born—or even earlier. Communities feel they must protect the human rights of all persons, sometimes against the claims of their own family. This was not always so.

Some of the hardest problems people face at the end of the 20th century are presented by changing patterns of family life. In the last 25 years Minnesotans, like others, have struggled and argued over questions like no-fault divorce, child abuse, abortion, and gay rights. In addition, science now gives people greater power over life and death. This brings up still more disturbing issues.

Related to our changing view of the rights of individuals is the question of equal treatment for women. As soon as their long fight for suffrage was won in the early 1920s, some women began working for the next step. They wanted an amendment to the U.S. Constitution that would make them equal in all laws. Not everyone agreed. Some felt that special laws were needed to protect women. They feared an equal rights amendment would block such protection.

Forty years went by without much change. But during World War II the country urged women to help by replacing men who had gone into the armed forces. Thousands worked in offices, factories, and mines. Many kept on after the war ended. In the years since then, more than half of America's women have turned from being full-time homemakers to being workers with jobs. But most of them have never earned as much money as

The St. Paul-Ramsey Medical Center is like many hospital complexes throughout the country. It shows how much people have grown to depend on community medical and social services.

RATIFY
ERA
AMERICA

Things to look at

Notice the photo of the political button. What does ERA stand for? Point out that there is still great disagreement and uncertainty over what an equal rights amendment would really mean and what changes it would bring. Those in favor of it argue that American women cannot have full civil rights without such a statement in the U.S. Constitution. Opponents hold that state laws can give women full civil rights without a sweeping constitutional amendment.

Questions and discussion

Look at the hospital photo and discuss the changes brought by modern medicine. See if students can list the contagious diseases mentioned in this and earlier chapters (smallpox, whooping cough, cholera, diphtheria, scarlet fever). Has any of them had one? Point out that none of these diseases is now a real threat in Minnesota.

Vocabulary and pronunciation

Jean Felix Piccard: Zhon Fay-lix Pic-CARD

upper atmosphere: outer layer of the air around the earth

Questions and discussion

Read to the end of the section and discuss the relationship between civil rights and economic rights. Point out that the right to vote does not bring immediate equality. See if students remember when different groups got the right to vote: African-American men (1860s); all women (1920); all Indians (1924). Are any of them equally represented in government today? Review the career of Hannah Kempfer and note that she and three other women were elected to the Minnesota legislature in 1922. Had women made any progress in political power by the 1950s?

Historical note

Women in the Minnesota legislature. Seven women were elected to the state's House of Representatives in the 1920s. Two of them served until the 1940s. One other woman was elected in the 1930s, and none in the 1940s. From 1943 until 1951 Minnesota had no women legislators. In 1951 Coya Knutson and Sally Luther were elected to the House. Knutson went on in 1954 to become the only Minnesota woman sent to the U.S. Congress. Joyce Lund served a single legislative term in 1955, and Luther continued to serve alone through the decade, until 1961. During the 1960s six women were elected to the House. No women served in the state's Senate until Nancy Brataas was elected in 1975. The 31 women lawmakers in 1988 still represented only 15 percent of the Minnesota legislature.

men. In the 1960s the anger of women began to build. Minority groups were demanding equal treatment in education, jobs, and other areas. In the 1970s women joined the movement.

Congress passed an equal rights amendment and sent it to the states for their agreement. Minnesota, along with 34 other states, ratified the amendment. But three more states were needed, and it was not adopted.

Laws were not the whole story. Women worked for equality in many other ways. In Minnesota, groups like the Women's Political Caucus helped women run for office and urged others to vote for them. Through the 1950s only one woman served in the Minnesota legislature. The number grew steadily after that, and by 1988 there were 31. In that year women also held two other state offices. Joan Growe was secretary of state, and Marlene Johnson was the first woman to serve as lieutenant governor. Rosalie Wahl had become the first woman judge on the Minnesota Supreme Court in 1977.

In December 1977, eight women who worked for a bank in Willmar went on strike. They said the bank was unfair. Four of its five officers were men. All of its 12 lower-paid clerks were women. When the bank hired a new officer, it did not let the women apply for the job. Instead it hired a man without experience and told some of the women to train him. When they asked the bank's president about this, he answered: "We're not all equal, you know."

For Jeannette Ridlon Piccard equality for women went deeper than law, politics, or pay. At the age of 79 she became what she had always wanted to be—an Episcopal priest.

When she was young her wish seemed impossible. Women could not be priests. She went to college and graduate school and then married Jean (Zhon) Felix Piccard. He was a Swiss scientist interested in the upper atmosphere. In 1934, long before the time of rockets or satellites, the Piccards rode a balloon to a record height. Jeannette piloted the craft while Jean took readings.

A short time later the Piccards moved to Minnesota. Jean taught at the university. In the 1960s Jeannette lectured around the country for the National Aeronautics and Space Administration (NASA). In her travels she also talked with Episcopal church people about priesthood for women. Slowly change came. In 1974 she and ten other women were ordained against church rules. They were legally accepted as priests in 1977.

Women worked side by side with men in Twin Cities factories during World War II.

The Willmar strike drew attention all over the country. Many women worked in banks without hope of being promoted. Yet it was the first such strike anyone could remember. The women stuck to it for two years. Some of their neighbors made fun of them. They got little support from labor unions and none from the government or the law. The bank refused to hire them back.

For the "Willmar Eight" it was a sad defeat. Their lives would never be quite the same again. But in a way they also won. Newspapers, television, and women's groups spread their story. Two films were made about them. Meanwhile, across Minnesota and elsewhere, banks quietly began to make some changes. Glennis Ter Wisscha, the youngest of the eight, said later: "There have always been people who have fought hard and long, given up their personal life, given up their own goals, for a cause."

Minorities on the Move

Like women, blacks and Indians found that service in the armed forces and wartime jobs opened new doors. Thousands moved to cities during World War II. After the war ended, both groups faced pressures that kept them there.

Many black people had worked on farms in the South. The new machines and other changes in farming took away their jobs. So the stream of blacks moving north to big cities in search of work kept on through the 1950s and 1960s. In Minnesota the number grew from 14,000 in 1950 to 52,000 in 1980. Most of them live in the metropolitan area, as Minnesota

Things to look at

Read through the section on minorities and the sidebar on August Wilson. Name other nationally prominent African-Americans associated with Minnesota. (Students have read about Gordon Parks in Chapter 18 and also in Activity 17. Other examples are: Roy Wilkins, a native of St. Paul who served as director of the National Association for the Advancement of Colored People in the 1950s and 1960s; Carl Rowan, a Minneapolis newspaper reporter in the 1940s, who became ambassador to Finland in 1963 and head of the U.S. Information Agency in 1964; and Richard Green, who moved from Minneapolis in 1987 to become superintendent of New York City's school system.)

Equal Work Equal Pay!
Unfair Labor Practices
CI ZENS
NAL BANK
THIS TOWN HAS TO START

In winter as well as summer, members of the Willmar Eight picketed the Citizens National Bank.

Things to look at

Read the sidebar on p. N-211 about the American Indian Movement and look at the picture of Russell Means and Dennis Banks. What evidence is there that these two men advocate traditional Indian ways?

Questions and discussion

Discuss the differences in how African-Americans and Indians see better educational opportunities for their people. What have black people worked hardest for in American schools? (Desegregation.) Compare this with the picture of the Red School House on p. N-211. What are these Indian people most interested in? (Point out that not all Indians agree in wanting separate schools, but most agree in wanting more to say about how schools teach their children.) Discuss also how Latin-Americans feel about education. Note that language is one of the issues most important to them. Some advocate schools where teaching is in Spanish.

Review the concepts of economic rights and cultural oppression. Point out that although all groups agree on wanting civil and economic rights, Indian people are also greatly concerned about cultural oppression.

blacks always have. Like black communities elsewhere in the country, they have struggled for equal treatment in jobs, in schools, and in housing.

During the same years the United States had a policy of relocating Indian people. The government sent them to cities where they could find jobs. It hoped in this way to make them "independent." Many Indians suspected this was a new way of saying they should give up their rights and traditions. Some had to move. But ties to family and friends and to their land often drew them home again.

Like other minorities, Indians demanded jobs and equal treatment. But they also wanted land and treaty rights that had been taken from them. Such things, some insisted, could not be paid for by money. The land was sacred, they said. Without it, Indians could not exist as a separate people.

These were disturbing thoughts to most other Americans. Like their ancestors, whites thought of land as something to buy and sell. If it were fertile, it should be farmed. If it held minerals, it should be mined. They were disturbed, too, to find that many Indian people still wanted to keep their beliefs and live in their own communities under their own rules.

Local People Speak Up

Other people, too, wanted more to say about things that affected their lives. As corporations and governments grew bigger, those who lived in city neighborhoods and small towns began to feel powerless. They joined together to block decisions they thought were unjust. Sometimes they sued in court. Sometimes

August Wilson moved to Minnesota in the 1970s. He was trying to get started as a writer. Like others, he found the Twin Cities a good place for working in the arts. Soon his plays about the lives of black people began to draw attention. In 1987 one called *Fences* became a Broadway hit and won three national prizes. Wilson stayed on in St. Paul. The Minnesota black community still welcomes and supports new talent, just as it did with John Q. Adams a hundred years ago.

they protested in public. In western Minnesota during the 1970s a group of farmers went even further.

The dispute was over a power line. Everyone was talking about energy. There was an oil shortage, and the country was looking for ways to make more use of its coal. Minnesota is an energy-poor state. It has no oil, gas, or coal, and not much waterpower. But North Dakota has great beds of low-grade coal, called lignite. This coal was not being used because it cost too much to ship. A lot was needed to produce a little energy. In 1973 some Minnesota electric companies suggested building a power plant near the lignite and moving the electricity instead. They would build a huge long-distance line, reaching from central North Dakota to the Twin Cities.

The plan was already set when the companies began to tell farmers in western Minnesota about the line crossing their land. There was a storm of anger. No one wanted the ugly towers. They feared the new kind of high-tension line would hurt the health of people and animals. They felt their land was being harmed so city people could use more power. They argued for saving energy and getting it from sources like the sun and windmills instead of coal.

Local officials refused to let the line go through. Then the companies turned to the state. Hearings were held, and farmers spoke. Later they protested at the Capitol. Grant County farmer Jim Nelson was one. He believed that "People felt none of what they said was really heard. The state never seriously considered whether the line was needed. The decision had been made before the hearings began."

Russell Means (left) and Dennis Banks, two leaders of AIM

In St. Paul's Red School House Indian people teach their children traditional ways along with other subjects.

The American Indian Movement—usually called AIM—started in Minneapolis in 1968. Its leaders were young and poor. Some had been in prison. They wanted to return to more traditional Indian ways. They also demanded land and other rights that had been promised to their tribes in treaties.

In 1972 AIM called for a march to Washington along "the Trail of Broken Treaties." The marchers started peacefully. They ended by camping in the offices of the Bureau of Indian Affairs and fighting police. In the spring of 1973 followers of AIM took over the small Indian community of Wounded Knee, South Dakota, as a protest. They claimed that the elected tribal government of the Pine Ridge Reservation was corrupt. They said it was giving up Indian land rights to white businesses. Federal and tribal police surrounded the village. There were threats and gunfire. The siege of Wounded Knee lasted 71 days, and several people were killed. AIM leaders were later tried in a St. Paul court and acquitted of wrongdoing.

Vocabulary and pronunciation

high-tension: **something that carries very powerful electricity**

Questions and discussion

Have students read through the section on the power-line controversy. Read also the sidebar on p. N-213.

Discuss whether Jim Nelson was right. Debate whether it was more important to build the power line or to respect the land of farmers and the decisions of town and county governments. Balance the number of people who would benefit from cheap power against those who would suffer from building the line. Were there other ways to get electricity? Did anyone try them? Why were there no public hearings until after plans for the line were all set? Discuss these questions in relation to the concepts of economic power and political power. Notice that in the county and local governments the farmers had political power, but in the state they did not. Why? Would this have been true a hundred years earlier?

Things to look at

Notice the American flag in the picture on p. N-213. Why did people carry it? What were they saying by holding it up? Find Gloria Woida (white scarf). Were people like her used to being arrested? Why were they willing to oppose the law of the state?

Examine the map. Notice that the power line follows a fairly straight route until it reaches Grant County. Then it begins to bend and kink. Guess why this is. (Local governments in these counties made so many objections and rules that the route had to be changed a number of times.)

The farmers were not ready to give up. When company workers went out to build the line, people blocked the roads. Hundreds of police were sent. Many men and women were arrested as they tried to keep the crews off their land. After the line was finally built, the big steel towers began to fall. Someone kept loosening the bolts that held them up. But as years went by, the fight slowly ended. Those who wanted more power in cities and suburbs had won.

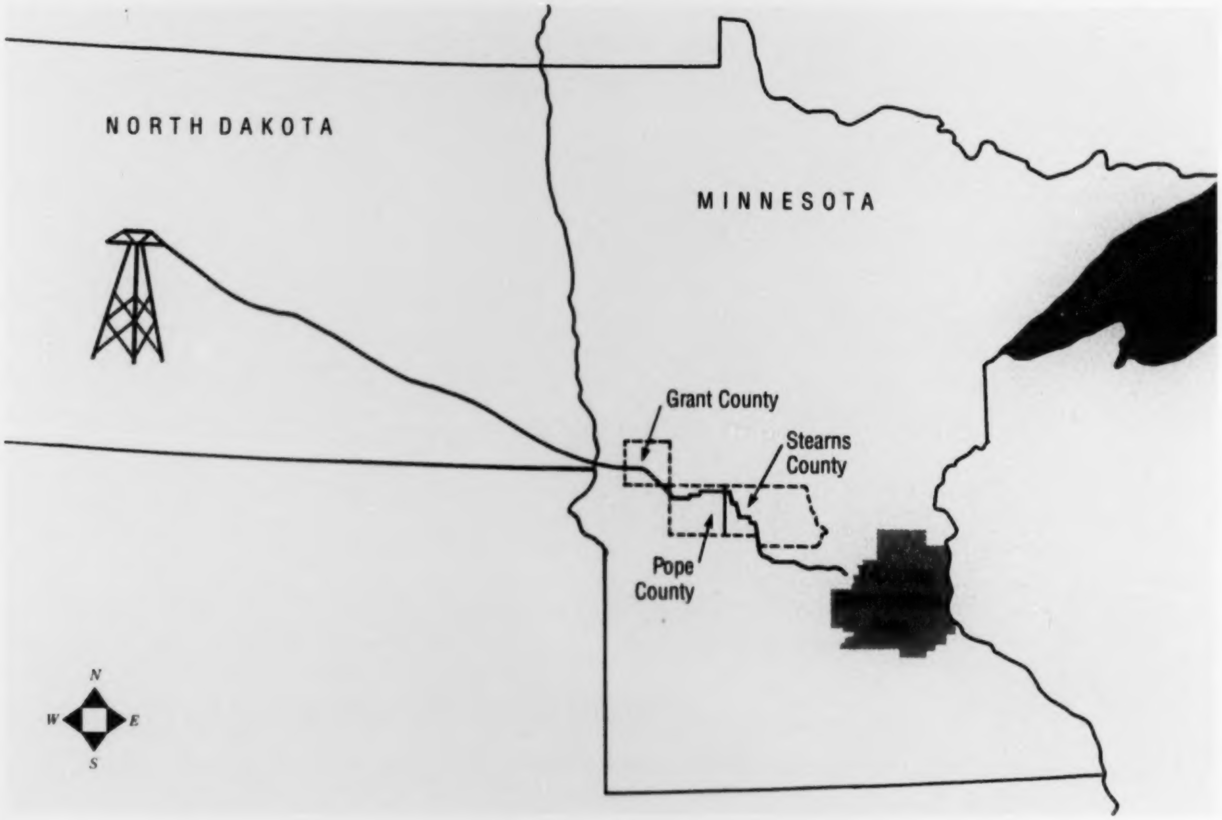
Progress and Pollution

Energy was only one part of a many-sided problem that began to worry people deeply in the 1970s and 1980s. There were signs that industrialism in cities and on farms was harming the environment—the land, the air, and the water. The problem was worldwide, but Minnesotans talked about it more than some others. The state has always been proud of its fertile fields, its forests, and its thousands of clear lakes.

Protecting the environment often means hard choices. Minnesota has had its share of these. One of them led to the longest court case ever fought over pollution.

In the early 1950s, as Minnesota's rich ore was running out, everyone hoped the steel companies could use taconite. Jobs for thousands of people depended on it. But it had not really been tried. Reserve Mining Company took a risk and led the way. In 1951 it started to build the first large taconite plant. It chose a location at Silver Bay, on the shore of Lake Superior.

The route of the power line from North Dakota to the metropolitan area (shaded). Most protests were in Grant, Pope, and Stearns counties.



One problem in processing taconite is getting rid of tons of powdered rock after the iron has been taken out. This finely crushed rock is called tailings. Reserve solved the problem by dumping the tailings into the lake. A few people objected. Superior is the largest and deepest freshwater lake in the world. Many communities use its clear, pure water for drinking. Its beautiful, unspoiled north shore brings thousands of tourists to Minnesota. But people were eager for the new taconite plant to succeed. Tests seemed to show that the tailings would sink to the bottom without harming the lake. So the dumping was allowed.

Over the next 18 years many things changed. Taconite became an important industry. Reserve tripled the size of its plant. A new town grew up around it. But the lake in front of the plant was filled with ugly banks of black mud. Patches of cloudy green water were seen for many miles along the shore. Fishermen claimed that fish were dying. Many people began to call for an end to the pollution.

In 1968 a U.S. government study raised serious questions about what the dumping was doing to Lake Superior. The company replied that the study was full of errors. After four years of argument, the federal government sued.

By then scientists knew that taconite tailings were not all at the bottom of the lake. People in towns like Two Harbors and Duluth were drinking them in the water from their faucets. But everyone thought they were harmless. Early in the 1970s it was learned that food with asbestos fibers

STATE
PATROL
STATE
PATROL

Power-line protesters in Stearns County

Gloria Woida and her husband, Math, owned a farm in Stearns County. Math had worked on the land with his father from the time he was 15. He and Gloria had raised four children there. In 1976 they learned the power line would run through their land.

"I used to sit home," Gloria remembered, "and be a real quiet mama and take care of the kids and work on the farm. But all of a sudden the power line comes around one day, and it opens up your eyes to what people really have to do. I will never shut up and be quiet again."

She went to meetings with Math and began to speak out. People listened. The meetings ended and the power company crews finally came. Farmers stood facing a line of state troopers in their own fields. By then women like Gloria were among the leaders of the protest. She was arrested. It was hard—"almost a little bit like dying." But "I wish, looking back, I'd have sat down every day and been hauled off. That's the best way to protest and make a difference."

Vocabulary and pronunciation

asbestos: a rocky mineral with threadlike fibers

Things to look at

Turn to the map on p. N-164 and find Silver Bay, Two Harbors, and Duluth.

Review the discussion of taconite in Chapter 3 (p. N-36). Look at the picture of a taconite plant on p. N-42. This was taken inside the Reserve Mining plant at Silver Bay.

Questions and discussion

Have students pretend they are judges and must decide whether to agree with Judge Lord or with the federal circuit court, which reversed his ruling. The question is: Should Reserve Mining be allowed to keep on dumping tailings in the lake while trying to find a safe place on land to put them? Or should the plant be closed down until it can operate without polluting the lake and endangering public health? Remember that it took six years to make the change. What would be your point of view if you lived in Duluth? If you lived in Silver Bay and worked in the taconite plant? If you were a director of Reserve Mining Company?

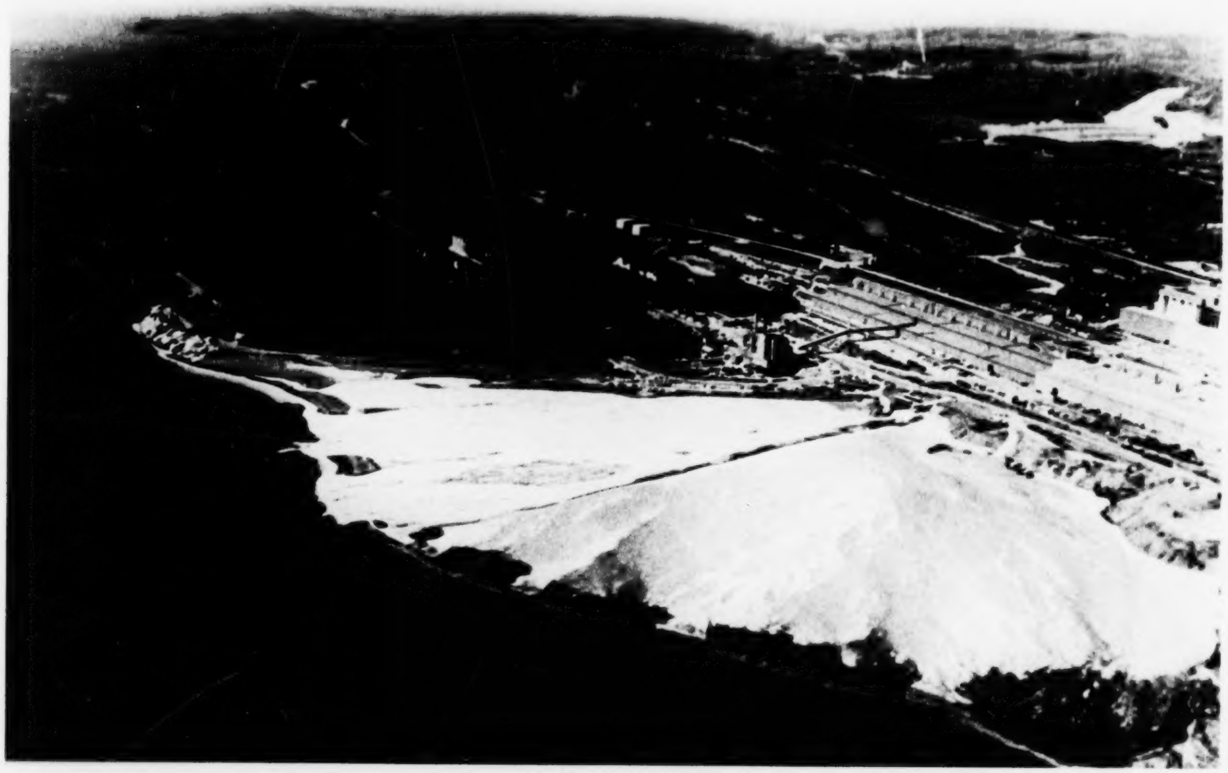
Judge Miles Lord

in it causes cancer. In 1974 someone pointed out that the taconite mined by Reserve has fibers much like asbestos. Federal and state agencies did more testing, then put out a warning. Alarm spread. People began to drink bottled water. Duluth and other towns looked for ways to filter out the dangerous fibers.

The government's case against Reserve Mining had been in court for nearly two years. By April 1974, the threat to public health was clear. Judge Miles Lord ordered the company to stop dumping tailings into the lake at once. Next day the plant was closed. More than three thousand people suddenly found themselves out of work. Reserve appealed to a higher court. There Judge Lord's order was reversed, and the plant reopened.

A new way to get rid of the taconite tailings had to be found. But six more years of court hearings went by before the state and the company could agree on a place to put them. At last, in April 1980, Reserve stopped dumping them into Lake Superior.

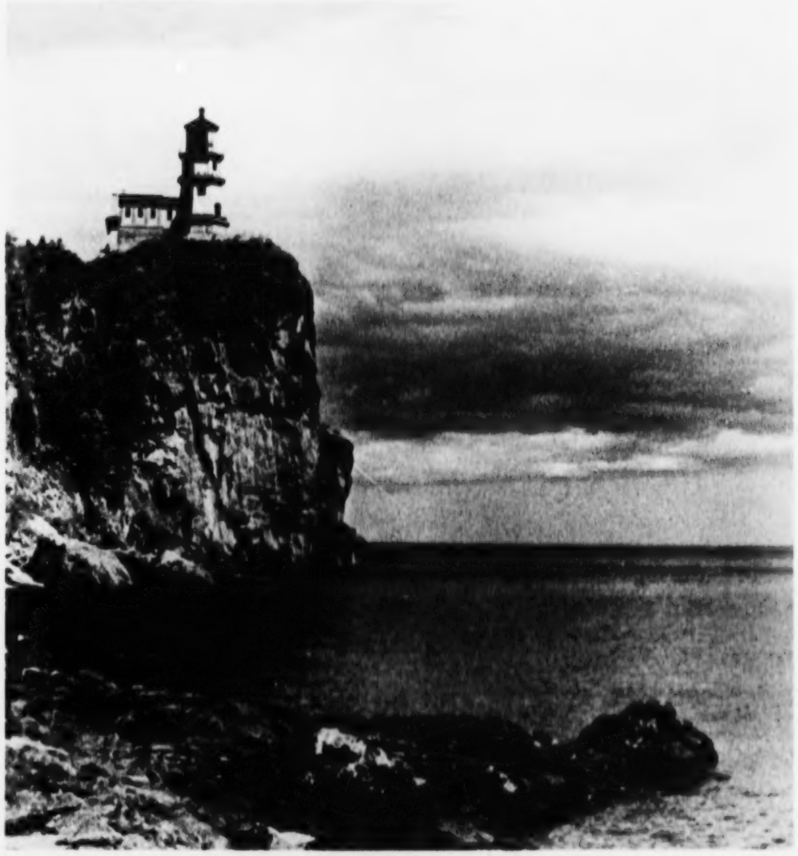
As the 1980s went on, people learned of greater dangers to the environment and even harder choices to be made. Chemicals in the fertilizers, insect sprays, and weed killers that allow farmers to grow large crops were sinking through the soil. Slowly they poisoned the water deep in the rocks below. Country people and many towns depended on this "ground water" for pure wells.



Tailings spread into Lake Superior from the plant at Silver Bay.

Gases from millions of car engines and from coal-burning power plants were gathering in the clouds and producing "acid rain." In Minnesota's north country and across the border in Canada, it killed fish in the clear, rocky lakes and turned forests brown with dying trees. The question of where to put dangerous chemicals and waste materials had become a nightmare. Many already dumped in out-of-the-way places had to be cleaned up. More were collecting. Even more dangerous were radioactive materials from nuclear reactors. No one yet knew a really safe place to store them.

All of these problems are larger than one state. But facing them makes people look again at the land called Minnesota. Settlers from Europe took it, thinking they could make better use of it than Indian people. In less than 150 years they changed it more than it had changed in nearly 10,000 years before. Their dreams and hard work and the richness of the land improved life for millions of people. But some wonder about the cost. What kind of place will the country of sky-colored waters be after another 150 years? Will it turn into a wasteland? Or will our children and grandchildren learn to live in a way that does not destroy it?



Split Rock Lighthouse was built to warn ships away from the cliffs. Now it is a beacon to tourists. Only a few miles from Silver Bay, it stands in one of ten state parks along Minnesota's North Shore.

Vocabulary and pronunciation

radioactive: giving off dangerous radiation

Questions and discussion

Review the hard decisions that faced people in the case of the power line and in the case of Reserve Mining. Discuss how protecting the natural environment often seems to conflict with what people think are economic rights. Have students think of technological changes that might help to make some of these decisions easier. (Examples might be better solar panels and windmills, new kinds of engines, more efficient ways of using and transporting electric power, and new methods of farming without the use of chemicals.) Will we also need to have cultural change that involves different values and different ways of living?

Significant facts and associated concepts in this chapter

1. The idea of Minnesota has been different in different regions and among different groups. (Ethnic group)

2. Like regions, songs and stories often cross state and national boundaries. (Bioregion; ethnic group)

3. Minnesota immigrants and ethnic groups have had heroes and folktales of their own. (Ethnic group; myth and symbol; self-expression)

4. Paul Bunyan and Winabojo (or Hiawatha) are folk heroes whose stories have been changed by writers, spread across the country, and used to promote the state. (Myth and symbol)

5. Minnesota farms and wilderness have been symbolized by the gopher and the loon, but the best-known image of the state has been small towns like Gopher Prairie and Lake Wobegon. (Myth and symbol; community)

6. Jokes about the tough country and the cold weather help Minnesotans to build up an image of strength and independence. (Myth and symbol; self-expression)

Chapter 21
The Idea of Minnesota

Many Minnesotas

What is a state? We all know the shape on the map, the license plates, and the highway signs at the border. We know about the state capital, the state constitution, and the laws that govern much of our lives. But the real state is the land and the people who live on it. It is also the idea or image we have that makes it different from other places.

To see an image of yourself, you look in a mirror. The mirror for a place is the stories, songs, and pictures of it. Sometimes it is in symbols adopted by its people or in jokes they tell about it. These things may be what we call folklore—traditions that grow and spread among a group of people, changing as they pass around. Or they may be art and literature composed by a known person. Often they are a trademark designed to sell or promote.

Minnesota is a place of many faces. It also has had many images. They have been different on the Iron Range, in the north woods, beside the Red River, or on the streets of St. Paul and Minneapolis. Each region has had traditions and an image of its own.

Some regions reach beyond Minnesota. One that crosses the boundaries of states and countries is the Red River Valley. When the Red River floods (as it often does), it spreads over parts of North Dakota and Manitoba as well as Minnesota. The borders that separate governments mean nothing to the water. Memories and traditions have spread in much the same way. One such tradition is a sad tune called "The Red River Valley."

The mythical lumberjack, Paul Bunyan, and Babe, his big blue ox, are favorites with tourists. Minnesota has many statues and pictures of them. These in Bemidji are among the country's oldest examples of roadside art.

Vocabulary and pronunciation

mythical: something from a well-known traditional story

Questions and discussion

Read through the first section and have students discuss folklore and other aspects of folklife. (The term folklore refers mainly to stories and tales. Folklife includes many other traditions—songs, art forms, crafts, foodways, games, jokes, and customs. The thing they all share is origin among a group of people, often an ethnic group. Usually there are a number of variations or versions of a folktale or folksong. No one version is the "right" one.) Point out the relationship between folklife and the image of a region—how it shows the way people feel about themselves and their way of life. Have students name the four examples of folklife given in this section and the groups associated with each one. Discuss the question of why folklife crosses boundaries and may be associated with a geographical area or bioregion instead of a particular state or country.

Vocabulary and pronunciation

bowers: old-fashioned word for a shelter made of branches; a hideaway

adieu: French for goodbye

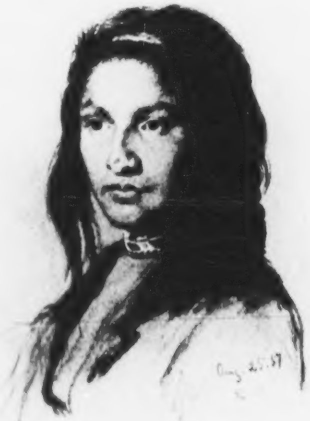
half-breed: a person of mixed Indian and white heritage; métis. (This word is now considered insulting.)

Things to look at

Read aloud the words to "The Red River Valley." If possible, have someone play or sing the tune. Discuss reasons why the version about "the cowboy who loves you so true" became more widely sung than the one about the Red River Girl. (Cowboys were popular throughout America, and there was great prejudice against mixing of races.
Be sure students understand that the term "half-breed," commonly used a hundred years ago, is now resented by people of mixed heritage.)

Questions and discussion

Discuss the concept of myth and symbol. Have students name the examples of mythical persons in this section. Point out that myths often grow around an actual person or place. (Otto Walta lived north of Britt in St. Louis County. Some of the stories told about him are partly true. No one is certain whether Ola Värmlänning and Paul Bunyan were real people. Some claim they were.) Have students name the values they see symbolized by the three men. Are the people who make up or pass on folktales engaging in self-expression?



This young Minnesota woman, probably métis, was drawn in the 1850s.

Some say it was sung around campfires on the oxcart trails to St. Paul. The earliest words tell of a heartbroken métis woman and a blue-eyed trader or soldier. He is returning to his "home by the ocean" and leaving her behind. The song was remembered for years in Canada, then it came to the United States. There people gave it new words. In the South, ranchers adopted it for the Red River between Texas and Oklahoma. Instead of "the grief of the Red River girl," they sang about "the cowboy who loves you so true." In that form it became popular all over the West. But the lonesome-sounding tune belonged first to the land of the métis.

On the Iron Range, too, there was an image of loneliness. Along with it people saw strength and independence. There they told stories about Otto Walta, who had come from Finland to be a miner. Disgusted with working for others, Otto took a homestead deep in the woods. He lived there for many years alone.

Once he borrowed an iron rail from a train track to use in prying tree stumps out of the ground. Otto was so strong he carried it three miles to his farm. After a while the railroad company sent some men to claim it. He said sure, they could take it. But they didn't bother. A whole crew would have been needed to get it back to the track.

Otto was also soft-hearted. He wouldn't kill a bedbug or a flea. Instead, he just moved to a new bed. And he wouldn't make his poor old horse pull a plow through the roots and stones in his field. He pushed the plow by himself.

One early Canadian version of "The Red River Valley" has these verses:

From this valley they say you are going,
I shall miss your blue eyes and sweet smile,
And you take with you all of the sunshine
That has brightened my pathway a while.

As you go to your home by the ocean
May you never forget those sweet hours
That we spent in the Red River Valley
And the love we exchanged 'mid its bowers.

There never could be such a longing
In the heart of a pale maiden's breast
As dwells in the heart you are breaking
With love for the boy who came west.

And the dark maiden's prayer for her lover
To the Spirit that rules all this world
Is that sunshine his pathway may cover
And the grief of the Red River Girl.

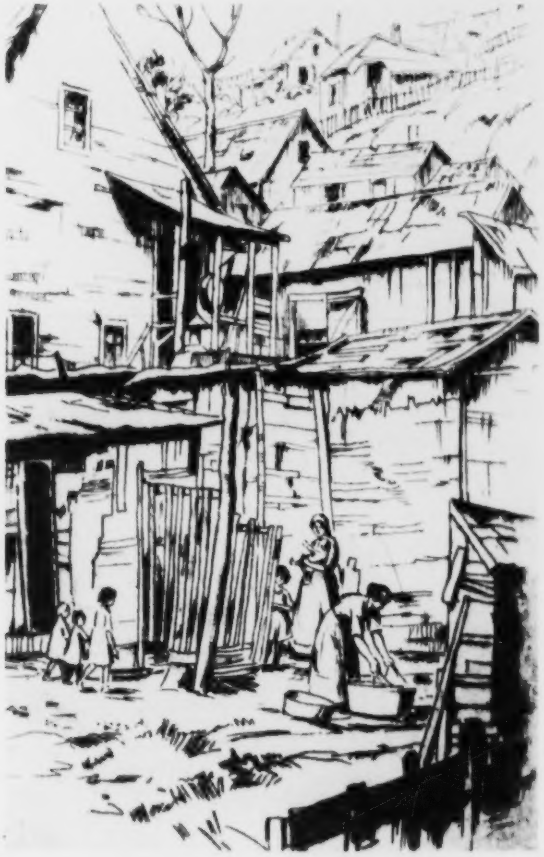
Chorus:
So consider a while ere you leave me
Do not hasten to bid me adieu,
But remember the Red River Valley
And the half-breed that loved you so true.

In the Twin Cities Swedish immigrants had stories about tall, blond Ola Värmlänning (Oo-la Vairm-len-ing). He was, some said, the wandering son of a well-to-do family in the part of Sweden called Värmland. Unlike Otto Walta, the backwoods loner, Ola loved practical jokes. There was the time he met a crowd of new Swedish immigrants in St. Paul. They did not speak English. He pretended to be a city official and told them they could all have jobs. They were to dig up the pavement on Seventh Street. It was nearly done before the police could stop them.

Yankee lumberjacks had their own hero. Like the Red River song, he belonged to more than Minnesota. In forests from Maine to the Pacific Coast they told stories of Paul Bunyan. Many were about how Paul solved problems. Like the time there was a log jam 200 feet high and a mile long. Paul led Babe, his big blue ox, into the river ahead of the jam. Then he stood on the bank and shot at Babe with a rifle. The ox thought the bullets were flies biting. It started twisting its tail to drive them off. The whirling tail acted like a big propeller and drove the river right back upstream. When the water rose, the logs floated free.

The Mirror Gets Polished

Otto Walta and Ola Värmlänning stayed close to their own places and their own people. Paul Bunyan was different. In 1914 the Red River Lumber Company of Minneapolis printed a pamphlet with stories about him. Paul's fame spread. Writers everywhere claimed him. They made up new stories and changed him from a clever Yankee lumberjack to a frontier giant. The blue ox grew, too. It took a



Many Swedish immigrants lived at first in "Swede Hollow" on St. Paul's East Side. It is shown here in an etching by George Resler.

Questions and discussion

Finish reading about Paul Bunyan (to middle, p. N-220). Many people have debated over whether the stories about him are really folklore or were made up by the authors who published them. Compare the first story told here with the later ones. Is there a difference? Discuss with students questions like: Is Paul Bunyan really a symbol of Minnesota? Was he used to promote the Red River Lumber Company? Is he used now to promote tourist business? (Look at the picture on p. N-216.) Discuss what the myth of Paul Bunyan says about how Americans have felt toward the natural environment. What might ecologists think about him?

Things to look at

Read the story of the statue in Minnehaha Park. What does this say about how popular *The Song of Hiawatha* was and how many school children had read or recited parts of it? What message do the picture and the verses carry about Indian women? (Minnehaha is shown as helpless and clinging—the white Victorian ideal of womanhood.)

Some students may have heard another romantic "legend" often told in Minnesota. It is about Winona, a young Dakota woman who killed herself by leaping from a cliff above the Mississippi to avoid marrying a man she did not love. The towns of Winona, Minnesota, and Maiden Rock, Wisconsin, are both named for the story.

Questions and discussion

Discuss why Indian people today often resent fake images of Indians used to advertise or promote things. Have students list examples that they have seen on packages, signs, or television. Do these things really represent Indian ways and traditions, or do they show Indians only as white people want to think they are? How does this relate to team names and school symbols that refer to Indians?

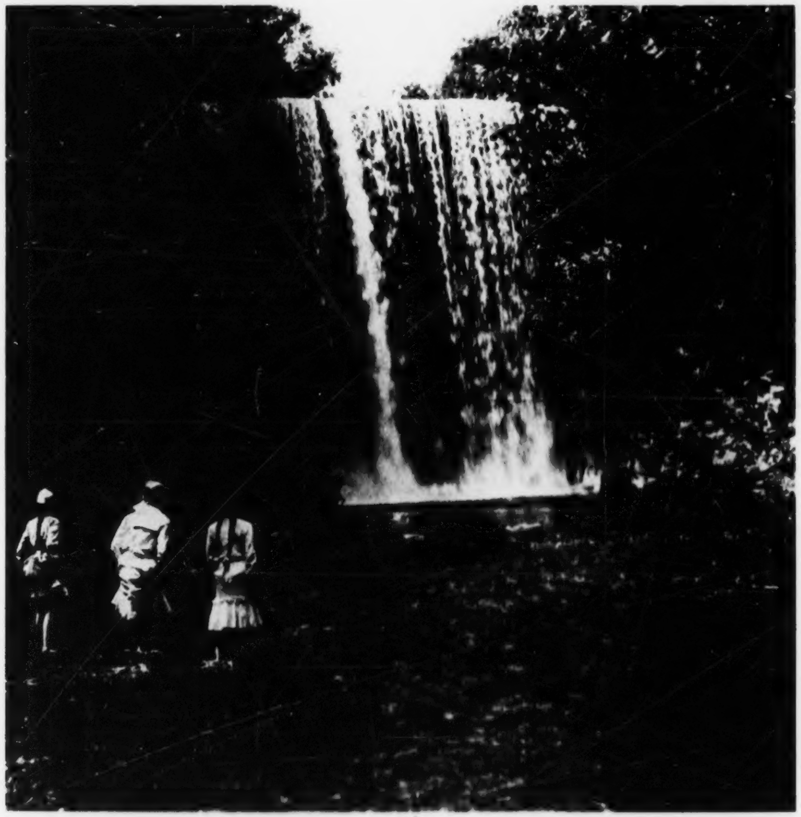
A statue of Hiawatha and Minnehaha was placed in Minnehaha Park just above the falls in 1911. Minnesota school children paid for it by giving more than $1,000 in pennies. Sculptor Jacob Fjelde (FYELL-duh) got the idea from Longfellow's lines:

> *Over wide and rushing rivers*
> *In his arms he bore the maiden;*
> *Light he thought her as a feather,*
> *As the plume upon his head-gear.*

whole iron mine to make shoes for Babe. So he could lie down, they logged off North Dakota. That is why there are no trees there. He pulled the kinks out of crooked logging roads. And he hauled whole sections of land to the river so they could cut the trees right into the stream. When a tank of water Babe was hauling broke open, it made the Mississippi River.

The new Paul Bunyan not only mowed down forests. He grew sky-high corn in Kansas, dug oil wells in Texas, and rearranged lakes, rivers, and mountains. Once he built a hotel so tall the top stories had to swing away to let the moon go by. He became a symbol for all America. Bigger was better. And overnight, it seemed, he could remake the land to suit himself.

Paul Bunyan was not the only image changed and polished by writers. Another was Winabojo (Win-uh-bo-ZHO), a hero of the Ojibway Indians. Their stories tell how Winabojo played tricks, and also how he helped both animals and humans. In the mid-1800s a popular poet, Henry W. Longfellow, wrote a long story-poem called *The Song of Hiawatha*. In it he mixed up tales from different Indian groups around the country. The name Hiawatha came from an eastern tribe, but many of the adventures belonged to Winabojo. Longfellow had also read Mary Eastman's book about the Dakota and had seen a picture of the lovely waterfall near Fort Snelling. He was told that the Dakota called it "Minnehaha," or Laughing Water. He gave that name to the Indian maiden Hiawatha loved.



Minnehaha Falls about 1907

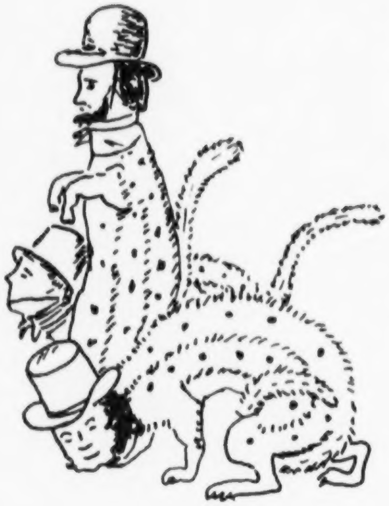
Longfellow's poem had little to do with real Indian traditions, but white people liked the romantic story. It brought hundreds of visitors to Minneapolis each year to see

> *Where the Falls of Minnehaha*
> *Flash and gleam among the oak-trees,*
> *Laugh and leap into the valley.*

Postcards and calendars by the thousands showed the noble Hiawatha carrying Minnehaha across the stream. For many years the state promoted this made-up Indian image. In the 1970s the department of tourism still advertised southern Minnesota as "Hiawathaland."

Symbols are sometimes chosen to promote a place — and sometimes not. In 1858 railroad builders were trying to get the state government to lend them money for laying tracks. A popular cartoon showed the railroad men as gophers in top hats. The idea tickled the humor of Minnesota farm people. To them gophers were number-one pests. But the railroad got the money — and farmers started calling Minnesota the Gopher State. The name stuck. As years passed most people forgot how it had started. But Minnesota was still farmers' country. The busy little gopher or ground squirrel, digging holes and poking its head up in fields and pastures, seemed a fitting symbol.

The 1980s were different. Everywhere were pictures of the state bird — the loon. It reminded people of lakes and wildlife and quiet wilder-



Loons on a northern lake

Things to look at

Ask how many students think of the Gopher as a symbol of Minnesota. Name some examples (the university's "Golden Gophers," for instance.) Notice its use in early advertising, as in the sign for Gopher Brand flour, shown on p. N-159.

See if students can name other Minnesota symbols besides the loon that suggest northern lakes and woods. (State flower—pink-and-white lady slipper. State tree—Norway pine. State fish—walleye pike. State gemstone—Lake Superior agate. State grain—wild rice.) What do these symbols suggest about the image Minnesota would like to have in the 1980s?

Questions and discussion

Discuss the fact that symbols may be negative as well as positive. Point out that sometimes they start out as a slur and then are adopted proudly. Have students name two Minnesota symbols to which this happened (the gopher and the small town.) Notice that even Main Street is now thought of as a positive symbol. (See the picture of Sauk Centre.)

Historical note

Sinclair Lewis and Scott Fitzgerald. Minnesota's two best-known authors grew up in the early 20th century. Both reached the peak of their careers in the 1920s.

Harry Sinclair Lewis, the son of a Sauk Centre doctor, achieved fame in 1920 with his novel *Main Street*. Through the decade he followed it with other well-known works of social satire like *Arrowsmith*, *Babbitt*, and *Elmer Gantry*. In 1930 he received the Nobel Prize for Literature. Lewis had left Minnesota as a young man to attend Yale, but in the course of a long and restless life he often returned to the state, staying at various times in Minneapolis, St. Paul, and Duluth. Six of his 22 novels are set in Minnesota, and others strongly reflect life in the state. He died in 1951 and is buried in Sauk Centre.

F. Scott Fitzgerald, the son of a Minnesota Irish-American family, grew up in St. Paul. Novels like *This Side of Paradise*, *The Beautiful and the Damned*, and *The Great Gatsby*, all published in the 1920s, made him a symbol of the "Jazz Age" generation. Like Lewis, he led a restless life that brought him back now and then to Minnesota, and a number of his short stories draw upon his experience as a young man on the fringes of St. Paul's elite society. By the time of his early death in 1940, his popularity had faded and he was employed in Hollywood, turning out movie scripts. The 1960s and 1970s saw a revival of interest in his work. Some critics have acclaimed Fitzgerald as one of America's great writers.

ness — the kind of things that now bring thousands of tourists. Most Minnesotans, too, liked to think of their state in that way. More than half of them lived in cities. They treasured the idea of unspoiled nature somewhere "up north" — and not so very far away.

The Small-Town Image

City dwellers who like the idea of wilderness are less certain about small towns. Yet more than either farms or wilderness, small towns have been one of the lasting images of Minnesota. During the 1850s, when people were trying to get rich quick by laying out new towns and selling land, a Minnesota minister named Edward Eggleston wrote a popular book. In it he poked fun at the boosters of Metropolisville, a small town with big hopes somewhere in southeastern Minnesota. Eggleston's book is seldom heard of now, but Metropolisville was followed by other more famous towns. Like it, they cannot be found on any map.

In 1920 a young Minnesotan named Sinclair Lewis published a book called *Main Street*. In it he drew a stinging picture of the narrow life and snobbishness in a town named Gopher Prairie. Lewis had grown up in Sauk Centre. No one doubted it was the model he used. But to Americans in the 1920s, *Main Street* spoke of more than one place. It attacked ignorance, prejudice, and shallowness that Lewis thought he saw in small-town people

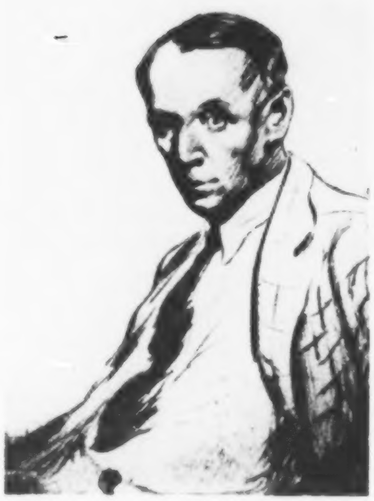
The citizens of Sauk Centre were angered at first by Sinclair Lewis's bitter portrait of them. But slowly they forgave him. Fifty years later signs proudly told visitors that this was "The Original Main Street."

everywhere. Some read in it criticism of all American life. This fit in with the disappointed, bitter mood of the country after World War I. The book became a best-seller, and Sinclair Lewis became the state's most famous author.

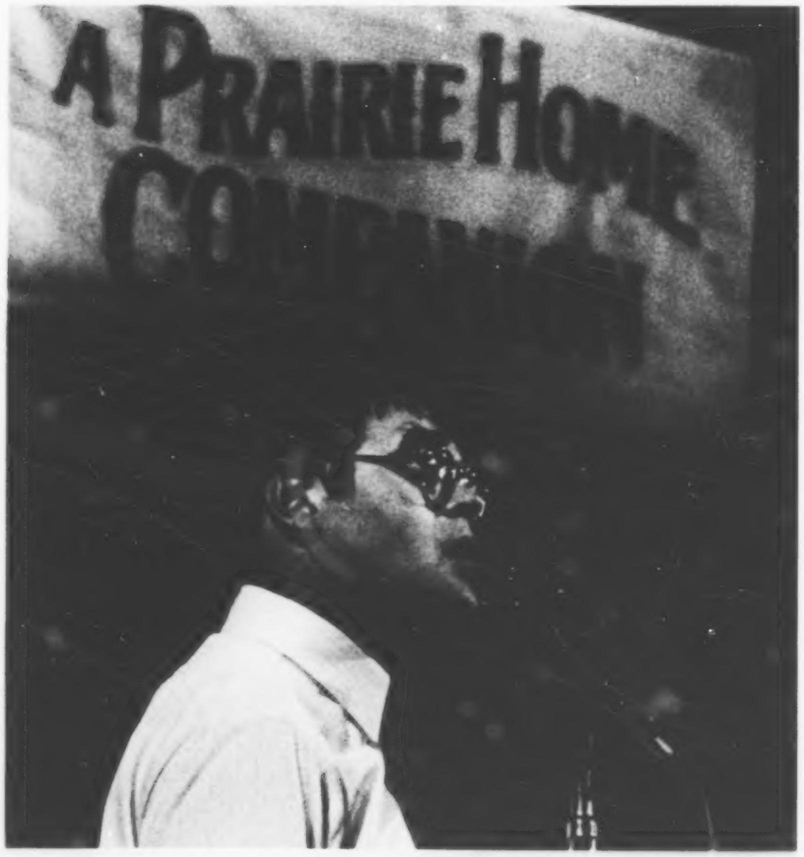
For the next half-century Gopher Prairie was probably the best-known town in Minnesota. Then came Lake Wobegon. In the 1970s Garrison Keillor began hosting a radio show called "A Prairie Home Companion." He told stories about "the little town that time forgot." By 1985 so many people were listening and laughing that when he wrote the book *Lake Wobegon Days*, everyone knew it would sell.

If you could find them on a map, Lake Wobegon and Gopher Prairie would not be far apart. The main street, the water tower, and the grain elevator would look about the same. The people, too, are not a lot different. Most of them have lived near the town all their lives and like it. They stick to their own ways and are not curious about the rest of the world. But Keillor and Minnesotans who chuckle with him at the folks in Lake Wobegon have come a long way from Gopher Prairie in the 1920s.

Whether they choose to or not, many now live in cities. Long ago they or their parents said goodbye to places like Gopher Prairie and Lake Wobegon. Sometimes they wish they could go back. Even those who still live in small towns know that things have changed. The world has come a lot closer. They can laugh and say to themselves: "Yeah, that's how it used to be—and it wasn't so bad, either."



Sinclair Lewis



Garrison Keillor

Vocabulary and pronunciation

chuckle: to laugh quietly

Questions and discussion

Have students compare their impressions of Gopher Prairie and Lake Wobegon with what they have learned about Red Wing and Hawley. What is alike? What is different? Why do people today often wish they could go back to life as they think it used to be in small towns? Does this relate to the concept of community? Do people feel less sense of community in a city than in a small town? Do they feel less sense of community in Minnesota than they did 50 years ago? (Some things that may have led to a lessening sense of community are: more people; closer ties to other cultures and other countries; more moving from one place to another.) Is community part of Minnesota's image?

Questions and discussion
Have students discuss how they feel about what makes Minnesota different. A good class project might be to collect more jokes and cartoons and analyze the message they give about the state.

What Makes Minnesota Different?

By the 1980s many Americans who had hardly heard of Minnesota knew all about Lake Wobegon. What image did they see? If they stopped to think about it, the name itself was a sly joke. It seemed like an Indian name, but when they said it aloud, they heard woe-be-gone—meaning to look sad and out of luck.

Some people say that this very kind of joke is part of the Minnesota image. In the 1970s cartoonist Richard Guindon made a hit with pictures of sober, sad-sack Minnesotans finding odd ways to cope with long blizzards and short heat waves. The weather is always worse in Minnesota. Boosters may brag about winter sports and 10,000 lakes. But most Minnesotans brag about surviving the cold and the mosquitoes. In 1983 librarians at the Minnesota Historical Society put together a list of jokes they heard. Some were:

Jack Frost loves Minnesota. He spends half his life here.

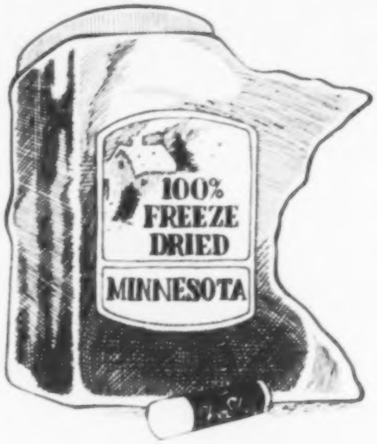
Have you jump-started your kid today?

Save a Minnesotan—eat a mosquito.

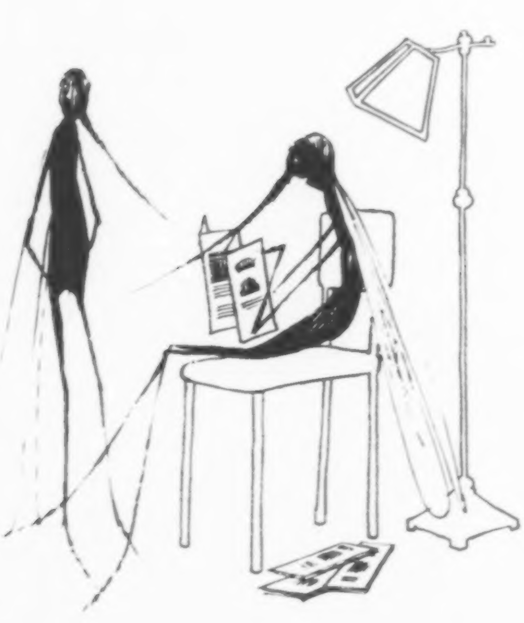
Entering Minnesota: Closed for glacier repairs, use alternate route.

Survive Minnesota and the rest of the world is easy.

Why Minnesota? To separate Ontario from Iowa.



The cartoons on these pages are by Richard Guindon.

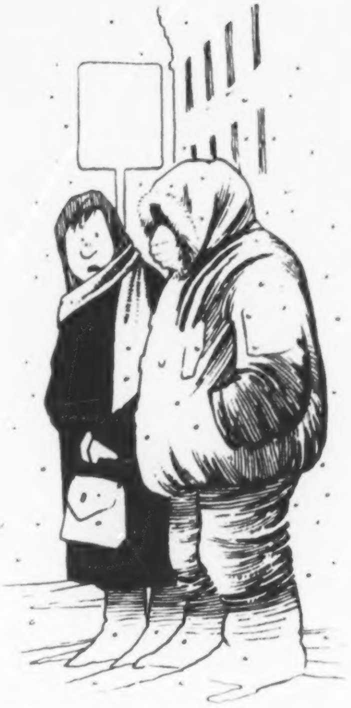


"How's this? Rustic cabins, private beach, good walleye fishing . . ."

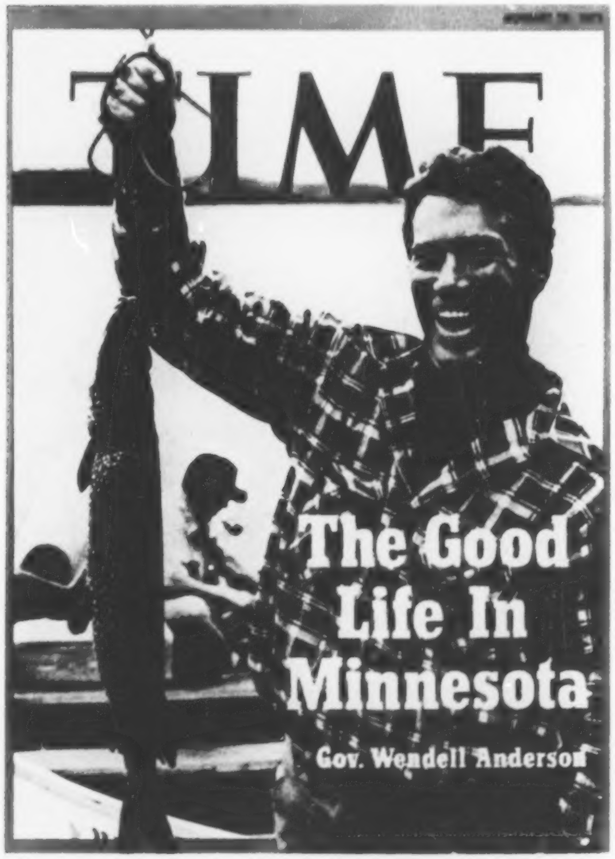
The worse the climate, the stronger people have to be. So the flip side of such jokes builds up another part of Minnesota's image—tough independence. Minnesota's independent politics are well known. No one was surprised when it was the only one of 50 states not to vote for Ronald Reagan as president in 1984. Its main political parties are not just Democrat and Republican, but Democratic-Farmer-Labor (DFL) and Independent Republican (IR).

Independence can take other forms, too. It can mean being your own boss, sticking to the family farm, starting a new business, inventing something, writing a book, organizing a labor union, or forming a cooperative. It means doing your own thing. People in the state are proud of Minnesotans like Bob Asp, who built the *Hjemkomst,* or Gary Spiess, who crossed the Atlantic alone in a 16-foot boat. They admire Will Steger and Ann Bancroft, who went to the North Pole by dogsled, and David Koontz, who walked around the world to help international understanding.

Some connect independence with what they hope will be Minnesota's future in new industries and high technology. In 1973 *Time* magazine predicted such a future and praised what it called Minnesota's "quality of life." Since then Minnesotans have tried hard to figure out just what this quality is. Writer and teacher Karal Ann Marling thinks it has something to do with balance and moderation. She sees Minnesota as a land "of fish and old-time things, of losers and stars, of lakes and modest skyscrapers." She also thinks the struggle to find its own image is part of what the state is all about. Maybe that is because there are so many different Minnesotas.



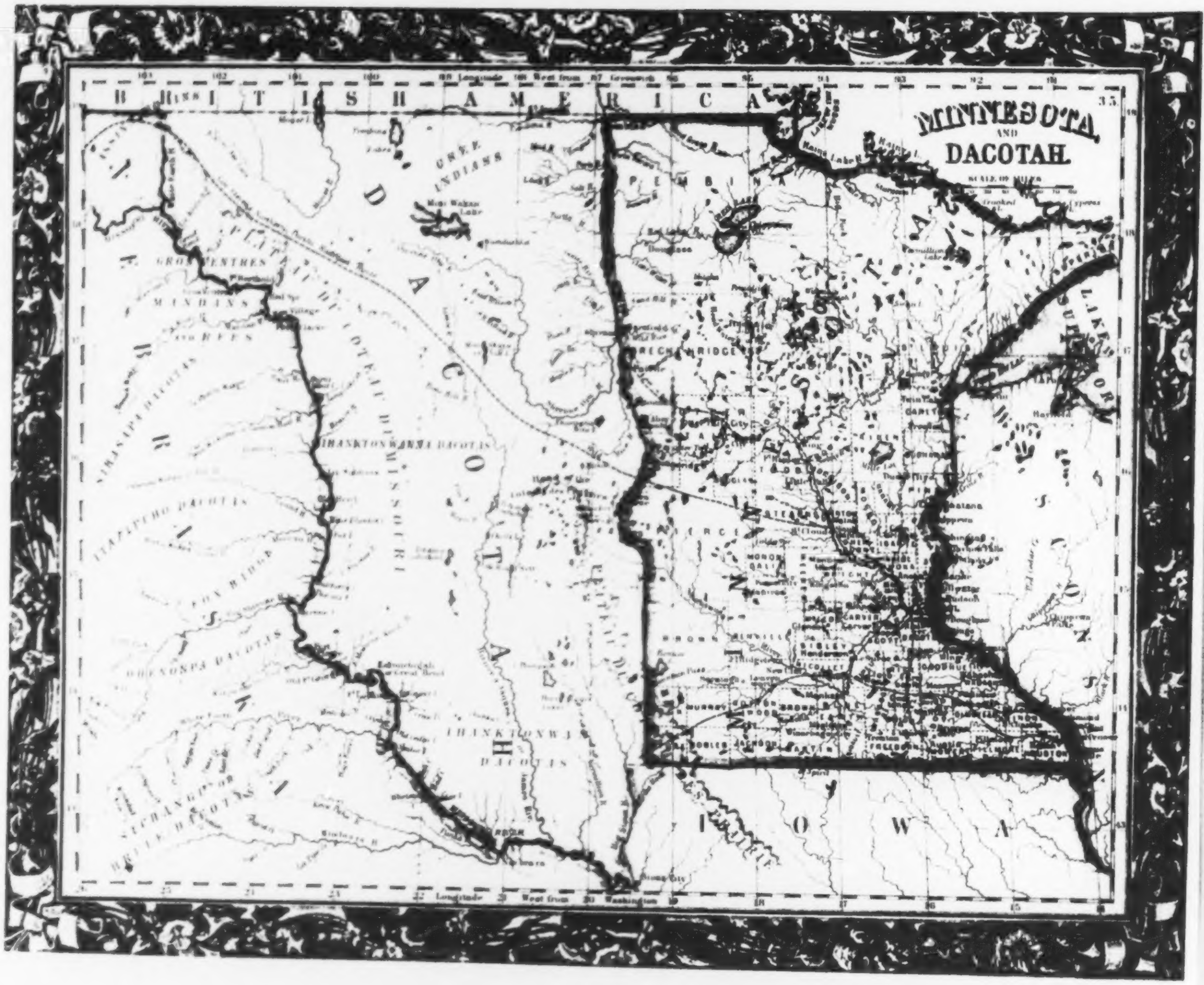
"Don't I know you?"



Questions and discussion

Have students discuss whether they think Minnesota is a place that encourages self-expression. What examples can they recall from earlier chapters and activities? (Note that this could include ancient Indian people who left mounds, petroglyphs, and decorated pottery and also many of the artists, like Seth Eastman and Cameron Booth, whose pictures illustrate these books. Among the many individuals mentioned have been Way Quah Geshig, the Andrews family of St. Peter, Joseph R. Brown, Wanda Gág, Gordon Parks, Alice Nelson, the Christian brothers, and August Wilson.)

Minnesota became a state in 1858. From 1849 to 1858 Minnesota Territory included the area called Dacotah. This map was made in 1860.


MINNESOTA AND DACOTAH
BRITISH AMERICA
DACOTAH
MINNESOTA
NEBRASKA
IOWA
WISCONSIN
LAKE SUPERIOR
CREE INDIANS
GROS VENTRES
MANDANS
REES
IHANKTONWANNA DACOTAS
IHANKTONWAN DACOTAS
Longitude West from Greenwich
Longitude West from Washington

459

460

This photograph was made in 1979 from images recorded by a special camera carried on a satellite, 570 miles above the earth. The camera recorded light reflected from earth. Each speck of light was turned into a computer code and beamed to earth where it was recorded on computer tape.

A computer system turned the code into a laser signal that burned an image onto a piece of film. The film was developed and printed as a photograph.

Photographs like these are used to study the effects of events like fires and floods, or human activity like farming and pollution, on our natural resources.

This photograph is a mosaic—an image made from many smaller snapshots taken from space.

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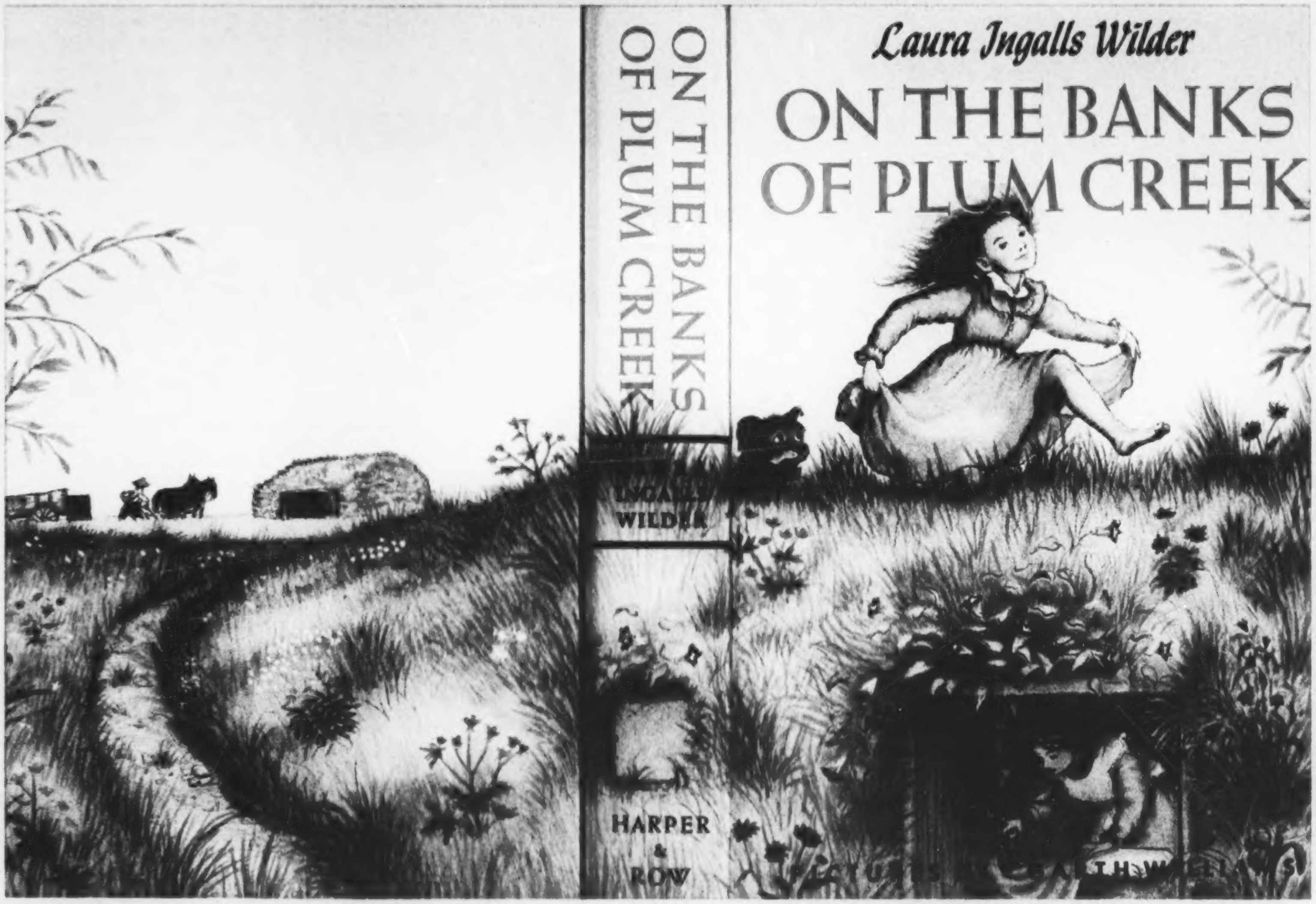
Unit I
A Place of Many Faces


Laura Ingalls Wilder
ON THE BANKS OF PLUM CREEK
ON THE BANKS OF PLUM CREEK
INGALLS WILDER
HARPER & ROW
PICTURES BY GARTH WILLIAMS

Skills emphasized in this activity

1. Asking appropriate questions.
2. Acquiring information by observation.
3. Evaluating historical sources.

Sequence of learning

1. Students will read how Garth Williams gathered evidence for drawing accurate illustrations of Laura Ingalls's childhood home.
2. They will study Garth Williams's drawings and see how they are based on the evidence he collected.
3. They will then read Way Quah Gishig's description of his family home, look for more information in the pictures and maps, and make a drawing to illustrate his story.

Evaluation

1. In discussing and comparing their drawings, students should be able to identify the questions they asked as they drew.
2. They should also be able to tell which features of their drawings were based upon observation and which were based upon earlier knowledge or on imagination.

Activity 1

Questions, Evidence, and Information

Laura Ingalls arrived in Minnesota on a covered wagon pulled by two horses. She was nine years old. Her parents were farmers. They had lived in Wisconsin, Missouri, and Indian Territory before coming to Minnesota.

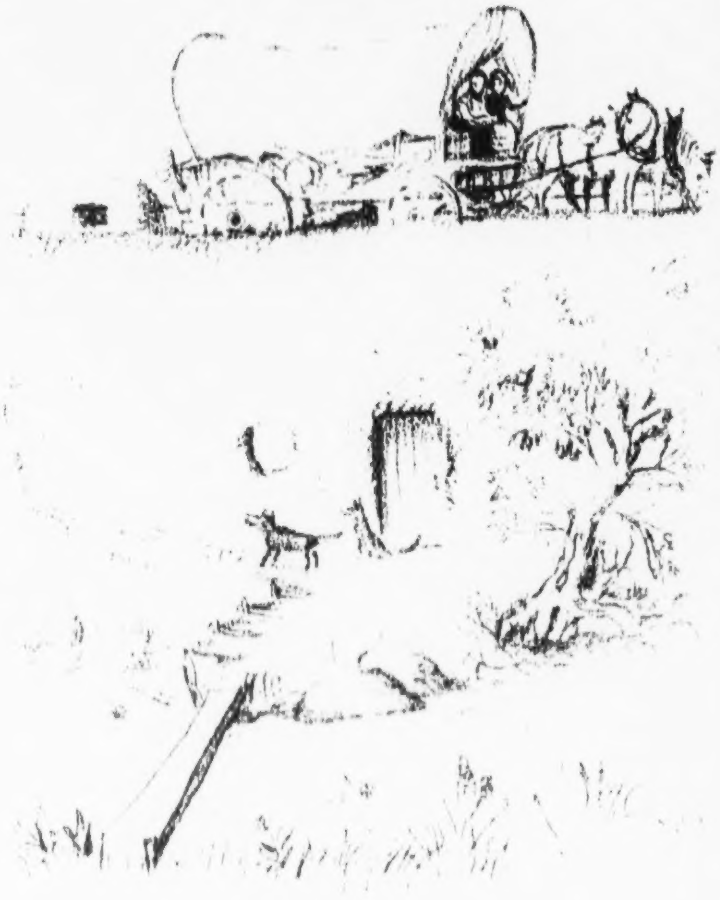
Laura's family settled along Plum Creek near a small town called Walnut Grove. They traded their wagon cover and horses for a house dug out of the banks along the creek. That was in 1876, more than a hundred years ago.

The family lived along Plum Creek for two years before deciding to move again. They went first to Iowa, then back to Walnut Grove, and finally to South Dakota.

When Laura Ingalls was older, she wrote books about her childhood. *Little House on the Prairie, On the Banks of Plum Creek,* and *The Long Winter* are some of the books she wrote. In 1943, an artist named Garth Williams was asked to draw pictures for Laura's books. He agreed to work on the project.

The artist wanted to make sure his drawings were accurate. He needed to know what it was like to live in the woods, on the prairie, and in a small town during the 1870s. He started by asking questions and looking for historical evidence.

Historical evidence is anything that provides information about the past. Newspapers, letters, diaries, photographs, and maps may be evidence. Even a building, a tool, or a piece of clothing can provide information.



Before drawing this picture, artist Garth Williams found the spot along Plum Creek near where the Ingalls family lived. He studied Laura's description of the house she remembered: All around the door green vines were growing out of the grassy bank. The dugout home was one room. The earth walls were smoothed and whitewashed. The earth floor was smooth and hard. Grass grew on the roof and waved in the wind, just like all the grass along the creek bank.

Historians study evidence to learn about the past. They use newspapers, letters, maps, tools, and machinery to learn about events, people, and ideas. What evidence did Garth Williams need to draw this picture?

Vocabulary and pronunciation

whitewashed: painted white, probably with a mixture of lime and water

Connections

1. The concepts of cultural change and cultural contrast are emphasized in this activity. Garth Williams's research shows how rural life has changed since the Ingalls family settled near Walnut Grove. Way Quah Gishig's family experienced change moving from a wigwam to a house made of lumber. Students may compare and contrast the ways of life represented by the Ingallses, Way Quah's Ojibway family, and in the town of Red Wing (Chapter 1).

2. The farmers who settled Goodhue County in the 1850s lived in very much the same way as the Ingalls family in Redwood County 20 years later. Only the style of their houses was different; Goodhue County was partly wooded, and most settlers could find logs there to build a cabin. The country around Walnut Grove in southwestern Minnesota had few trees. That is why Laura's family lived in a dugout.

3. Way Quah Gishig's Ojibway family lived in northwestern Minnesota, but the home, furnishings, and way of life there were not greatly different from those of the Dakota families who lived on Prairie Island during the same years. Photos of Prairie Island before the 1920s show a mixture of traditional and European-style buildings like that in the picture on p. A-17.

Garth Williams wrote a story about what he learned by living with his family on a farm: "We had neither telephone nor electricity. Our water came down from a crystal-clear spring in the woods. Our only mechanical convenience was a hand-pump in the kitchen, located in a lean-to with a very leaky roof."

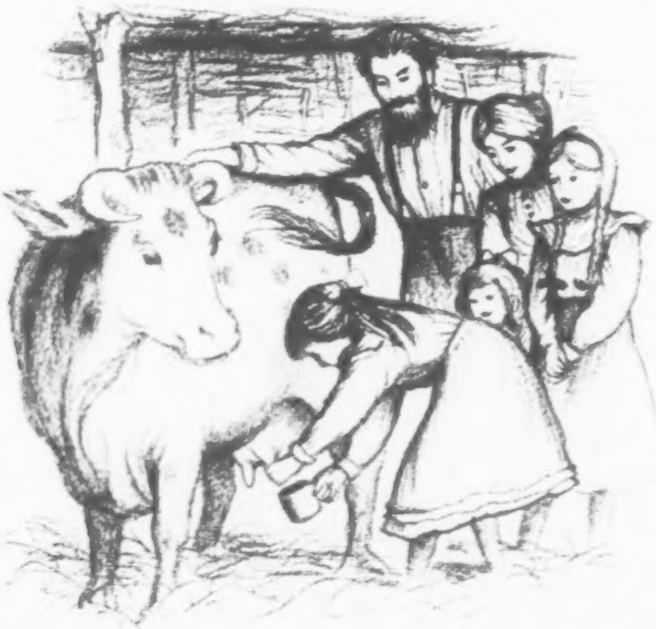
Sometimes evidence is easy to find. Other times the search is difficult and takes a long time, even years. Garth Williams was lucky. He had a chance to talk with Laura in person at her home. "She took us into the house and we looked at all her old family photographs. She told us about the people and just where to find Plum Creek and other places mentioned in the books."

Garth Williams traveled to some of the places Laura had lived with her family. He tried to imagine himself in a covered wagon creeping slowly across the prairie.

When he arrived in Walnut Grove, he stopped at the newspaper office and talked with the editor. They looked for evidence of the Ingalls family in old newspapers. They found pictures of the town and the people. They even found Pa Ingalls's name in one issue.

Garth asked for directions to the site of the Ingalls home on Plum Creek. He followed the di-

Garth Williams



Garth Williams learned how white settlers built their houses and other farm buildings on the prairie. The walls of the stable were of sod. The roof was willow boughs and hay, with sod laid over it. The roof was so low that Pa's head touched it when he stood up straight. For the milk cow, Pa traded a day's work with a farmer who needed help haying and harvesting. Garth Williams needed information about clothing and even kitchen utensils to draw this scene accurately.

Vocabulary and pronunciation

mechanical convenience: a machine that makes a job easier to do

lean-to: an extra room or shed that leans against the wall of a house for support

boughs: branches

utensils: tools or equipment

Bibliographical note

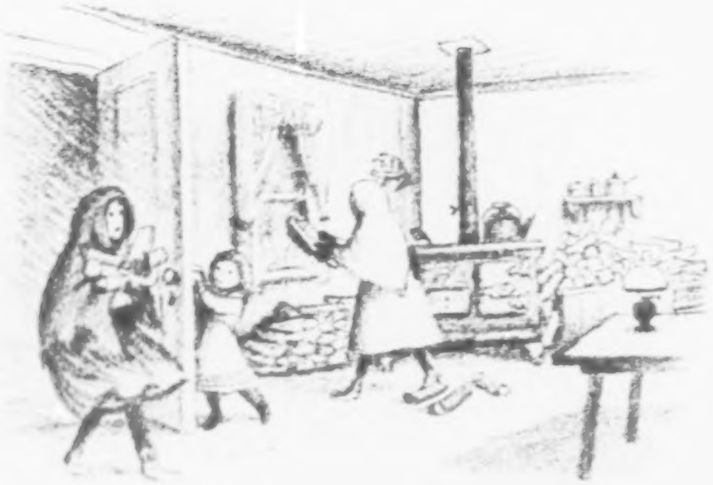
bibliography: a list of books about a given subject or author

Books by Laura Ingalls Wilder are: *The Little House in the Big Woods* (1932), *On the Banks of Plum Creek* (1932), *Farmer Boy* (1933), *The Little House on the Prairie* (1935), *By the Shores of Silver Lake* (1939), *The Long Winter* (1940), *These Happy Golden Years* (1943), and *The First Four Years* (1971). They trace Laura's childhood and youth and her family's many moves on its slow migration from Pepin, Wisconsin, to central South Dakota. A popular television series called *The Little House on the Prairie* was very loosely based upon her stories.

rections along a muddy path to the creek. He walked along the stream for a long time. "I was just about to give up when ahead of me I saw exactly what I was looking for, a hollow in the east bank of Plum Creek. The scene fit Laura's description perfectly."

Garth Williams needed to know about the things Laura's family used on the farm and in their home. He visited museums to look at clothing and farm equipment used in the 1870s. In one museum he found a jug with the name Ingalls on it.

Pictures by Garth Williams appear in each of Laura's books. They help to tell the stories Laura remembered. The evidence Williams found—the old farm, the newspaper, photographs, the talk with Laura, and the descriptions in her books—provided information to help make his drawings as accurate as possible.



Laura's family moved from the dugout into a home made of lumber. Garth Williams searched for information before drawing this picture. Where do you think he looked? Carrie, Mary, and Laura Ingalls are at right.

Vocabulary and pronunciation

Way Quah Gishig: Way Quah GHE-shig (End of the Day)

Chippewa: another name for the Ojibway

Collecting Evidence

About the time Laura Ingalls began writing, a young man named Way Quah Gishig was growing up in northern Minnesota. He was an Ojibway Indian.

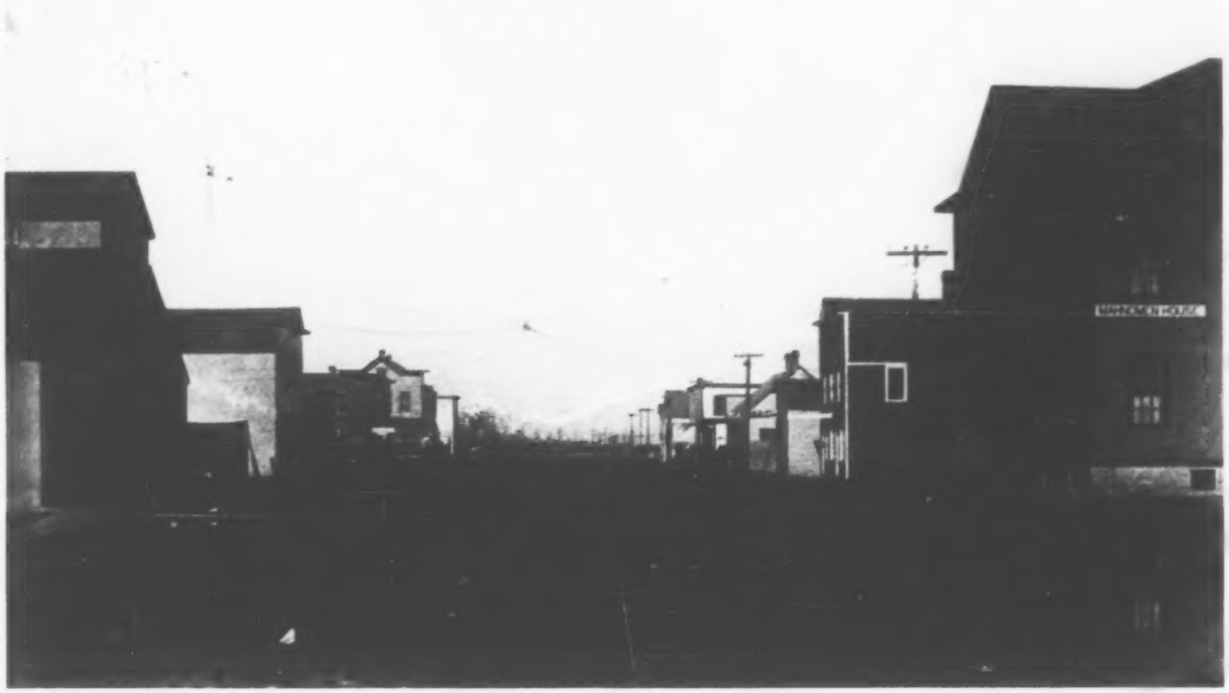
Way Quah and his family lived on the White Earth Reservation, near the town of Bagley. His mother spoke only Ojibway. Way Quah and his sisters learned English at a boarding school in South Dakota. At school, Way Quah was called John Rogers. At home he used his Ojibway name.

Way Quah wrote a book about his childhood, too. His book is called *Red World and White*. It describes his days at boarding school and many things he learned from his family and from nature.

Way Quah Gishig did not illustrate his book. That's a job for you. Search for information in the following pieces of evidence. Then describe the past, as Garth Williams did, in pictures. If you do a good job of collecting and studying evidence, what you learn will help tell a story.

Locate White Earth Reservation on a map of Minnesota. Way Quah wrote about the day in 1906 when he came home from boarding school. He arrived on a train with his two sisters, Min di and Bishiu.

From *Red World and White* by John Rogers, first published in 1957 as *A Chippewa Speaks:*



Mahnomen was a new town when Way Quah arrived on the train from boarding school in 1906.

More classroom ideas

Develop a class project based on the first chapter and activity of *Northern Lights*. Visit a local historic site or invite two or three grandparents to your classroom. Assign students to collect information about the past by asking questions, listening, and taking notes on what they see and hear. As individuals or as a group, students may write the history they have learned and illustrate the events as accurately as they can. Their work may be used as a display for the school, a book to be placed in the school library (or read to younger students), or as a videotape program with the drawings as visuals and students as the narrators.

We got off the puffing, snorting train at Mahnomen, Minnesota. A man named John Carr met us. He put us in his wagon.

We stopped briefly at the town of Beaulieu, where we got out and stretched our legs and had lunch. When we started out again, we came into wooded places, where trees seemed to tower upward to the sky and cast deep dark shadows on the fallen leaves encircling them.

Finally Min di turned and exclaimed, "Look, Way Quah!" She pointed toward the north. There in the distance I saw the sparkle of water and the ripple of waves as the sun was reflected back through the trees. This I knew was home!

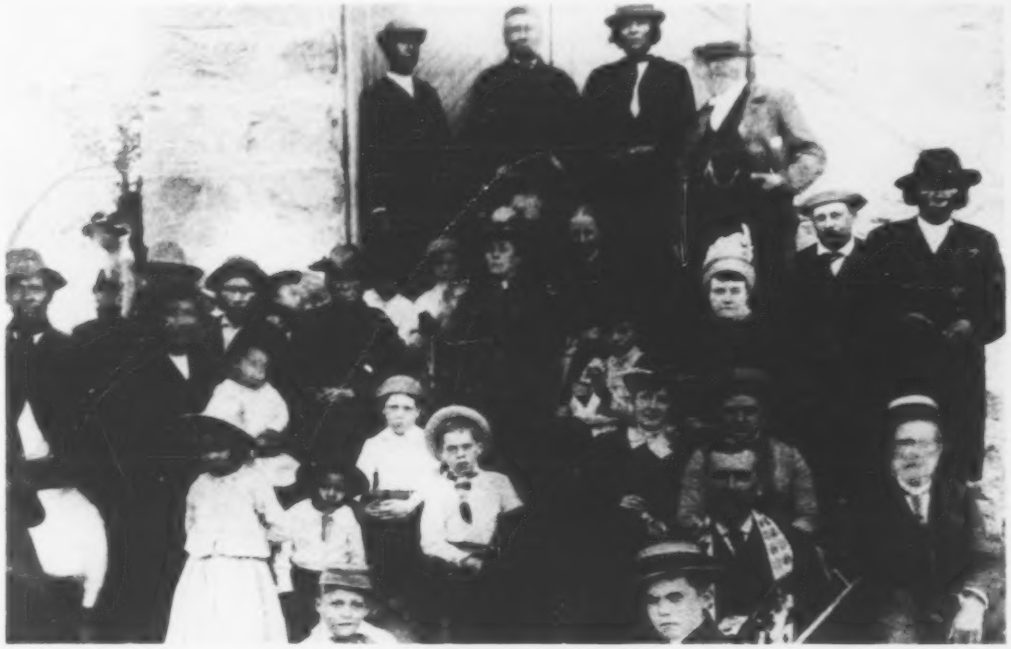
The first night Way Quah spent talking with his mother and sisters around the wigwam fire. "Mother promised to teach me the ways of the forest, rivers, and lakes," he wrote.

Way Quah lived with his mother and three sisters in their wigwam at White Earth. He learned from his mother how to collect food, trap animals, and help provide for his family. Their wigwam was different from the dugout home where Laura Ingalls lived. This is the way he remembered it:

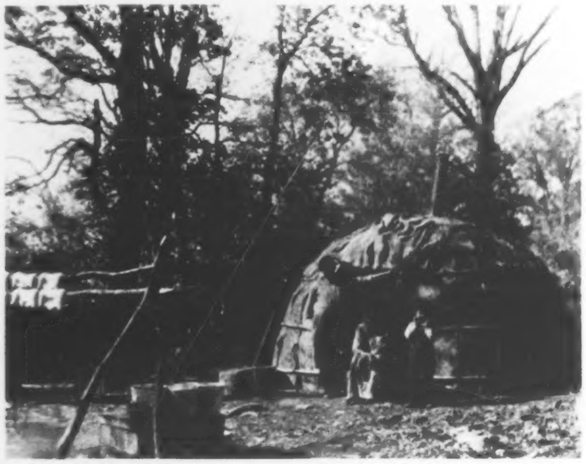
Mother's wigwam was about the size of a large room in a white man's dwelling. In the center was a fireplace, and above in the middle of the roof was an opening for light and for the smoke to escape. Suspended from a framework over the fire were two kettles almost full of water.

On one side of this large room I saw a bedframe made of poles. Over these were laid boughs to make a smooth, springly couch about the size of a double bed. The bedding consisted of deer pelts and, when not in use, could be folded back to the wall and serve as a back-rest.

Along the east wall was mother's workshop, and opposite the door the kitchen equipment was kept. On the west side was a place for the man's workshop. Over at the opposite wall was the pit used for storing and the



Residents of White Earth Reservation, about 1900. What does this photo tell you about the people who lived there?



A traditional Ojibway home similar to Way Quah's wigwam

Vocabulary and pronunciation

encircling: all around

wigwam: an Indian dwelling made of bark or woven rush mats laid over poles. It may have several shapes—a dome, like the one shown on this page, pointed like a tipi, or rectangular with a rounded roof.

traditional: an old way or common practice *wood pile. The storage pit was a hole dug in the ground, and this was overlaid with hay, on top of which was some birch bark. Here were potatoes, carrots, corn, onions, and any canned or dried fruits that had accumulated from the gather of fruits and berries.*

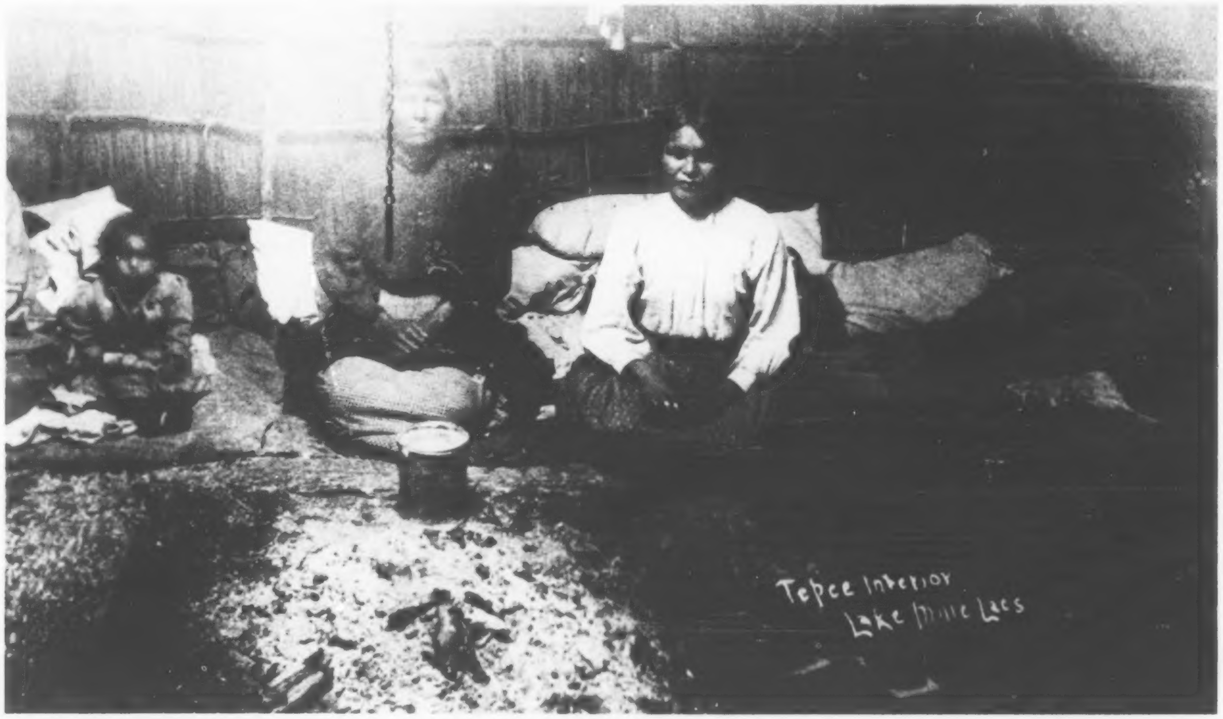
By 1910 most Ojibway families at White Earth chose to live in homes built of lumber:

The time came when we moved into our new home. How different it was from the one-room wigwam to which we had been accustomed. Despite the fact that this new place was such a departure from the ways of the native Indian life, we all took great pride in fixing it up.

It was a log cabin and gave out a smell of pine and birch. Tall trees towered around the house and there were the merry chirps of birds and the call of wild life, just as it had been before. All that we had given up really was our wigwam with its crude beds and the firepit in the center of the one room.

Now we had three rooms—two of them bedrooms. The other was very large and was used as a combined kitchen and living room. The roof was thatched. This, together with the log structure, blended into the surrounding forest so naturally that even an Indian would hardly have found his way to the little clearing without knowing its exact location.

Our nearest neighbor was half a day's walk through heavy growth of trees and brush. The only trail was that of the wolf, the deer, or the bear.



The bark baskets above are similar to those used by Way Quah's mother. Compare the Mille Lacs Ojibway home at right with Way Quah's description of his mother's wigwam.

Vocabulary and pronunciation

accumulated: piled up or saved over time

departure: going or turning away

accustomed: used to, familiar

thatched: covered with straw, rushes, or leaves

Drawing from Information

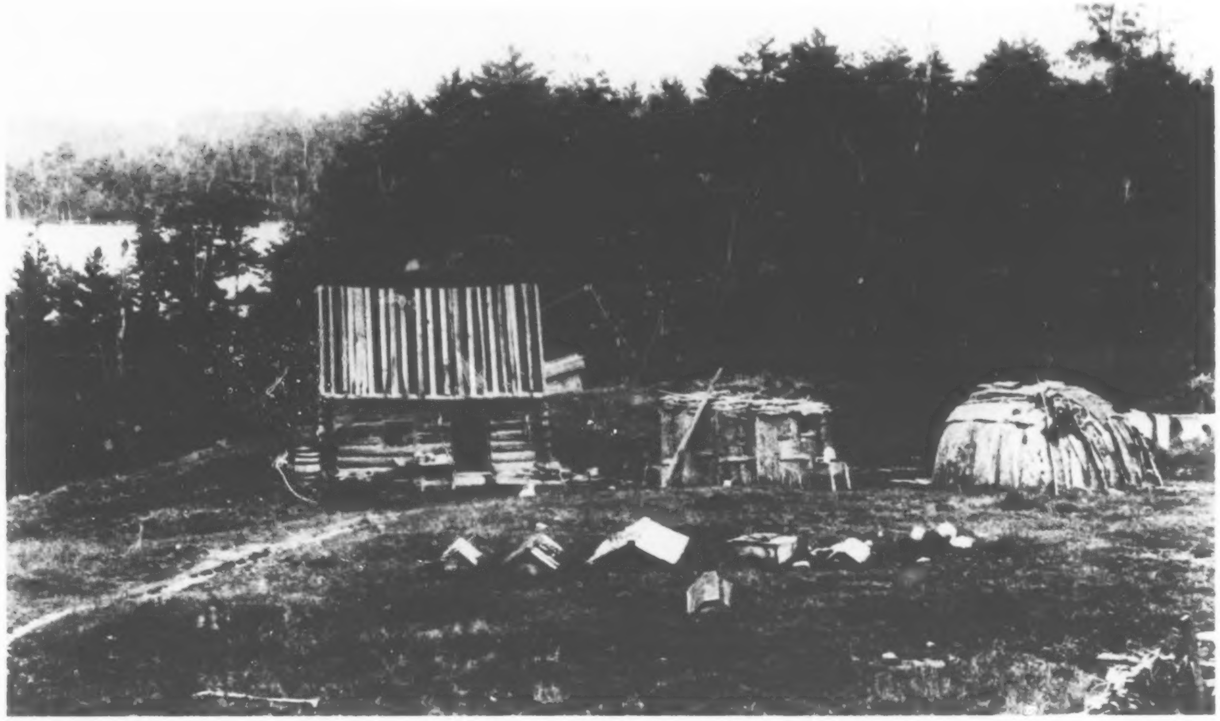
The photographs, maps, and description of Way Quah's home are similar to the evidence Garth Williams found. They provide information for drawing pictures of events, people, and places in Way Quah's life.

Choose a scene from Way Quah's life to illustrate. Draw the town of Mahnomen, or the wigwam Way Quah described. Draw the tools and equipment found in a wigwam, the new cabin at White Earth, or whatever you like.

When you finish, write a caption about your drawing. Compare your drawing to others in class. Did you include the same information? Did you include things that Way Quah didn't mention? Did you make up anything? Do you think your drawing is accurate?

Don't worry if you don't seem to know enough about the places and the times to get everything right. Garth Williams felt that way, too. Even with all the information he collected, his drawings are not always accurate. There were some things he left out of his drawings and other things he just didn't know.

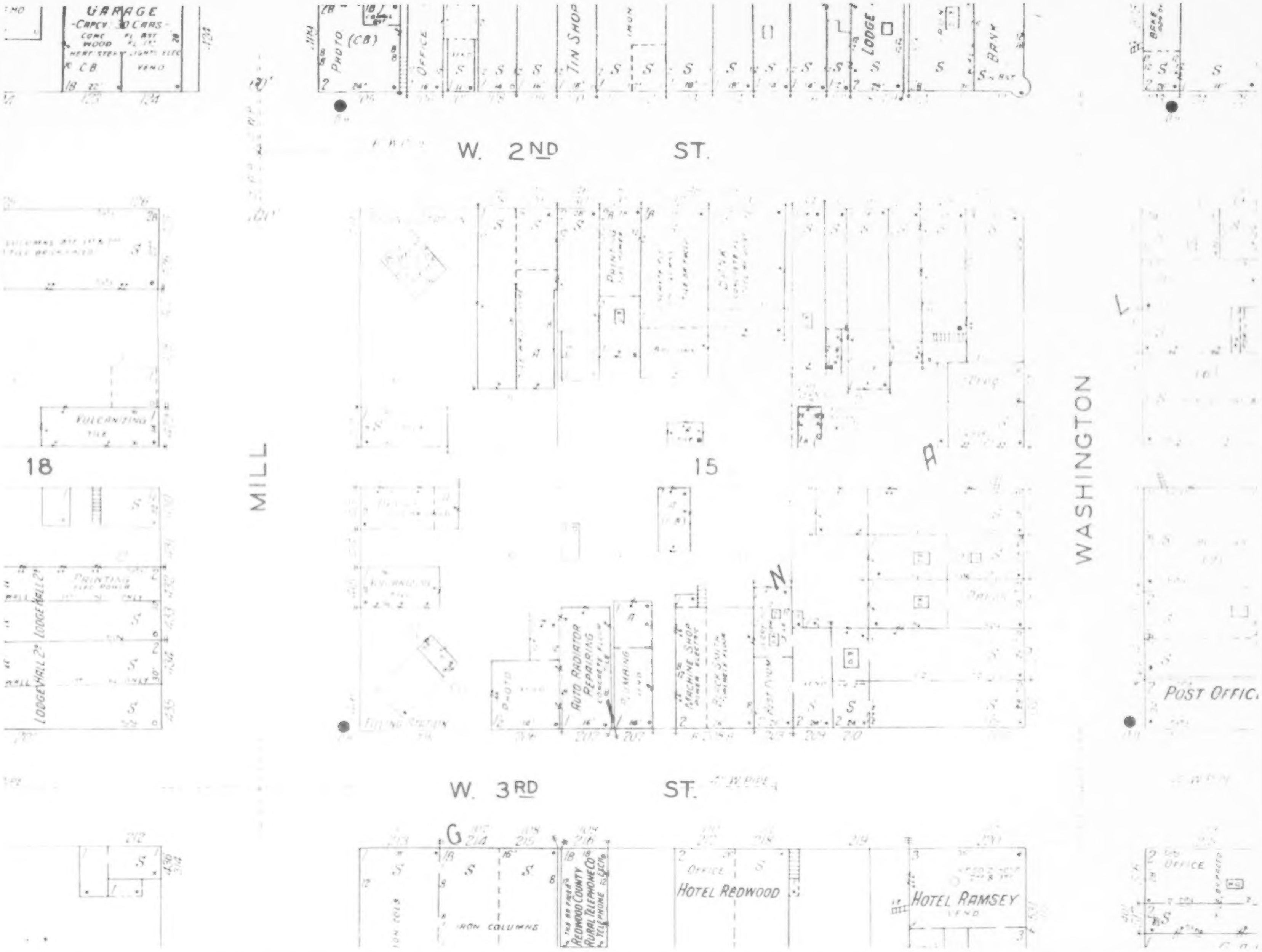
We will never be able to learn everything about the past or to draw pictures with everything just the way it was. The best you can do is search hard for evidence, collect information, and tell the story as accurately as possible.



Changes in traditional Ojibway life are easy to see in this photograph taken at White Earth Reservation. The small structures near the front are graves.

477

473


GARAGE
PHOTO (CB)
OFFICE
TIN SHOP
LODGE
W. 2ND ST.
MILL
WASHINGTON
18
15
PRINTING
VULCANIZING
LODGE HALL 2ND
AUTO
AUTO RADIATOR REPAIRING
PLUMBING
MACHINE SHOP
BLACKSMITH
FILLING STATION
POST OFFICE
W. 3RD ST.
IRON COLUMNS
REDWOOD COUNTY RURAL TELEPHONE CO.
OFFICE
HOTEL REDWOOD
HOTEL RAMSEY
OFFICE

Skills emphasized in this activity

1. Reading maps.
2. Developing a sense of chronology.
3. Drawing conclusions and inferences from evidence.

Sequence of learning

1. Students first review and discuss some general facts about the nature and contents of maps.
2. Using Redwood Falls as a case study, students examine four different maps and answer a series of questions about the town.
3. Imagining that they are Bess Wilson, a newspaper editor who lived in Redwood Falls between 1911 and 1927, students write a letter to a friend describing the town in 1926.

Evaluation

The letters should describe the town's location, distinctive features, its relationship to other towns, and some of the activities (government, education, recreation, businesses, residential living, and travel) that occur in Redwood Falls.

479

480

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Activity 2
What Do You See on a Map?

Before people drew maps on paper, they used words to describe places and distances. They named landmarks like hills, lakes, and trees to direct others from one place to another. They told distance by the time it took to get there.

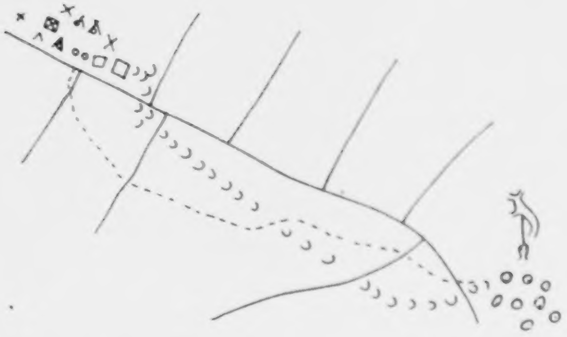
When people began drawing maps, they used symbols for places and landmarks. An X or a small circle showed where someone lived or hunted. A long line indicated a great distance. A wiggly line represented a river or a stream. When people printed maps on paper, they used other symbols and color to give information about location and distance.

The more people traveled, the more information they collected about places and distances. They learned to draw more accurate maps to show the relationship of one place to another. They drew road maps and maps showing the boundaries between cities or territories. Their maps indicated mountains, rivers, bridges, buildings, and settlements of people.

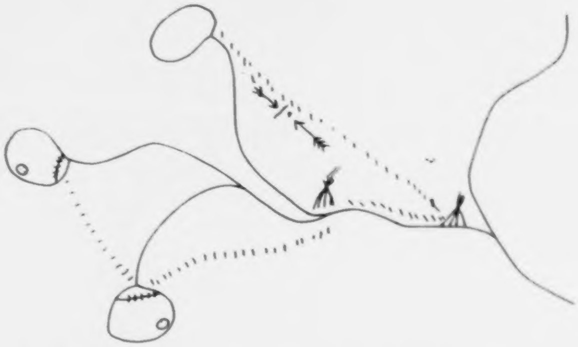
People who draw maps collect large amounts of information before they begin their work. They can't use all the information in a single map. It's their job to select just the right information, then get it down in a way that helps you understand and use it. A map with everything we know about a place would be very difficult to draw or to read.

Maps are important evidence for historians. They can provide information about the location of events and the way things change over time.

People who study geography use maps, too. They use maps to determine the location of places and events. They learn what it is that makes one place different from all others. They use maps to study the relationships between one place and another. They also study maps to learn how people have lived in different places around the world.



This map represents the path a Hidatsa man took along the Missouri River to a Dakota camp.



Originally drawn on birch bark, this map shows the route two Indian men took while trapping beaver. Can you pick out the campsites and beaver dams?

This detail from a map of Redwood Falls, 1928, shows only a small part of town. Buildings made of wood are yellow. Brick buildings are pink. Stone buildings are blue.

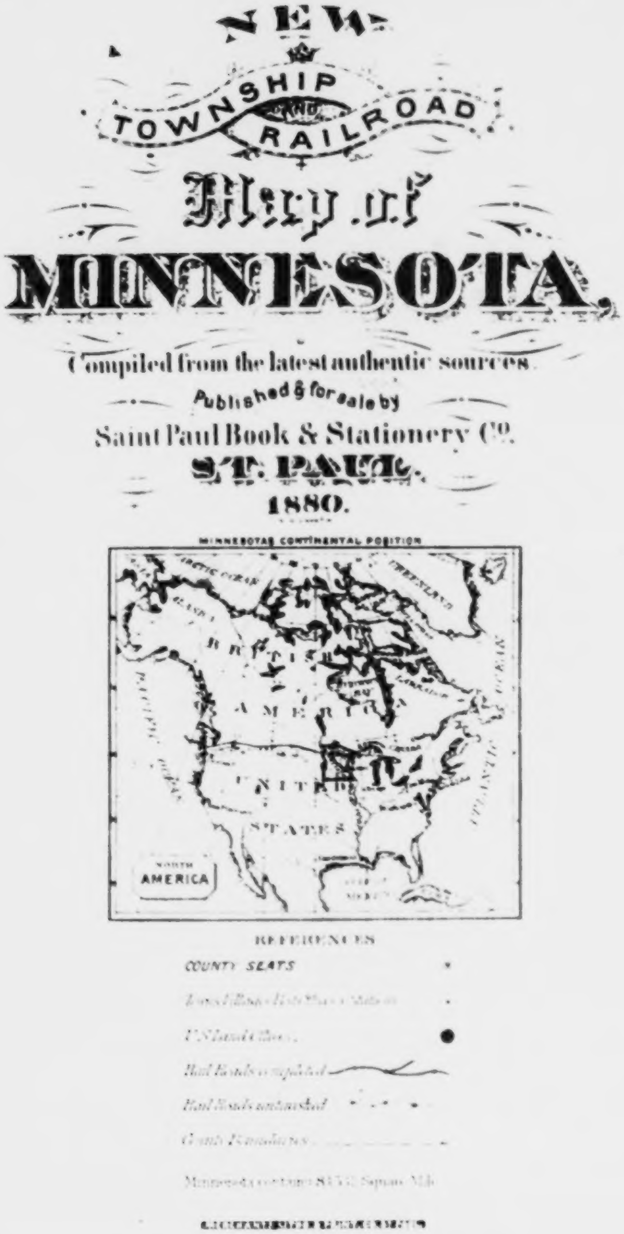
Vocabulary and pronunciation

determine: to learn or come to agreement

Hidatsa: a group of Plains Indians

432

481


NEW
TOWNSHIP AND RAILROAD
Map of
MINNESOTA.
Compiled from the latest authentic sources.
Published & for sale by
Saint Paul Book & Stationery Co.
ST. PAUL.
1880.
MINNESOTA'S CONTINENTAL POSITION
BRITISH
AMERICA
UNITED
STATES
NORTH AMERICA
REFERENCES
COUNTY SEATS
U.S. Land Offices
Rail Roads completed
Rail Roads contemplated
County Boundaries

Geographers and historians aren't the only ones who use maps. Most of us use maps to get from one place to another, to find a certain store in the shopping center, to learn the distance from one freeway exit to another, to locate the deepest spot in the lake, or to find a seat at a concert or a game.

Just like a book, most maps have guides for people who want to use them. Instead of a table of contents or an index, however, maps have TOADS.

TOADS is shorthand for the information that you can find on most maps. Each letter of the word stands for a piece of information that helps a historian, a geographer, or you to use the map.

The TOADS are usually found together in a corner of the map called the key (or legend).

Maps are a little like the pictures in a family photo album.

TOADS help you find your way around a map. This is how they are used:

T: Every map has a title.
O: Most maps have a symbol to indicate the direction of north, south, east, and west. Some maps have an arrow showing "You are here." That is called orientation. It helps you get started in the right direction.
A: The author is the person or group of people who drew the map.
D: Look for a date on your map. It tells you when the map was made.
S: Pay attention to the scale of your map. This indicates how many miles or feet are represented by an inch on the map. An inch on one map may represent just a few feet. On another, it may represent a hundred miles.

Not all maps include each of the TOADS. Study each of these map keys to see what information is missing.

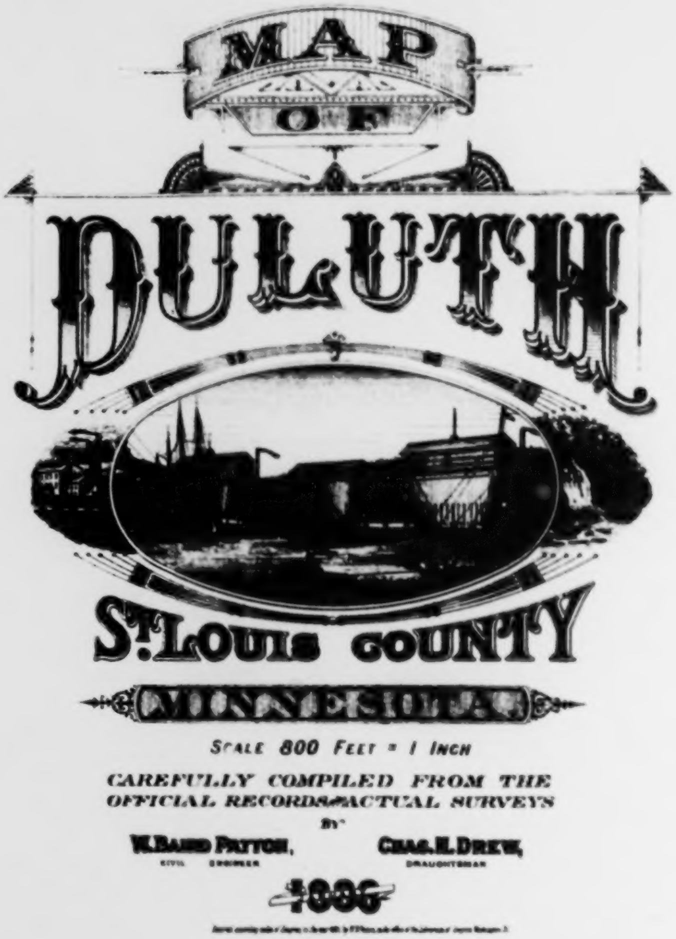
Connections

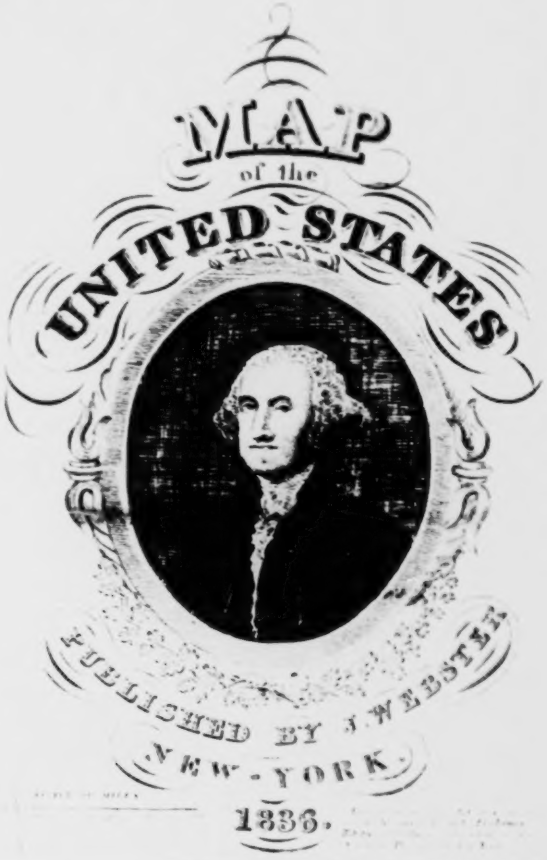
1. The concepts of *geographic place* and *transportation network* are emphasized in this activity. They may be reinforced by classroom activities suggested below.

2. Some students may ask why the maps in the chapters of *Northern Lights* do not include each of the TOADS. The reason is that maps printed as illustrations in a book do not need to carry all of the information that appears on maps published separately. Most of that information can be found elsewhere in the book.

Each picture in the album tells you something about the family. From one photo you can tell what kind of car they once drove. From another, you can learn what their house looked like. Photos taken at different times show changes in the way people looked or in the clothes they wore. It takes more than one photograph to learn very much about a family.

Maps work the same way. The more maps you have to study, the more you can learn. That's why historians and geographers use several maps to study places and events.


MAP
OF
DULUTH
St. LOUIS COUNTY
MINNESOTA
SCALE 800 FEET = 1 INCH
CAREFULLY COMPILED FROM THE
OFFICIAL RECORDS & ACTUAL SURVEYS
BY
W. BAIRD PATTON,
CIVIL ENGINEER
CHAS. H. DREW,
DRAUGHTSMAN
1886


MAP
of the
UNITED STATES
PUBLISHED BY J. WEBSTER
NEW-YORK
1836.

Some mapmakers leave the orientation symbol off their maps. No compass indicates north, south, east, or west for the maps on these pages. When that happens, you can assume north is at the top of the map. Check the maps in your classroom. Are each of the TOADS included?

A Spot on the Map

The city of Redwood Falls is in southwestern Minnesota, near the northern border of Redwood County and close to the Minnesota River. Find it on the state map on page 25.

Use the map's scale to tell how far it is from Redwood Falls north to Willmar, east to Shakopee, south to Windom, and west to Marshall. Find the Redwood River running through town and into the larger Minnesota River about a mile north.

Maps provide more information than just distance and direction. If you study maps closely, you can learn the geography and some of the history of a city like Redwood Falls.

You could put yourself in the place of Bess Wilson, who moved to Redwood Falls with her husband and two children in 1911. She started working for the town newspaper, the *Redwood Gazette,* in 1913. Three years later she became its owner and editor. Until

12 Pages THE REDWOOD GAZETTE 12 Pages

Boys Will Judge Stock At Fair

Redwood Schools Open September 18

Fair Grounds Will Be Well Lighted for Night Shows

Clinton Baldwin Tells of Work And Play On High Seas

Women's College Closed

Hose Companies Make Good Time

Bess Wilson became owner and editor of the Redwood Gazette *in 1916.*

The Redwood River meets the Minnesota River just north of Redwood Falls.

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she sold the paper and moved to Minneapolis in 1927, Bess Wilson wrote many of the stories in the *Redwood Gazette*. Almost everyone in town knew her.

The *Gazette* office was on the south side of West 2nd Street, in the middle of the block, between Washington and Mill avenues. When Bess Wilson stood on the sidewalk in front of her office, she could look west toward Mill Avenue and see the Redwood River. When she looked east, toward Washington Avenue, she could see the dome and steeple of the county courthouse two blocks away.

Imagine that it is May 6, 1926, and that you are Bess Wilson. After working all day on the paper, you have decided to write a letter to a friend in your hometown of St. Charles, Minnesota. Tell your friend about Redwood Falls—what it looks like, what it is like to live there, and what people do there.

Find this building on the map of Redwood Falls, page 18. What streets are on each side of it? When do you think the photo was taken? The cars are one clue. The attendant is pumping gas by hand.

Looking east on 3rd Street in Redwood Falls, 1915. The county courthouse is in the distance.

489

490

Picture a Place

How can you describe a place that you haven't seen, and that no longer looks as it did more than 60 years ago? Geographers and historians often collect information about places present and past by asking questions and searching maps.

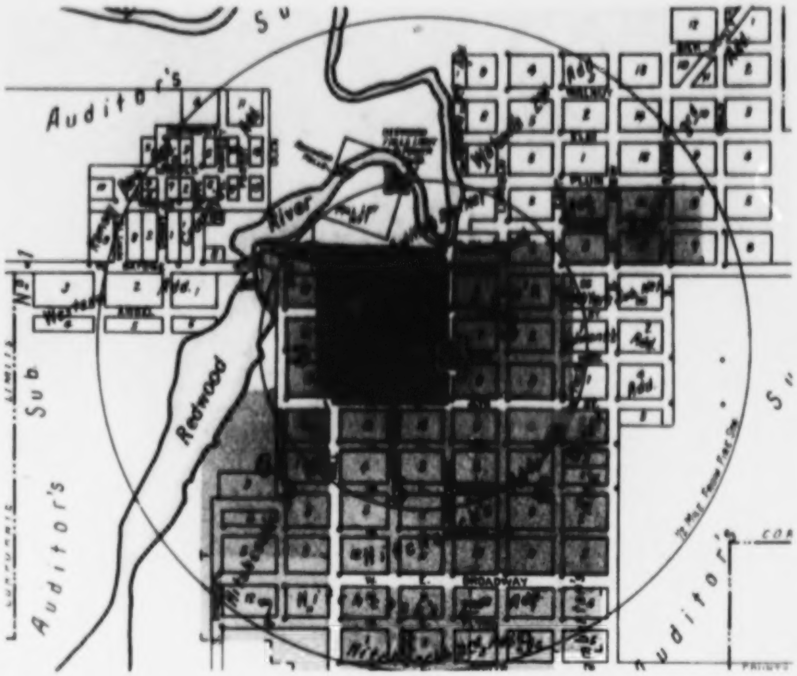
Take a look at the four maps in this chapter. The state and county maps are on page 25. A map of Redwood Falls is on this page. Finally, a map of the neighborhood in downtown Redwood Falls is on page 18.

You will see right away that each map has a different scale. Though they all include Redwood Falls, each one provides different information about it. The state and county maps show the relationship of Redwood Falls to other towns in the region. They provide few details about the people and places in town. The town and neighborhood maps offer a close look at the streets and buildings where people live and work. They don't tell you about the area outside the city limits.

Now use the maps to answer the following questions. Study the maps—one by one—and write down the information you learn about Redwood Falls in 1926.

1. What does the town look like? (Are there rivers, mountains, lakes, or forests in the area? Is Redwood Falls a big city or a small town? Is it in an area of farms, prairie, or forests?)

The State Bank of Redwood Falls was on the corner of Washington Avenue and 2nd Street. A barbershop was in the basement, and a drugstore was next door. Locate the bank on this town map of Redwood Falls. The maps at right, along with the pictures on pages 22 and 23, give an idea of what the town looked like.



The town of Redwood Falls, about 1925

Vocabulary and pronunciation

relationship: similarities and common interests

Connections

Students who have read Chapters 1 and 2 may use these maps to draw some comparisons between Redwood Falls and the towns of Red Wing and Hawley.

After studying the maps, discuss whether Redwood Falls appears to have been a river town like Red Wing or a railroad town like Hawley.

Redwood Falls depended on both the river and the railway. Founded near the waterpower provided by a falls in the Redwood River, the town was reached at first by small boats coming up the Minnesota River. Later, as shown on the maps, a rail line was built to serve the settlement. Although the growth of Redwood Falls depended on the railroad, it was not planned or built by a railroad company.

Classroom ideas

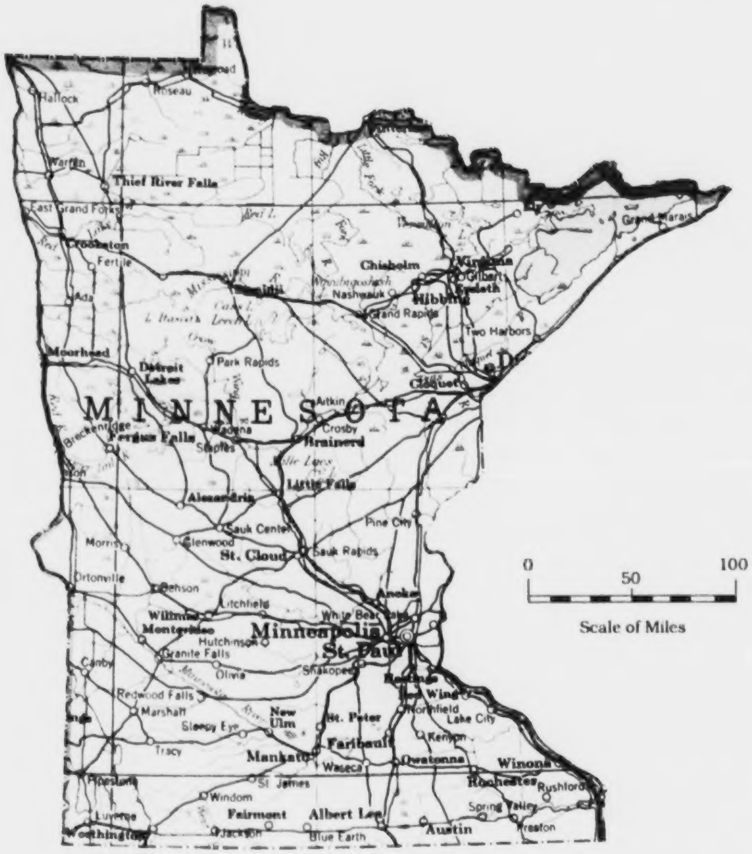
- Students may organize a classroom display or bulletin board of town and county maps. They may be able to identify each town as a railroad or river town. The maps may suggest other important geographic features that have influence on the town's history.
- Students may draw and color maps of different scale. Their desktops, classroom, and school are convenient subjects. Their maps should include each of the TOADS.
- The entire class may construct a wall-sized map of the neighborhood, similar to the Sanborn Company map of Redwood Falls on page A-18. Small groups of students may be assigned portions of the neighborhood. Every feature of the neighborhood can be included on the map and coded according to the map key (or legend).

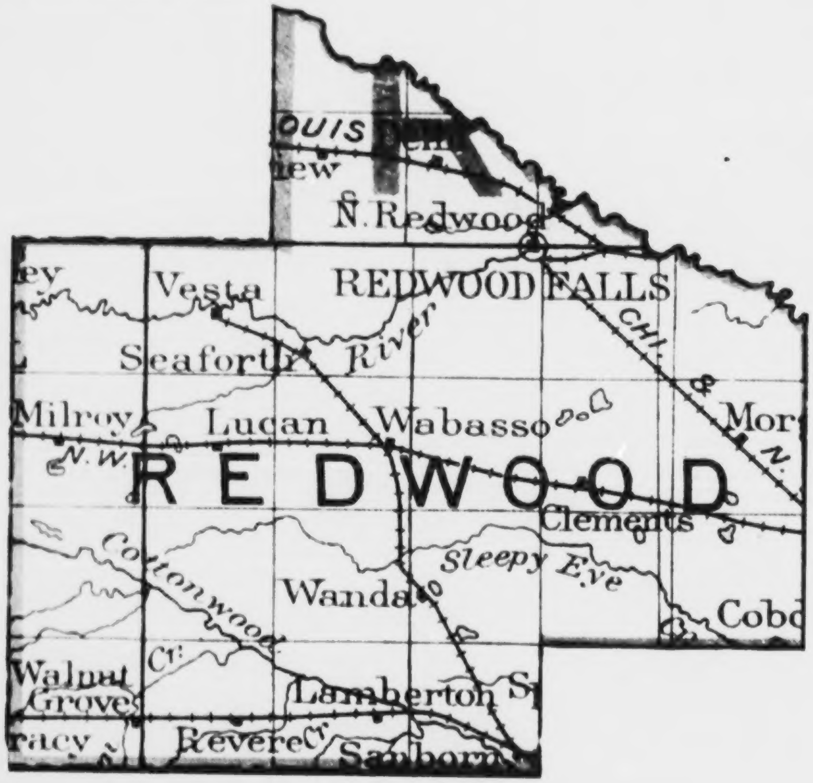
Notes to the teacher

The Association of American Geographers and the National Council for

2. How do people use the town? (Do people live and work here? Does the town have a special use like business, industry, housing, religion, sports, government, or education? Can you tell whether the town has changed much over time?)
3. What happens in Redwood Falls that might be important to people living somewhere else? (Do people come here for church, school, government, fun, or business?)
4. How do people, information, and materials travel to and from Redwood Falls? (Do they use automobiles and trucks, airplanes, trains, small boats, or large ships? Is there evidence of electricity for telephones, radio, or television?)

By now you know the town almost as well as Bess Wilson and you can write the letter to your hometown friend. Begin with the date May 6, 1926.


MINNESOTA
Hallock
Roseau
Warren
Thief River Falls
East Grand Forks
Crookston
Fertile
Ada
Moorhead
Detroit Lakes
Park Rapids
Bemidji
Chisholm
Virginia
Gilbert
Eveleth
Hibbing
Nashwauk
Grand Rapids
Two Harbors
Duluth
Cloquet
Grand Marais
Aitkin
Crosby
Brainerd
Breckenridge
Fergus Falls
Wadena
Staples
Little Falls
Alexandria
Pine City
Sauk Centre
Glenwood
Morris
St. Cloud
Sauk Rapids
Ortonville
Benson
Litchfield
Anoka
White Bear
Willmar
Montevideo
Minneapolis
St. Paul
Hutchinson
Granite Falls
Olivia
Shakopee
Canby
Hastings
Red Wing
Redwood Falls
Marshall
New Ulm
St. Peter
Northfield
Lake City
Sleepy Eye
Faribault
Kenyon
Tracy
Mankato
Waseca
Owatonna
Winona
Pipestone
St. James
Rochester
Rushford
Windom
Spring Valley
Luverne
Fairmont
Albert Lea
Worthington
Jackson
Blue Earth
Austin
Preston
0
50
100
Scale of Miles


N. Redwood
REDWOOD FALLS
Vesta
Seaforth
River
CHI. & N.
Milroy
Lucan
Wabasso
Mor
N. W.
REDWOOD
Clements
Cottonwood
Sleepy Eye
Wanda
Cobd
Cr.
Walnut Grove
Lamberton
Revere
Sanborn
racy

Railroad lines are drawn on the map of Redwood County at left, but highways are not. The state map above shows major highways in 1948.

Geographic Education published *Guidelines for Geographic Education* in 1984. The booklet identified five fundamental themes of geography (location, place, relationships within places, movement, and regions) and suggested ways to integrate them into the teaching of geography. Here are brief definitions of those themes:

Location: the exact spot at which something exists on the earth's surface. Your school or home has a location indicated by its address.

Place: an area distinguished by its human and physical characteristics. Your neighborhood, Minnesota's North Shore of Lake Superior, and the Red River Valley in northwestern Minnesota are good examples.

Region: an area that displays unity in terms of one or many selected criteria such as language, religion, climate, a government, or land form. For example, the Midwest is an agricultural region of the United States. The Boundary Waters Canoe Area is a region determined by both legal boundaries and geography.

Relationships within places: the ecology of an area, the way that humans and the environment have an effect on each other.

Movement: the way people, things, and ideas move from place to place. A family's trip to the shopping mall is an example. The bus ride to school is another. Sending electrical power from North Dakota to Minnesota and a television picture by satellite from Moscow to Minneapolis are others.

Resources for geographic education:

National Council for Geographic Education
Western Illinois University
Macomb, Illinois 61455

Science Museum of Minnesota
10th Street and Wabasha
St. Paul, MN 55102

Skills emphasized in this activity

1. Collecting information from a variety of sources.
2. Recognizing change and continuity over time.
3. Reading maps.
4. Developing a sense of place.

Sequence of learning

1. Students read about the settlement of Hibbing and its subsequent move.
2. Newspaper accounts, photographs, and narrative description convey the difficulty and complexity of the move.
3. Students read about the hardships and change required by the progress of economic development in history.
4. Students consider the problems of an individual family whose home was moved to make way for the expanding mines. They describe the problems and direct the move of the Frank Dear family home from one address to another.

Evaluation

The routes students choose should reflect an ability to read maps, to give directions using maps, and to collect information about possible obstacles, as indicated in the sources they have examined.

Activity 3
Moving a Town

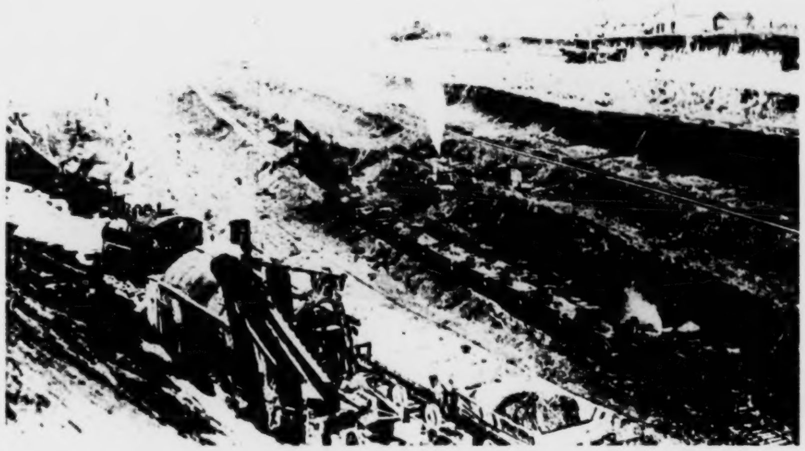
When Frank Hibbing began to prospect for iron ore in northern Minnesota in 1892, he used a map. It helped him find his way north from Duluth to the place where he expected to find ore. The map showed landmarks like roads, lakes, and the edge of the forest.

The location he chose to look for iron ore was about 75 miles north of Duluth and about 100 miles south of Canada. He knew where to look and was lucky enough to find the ore. He marked the spot on his map and traveled back to Duluth, where he claimed the land for a mine and a townsite.

Hibbing and his partner hired men and equipment to dig for ore. Their business grew and their settlement grew, too. By June 1893, over 300 people lived there. They held an election and voted to call their town the Village of Hibbing.

By 1910 Hibbing was no longer a small settlement of prospectors. Almost 9,000 people lived in town. There were schools, churches, family homes, and boardinghouses. There was a city hall and there were businesses along the main street. Roads and railroads were built through town.

The mines grew bigger and faster than anyone expected. The companies that owned them grew wealthy and powerful. Men and machines stripped away the earth and dug for iron ore at the edge of town. In 1919, Hibbing was surrounded on the north, east, and west by mines. The homes and stores, schools and churches, hotels and other buildings that were important to everyday life stood in the way of the mines. They would all have to move if the mines were to grow.



Miners and steam shovels dug for valuable iron ore. Before long, the mines reached the edge of town. The mining companies needed the land on which employees' homes were built. The town moved while the mines grew.

The colors and shapes in this painting by Cameron Booth give you a feeling of the busy, noisy, growing industry of iron mining in northern Minnesota. Booth made this painting in 1937 and called it Hibbing Mine. *Once Booth said his paintings were like music without words. Do you think that's a good way to describe this one?*

Connections

1. Cameron Booth is one of the Minnesota artists whose work was chosen for *Northern Lights.* Booth is a 20th-century artist. His work includes landscapes, a series of paintings done on the Iron Range, portraits, and still life. He did several drawings and paintings of Waterville, Minnesota, the home of Louis and Hannah Stowe mentioned in Activity 12. Another of his Hibbing paintings appears on p. N-156.

   Booth also studied in Paris and was, for a while, influenced by the Cubist School of painting. He lived in Minneapolis.

   Sketchbooks and drawings by Booth are in the Minnesota Historical Society (MHS) manuscript collection. Many of his paintings have been collected by the MHS.

2. MHS curator Tom O' Sullivan wrote an article on contemporary Minnesota artists appearing in *Roots* (Spring 1988). Contemporary Minnesota artists for study are James Rosenquist, Stephen Sorman, Mike Lynch, Katherine Nash, George Morrison, and Kinji Akagawa.

Vocabulary and pronunciation

townsite: a place where the streets and lots for a town are surveyed and marked off

By summer of 1919, the mining companies had already moved some buildings. The newspaper editor wrote: "This land is presumed to have one of the largest deposits of iron ore in the area. The steamshovels are crowding closer upon the village every year. The next few years will surely see great changes in Hibbing."

Some people in Hibbing didn't want to move. They asked the government to stop the whole thing, but that didn't work. Most people agreed with the newspaper that: "Business must proceed even if some people are disturbed. The world has to move."

At first a few small buildings at the edge of town were moved south, away from the mines. But it was clear that more of the town would follow. The iron ore underneath was too valuable for the town to stand in the way.

Movers lifted the buildings one by one off their foundations and onto rollers. They wrapped some with steel cables and moved them almost two miles south. Steam engines that had been used to haul logs out of the forest pulled the buildings.

On July 15, 1919, a reporter wrote about the move in the *Hibbing Daily Tribune:* "A new town is rapidly springing up. The Oliver Iron Mining Company has moved most of the houses on Cedar and Center streets lying between 1st and 2nd avenues out to their new townsite. Many other buildings

Hibbing businesses grew quickly when iron was discovered. By 1910, when this picture was taken, the town's main street was busy every day. The mining companies and workers needed supplies, equipment, and services. All this had to go to make room for the growing mines.

Vocabulary and pronunciation
presumed: thought

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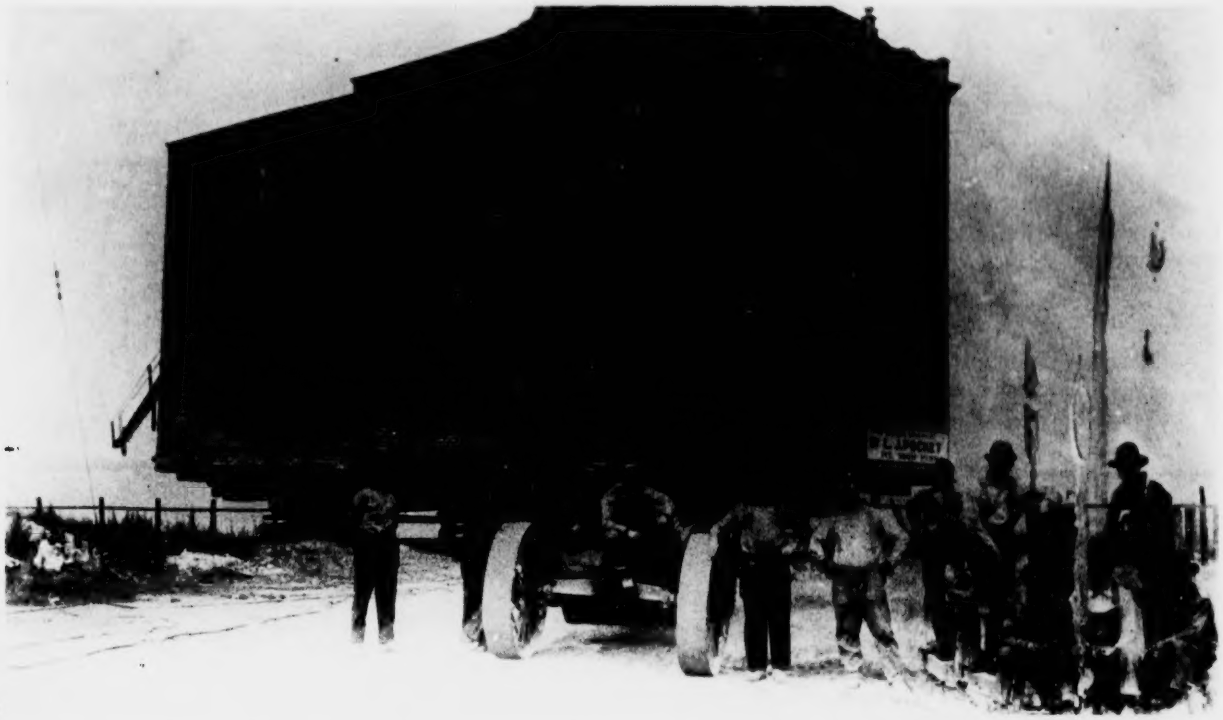
are being moved from various locations in the old Hibbing, and a house can be seen moving rapidly down 1st Avenue almost every day.

"The town is on the move, and it keeps residents and businessmen guessing as to just how much of it will move and what will become of the rest of it. It is a big operation and cannot be done all at once. But it is certain that the Oliver Iron Mining Company will need the ore on the townsite."

Buildings from Hibbing being moved to their new sites. The move continued from 1919 to the 1950s.



This moving crew stopped for a photograph in front of the Colonia Hotel. The building was lifted onto a platform with wheels and pulled by a steam tractor to its new site.

Connections

Two important concepts are presented in this activity. The iron mining industry is an example of *resource extraction*. The industry mined iron ore and taconite, eventually leaving a depressed economy similar to the lumber industry's exploitation of white pine in the St. Croix Valley somewhat earlier.

The economic growth that accompanied expansion of the mines was considered *progress* by most people. Students may consider the long-range problems caused by using human and natural resources for economic development. Damming a river for hydroelectric power and using chemicals as herbicides to help increase agricultural crop production are examples.

Progress and economic development are often accompanied by problems. The impacts on natural resources of industries like tourism and transportation (freeway and highway construction, the development of industrial ports on Lake Superior and along the Mississippi River, and building shopping malls) are examples. See "Classroom Ideas" for other suggestions to emphasize these concepts.

Get Out of the Way!

Frank Dear and his family were among the first to move. They lived on the north side of town, just two blocks from the mines. Their address was 202 Center Street. From the porch on the second floor of their house, they could see machinery stripping the earth away at the edge of town.

In September 1919, arrangements were made to move the Dears' house. A crew of movers used heavy equipment to lift the house off its foundation and onto a sled of huge timbers and solid steel wheels. They attached the house and sled to a steam-powered tractor.

On September 16, the tractor and house began moving to the new townsite. The tractor coughed smoke and steam. The wheels of the sled moved and the wooden house creaked. It rocked with each bump in the road. The crew was careful with the load. They knew that any mistake could cause a serious accident.

One by one the buildings in North Hibbing were lifted onto sleds. Some buildings were small and easy to move. Others were big and difficult to move. It took more than a month to move the Colonia Hotel. Some buildings never made it. The Sellers Hotel slipped off its sled and collapsed.

Everything had to get out of the way of the mines.

Frank Dear's home was lifted onto a platform for the move south.

Classroom ideas

- Hold a classroom debate on *progress*. Here's one suggestion for a thesis: "Resolved: Some natural resources must be sacrificed for progress." Students may debate the comparative values of economic expansion and conservation.

- Construct bulletin boards or wall displays to illustrate geographic themes of region and movement:

a. Ask a committee of students to draw a large map of Minnesota and to outline the Iron Range. Then have students list characteristics common to the region. For example: ethnic groups and their traditions, the physical geography, natural resources, economy. (The Iron Range stretches from Grand Rapids on the west to Ely on the east.)

b. Use colored markers to indicate the type of movement to and from Hibbing (highways between range towns, Duluth, and the Twin Cities; railroads to Two Harbors and Duluth; and Great Lakes shipping lines.) Ideas and information also move in and out of Hibbing. (What stations and cities are linked by local television and radio stations and by cable, newspapers, and telephones?)

Others, like the county courthouse, were never moved. They were destroyed and rebuilt farther south.

It took ten men to move a building as big as the Dears' house. Two men operated the steam tractor, one at the controls and a second—sitting up over the front wheels—to steer. Other crew members had to help with the sled and make sure the house was secure.

The Sellers Hotel fell from its platform and collapsed during the move.

Imagine moving buildings with a tractor for a mile or more, along unpaved roads. What dangers and problems would the movers face?

You're in Charge of the Move

Just imagine that you are the boss of that moving crew. Your job is to see the Dears' house moved safely from one place to another. You will have to plan a route for the move and give directions to your crew.

First, find the original location of Frank Dear's home on the southeast corner of Center Street and 2nd Avenue near the north end of old Hibbing. Then, locate its destination on the northeast corner of Cody Street and 3rd Avenue. The new address will be 2126 3rd Avenue.

Now, use the maps and photographs of Hibbing to write instructions for your crew. Tell them how to prepare the house for moving. Give directions for the move. What streets will they use? How far will they travel in each direction?

What buildings and landmarks will they pass? How fast do you think they should go? What problems can they expect? What advice can you give to your crew?

When you finish your report, read it in class or compare it to others. Are your directions accurate? Have you used all the information in the maps and photographs? Would your instructions get the Dears' home safely to its new location? Make any changes necessary to complete the job.

Everyone who lived in Hibbing during those years saw the town move, piece by piece, to make

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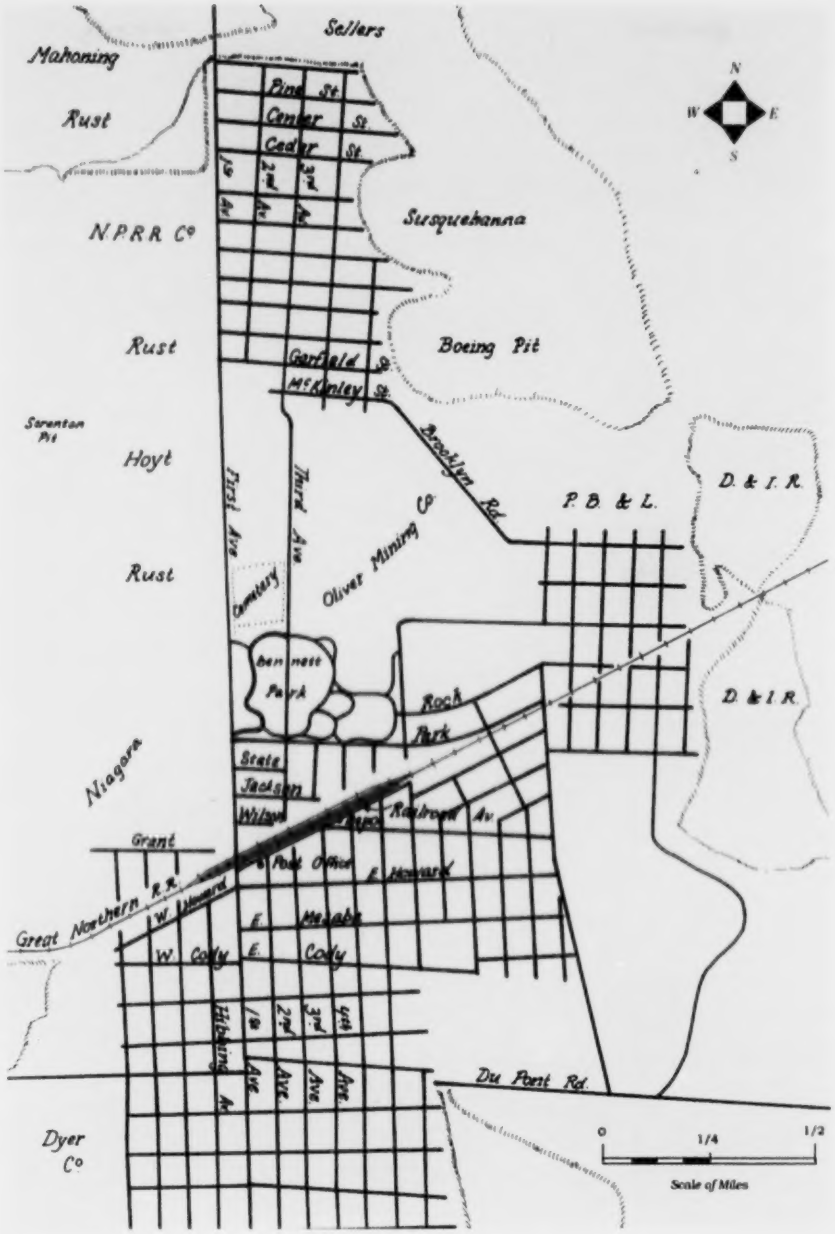
Vocabulary and pronunciation

destination: place headed to

landmark: a familiar object or place

room for the mines. The moving continued until 1958. After that, the valuable ore seemed to run out. The town and the land around it continued to change. New buildings and roads were built. People still moved in and out. But the Village of Hibbing stayed in the same place.


Sellers
Mahoning
Rust
Pine St
Center St
Cedar St
1st Av
2nd Av
3rd Av
N.P.R.R. Co
Susquehanna
Rust
Garfield St
McKinley St
Boeing Pit
Sorenton Pit
Hoyt
Brooklyn Rd
First Ave
Third Ave
Oliver Mining Co
P. B. & L.
D. & I. R.
Rust
Cemetery
Bennett Park
Rock Park
D. & I. R.
Niagara
State
Jackson
Wilson
Depot
Railroad Av
Grant
Post Office
E Howard
Great Northern R.R.
W Howard
E Mesaba
W Cody
E Cody
1st Ave
2nd Ave
3rd Ave
4th Ave
Hibbing Av
Du Pont Rd
Dyer Co
N
S
E
W
0
1/4
1/2
Scale of Miles

The new town of Hibbing was built south of its original site. Many of the buildings were set on new foundations. The Dear family home was one of them. New construction seemed to be everywhere. Use the map to describe the move of Frank Dear's home from Center Street at the north edge of town, to the corner of East Cody and 3rd Avenue, south of the railroad tracks.

Bibliography

Atlas of Minnesota Resources and Settlement by John R. Borchert and Neil C. Gustafson (Minneapolis, Center for Urban and Regional Affairs, University of Minnesota, and Minnesota State Planning Agency, 1980). This book is an excellent and useful source of data on Minnesota's economy, natural resources, and population.

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Skills emphasized in this activity

1. Developing a sense of chronology.
2. Collecting information from a variety of sources.
3. Compiling, organizing, and evaluating information.
4. Using charts and graphs.

Sequence of learning

1. The significance of sequence and chronology in history is introduced to students.
2. Events in the history of a small town are introduced through a variety of sources. The sources are differentiated as primary, secondary, and reference sources.
3. Students are directed to establish a timeline, arranging the events of history in sequence. They are asked to look for relationships between events in Currie's history.
4. Students make their own timeline. They are encouraged to use and identify primary, secondary, and reference sources on the timeline. This part of the activity may be organized as an individual, group, or class assignment.

Evaluation

1. Timelines should reflect the correct order of events.
2. In discussion, students should demonstrate an understanding of the differences between primary, secondary, and reference sources.

Activity 4

Putting History in Order

There's an old saying that one thing leads to another. That's not quite true. It would be more accurate to say that one thing leads to many others. That's what makes history so interesting. Learning how events affect each other is like reading a good story.

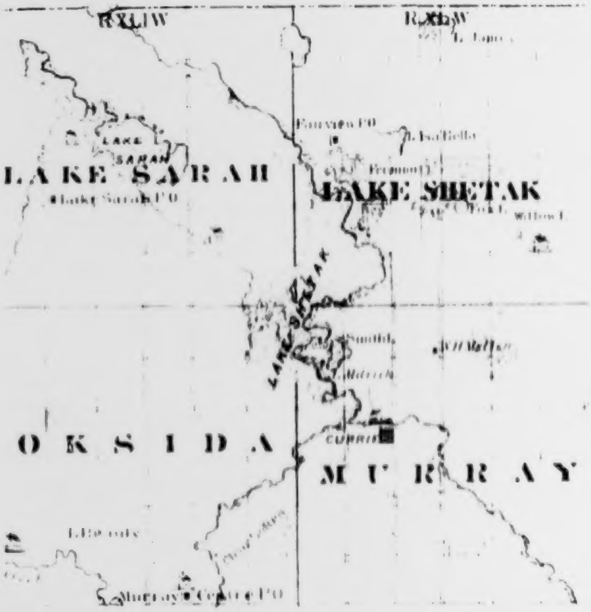
Good stories and good history have something in common. Both depend on the order of events and the relationships between events and people. In stories, that's called a plot. In history, it's a *sequence of events*.

Arranging things in sequence—from the first to the most recent—helps you understand how and why events occurred. For example, each book by Laura Ingalls Wilder is fun to read. But when you read the books in sequence they become more interesting. The pictures and stories arranged in order help you to understand the changes in Laura's family. You learn why they moved and about the changes in small towns as more settlers moved west.

Putting events in sequence is usually easy. Think of four or five events in your life. Then arrange them in order—from the first to the last. That's all there is to it.

Keeping events in order becomes more difficult as your subject gets bigger. One way to organize events in sequence is to make a *timeline*. A timeline is like a ruler divided into years instead of inches. Each measurement on a timeline represents a date. Events arranged by date on your timeline will be in sequence.

You can learn to use a timeline by working on the history of a small town. Currie, Minnesota, is a good place to start.



Currie is in southwestern Minnesota, in Murray County, about ten miles northeast of Slayton. About 350 people live in Currie, and another 300 live on farms nearby. Minnesota Highway 30 is on the south edge of town. The Des Moines River is on the north. East and west of town are beautiful farmland and prairie. The map was drawn in 1873.

This photo of the Currie family, relatives, and friends was taken at a summer resort on Lake Shetek near Currie, Minnesota, in 1897. Photographs are firsthand information of events that have occurred in the past. They are called primary sources. What can you learn about the family from this photo?

Classroom ideas

Activities 4 and 5 deal with the ways in which time and history are recorded. The timeline of Currie's history in Activity 4 illustrates a western European tradition of linear time. Activity 5 presents time as the Dakota recorded it on a winter count—in a circle.

Before reading these activities, ask students to draw a picture of time. (Some may draw a straight line, others a circle or a spiral. Others will draw clocks or watches.) Ask them to add events to their drawings (to illustrate the idea of sequence) and to explain their drawings and diagrams to others in class.

Connections

The concepts of *community* and *time* are emphasized in this activity. The sources suggest certain social, political, and economic institutions that are common in Minnesota communities. Families, business, government, churches, schools, a transportation network including railroads, telephones and telegraph, and recreation are typical of communities established by white settlers.

The concept of time is discussed in "Classroom Ideas."

513

514

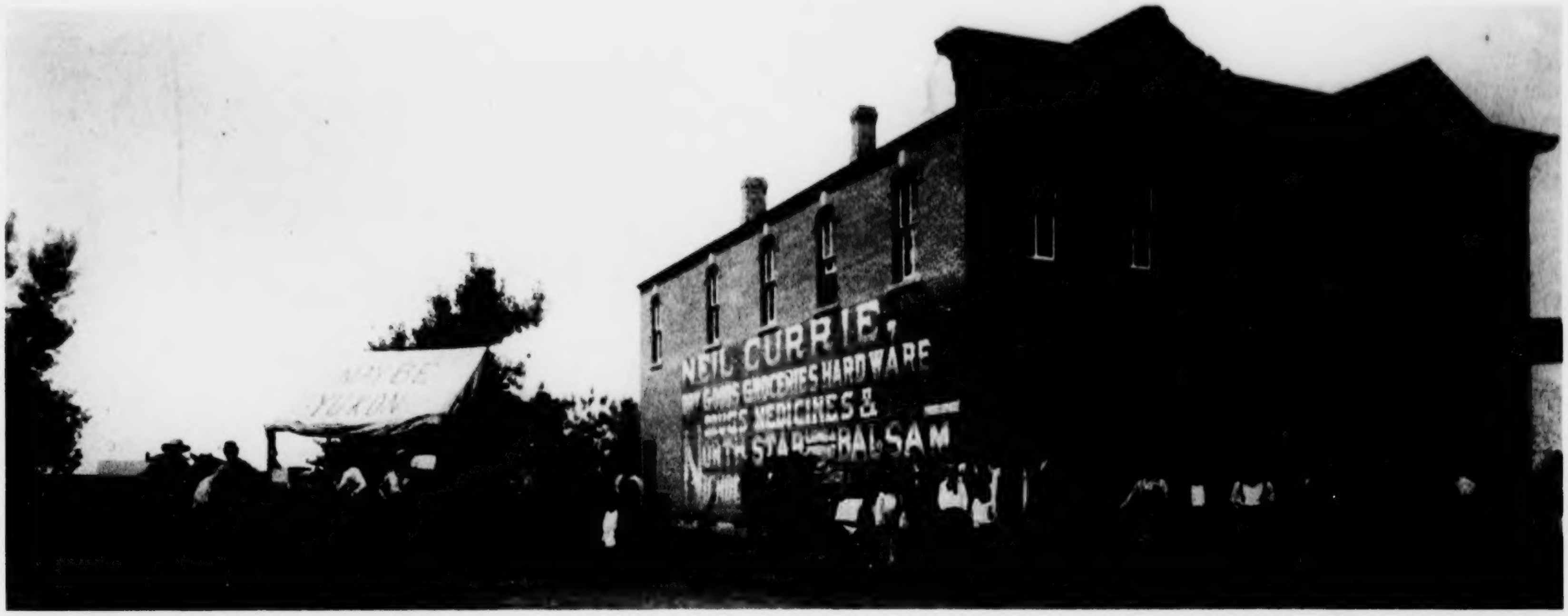
Reference Books Can Help

Begin with information from *reference books*. Reference books have facts and figures like the size and location of a place, or the date of an event. Encyclopedias, dictionaries, and atlases are reference books.

Here is some information about Currie found in reference books at the Minnesota Historical Society. You can add it to your timeline.

From *Minnesota Geographic Names* by Warren Upham, first published in 1920:

> *Currie, the village of Murray Township, was founded in 1872, when Neil Currie and his father, Archibald Currie, built a flour mill here, using waterpower of the Des Moines River. This village, which was the first county seat, from 1872 to 1889, being succeeded by Slayton, was named in honor of Archibald and Neil Currie. Neil Currie built the first store here in 1872, and aided in organizing the Murray County Bank in 1874.*



Town residents in front of Neil Currie's store, about 1898. What clues to the town's history can you find here?

Note to the teacher

This photo of the Currie Store belonging to the Minnesota Historical Society had a date of 1873 penciled on the back. Reference to the Yukon on the wagon cover would have been impossible in 1873. The Yukon became a district of the Northwest Territory in 1895 and a separate territory in 1898. The date of this picture has been estimated accordingly.

Minnesota's population was counted every five years from 1850 to 1910. Some towns, like Currie, were so small that the people living there were counted with everyone else in the whole township. Murray Township included the village of Currie and the farms around it.

From the *Census of the State of Minnesota:*

Year	Population of Murray Township
1875	205
1880	288
1885	541
1890	544
1895	575
1900	706
1905	508
1910	488
1915	No census
1920	532

At left is Archibald Currie. Below is the town of Currie about 1875.

518

517

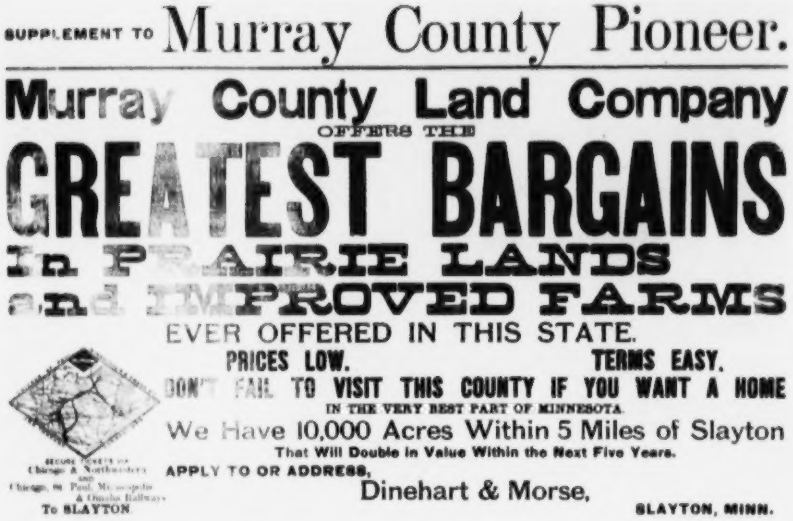
Information from Secondary Sources

Most people learn about history from secondhand information. They read books or hear stories written and told by others who have studied about the past. Those books and stories are called *secondary sources.* Several books have been written about Murray County and the town of Currie. Here is a selection from one secondary source. Use your timeline to keep these events in sequence.

From "A Brief History of Our Sister Village Currie" by V. Portman in the *Murray County Herald,* 1915:

In August 1880, the most momentous event in our history occurred when Mr. John Sweetman of Ireland came and bought 25,000 acres of land from the railroad company with the intention of settling a large number of families here. Mr. Sweetman sold his land cheap and aided the families for many years. He advertised his land for years and succeeded in gathering here some hundred and thirty families. In 1882 he built a fine Catholic church and priest's house. In the late 1870s, the Presbyterian church was organized and the church built.

During the years 1886 to 1889, there was a bitter argument between Slayton and Currie for the county seat. The records were stolen from Currie. Slayton won the argument in an election by eleven votes on June 11, 1889. After the county



SUPPLEMENT TO Murray County Pioneer.

Murray County Land Company

OFFERS THE

GREATEST BARGAINS

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EVER OFFERED IN THIS STATE.

PRICES LOW. TERMS EASY.

DON'T FAIL TO VISIT THIS COUNTY IF YOU WANT A HOME

IN THE VERY BEST PART OF MINNESOTA.

We Have 10,000 Acres Within 5 Miles of Slayton

That Will Double in Value Within the Next Five Years.

APPLY TO OR ADDRESS,

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SLAYTON, MINN.

Secure Tickets via
Chicago & Northwestern
and
Chicago, St. Paul, Minneapolis
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To SLAYTON

The railroad first built in southwestern Minnesota stopped at Slayton, not Currie. People and their businesses moved to Slayton. The Currie courthouse at right was no longer used when the county seat finally moved to Slayton, too.

Vocabulary and pronunciation

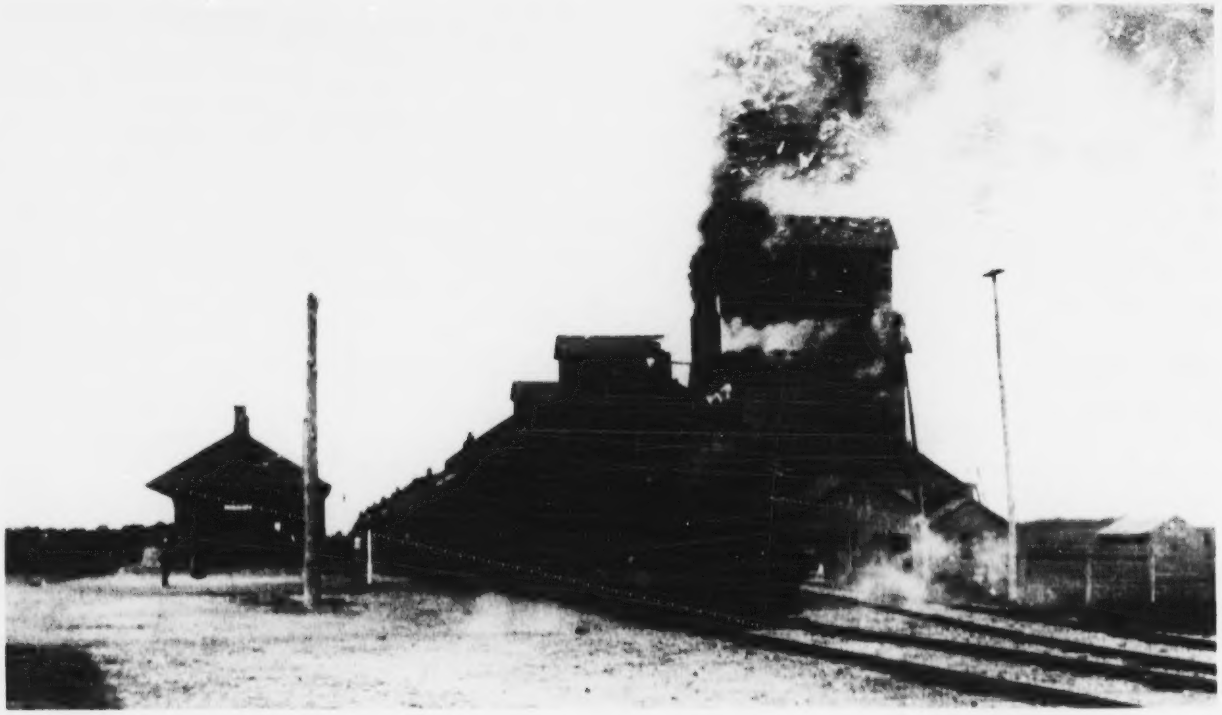
momentous: important

county seat: the town where a county's government is located. The selection of a county seat was usually made by election. In 19th-century Minnesota choice of the county seat was a very important and controversial issue. Election fraud, intimidation, political influence, even the threat of violence were at times part of the process. Often the economic future of a town was determined by the decision.

seat was taken away, Currie began to shrink. The town was practically at a standstill until 1900.

In 1900, the railroad finished a branch from Bingham Lake to Currie and the town was given a boost. Since that time, Currie has been on the uplift.

Most secondary sources include some information other authors have overlooked. For example, some members of the Murray County Historical Society wrote *A History of Murray County* in 1982. Their book included two events not mentioned in earlier histories. According to them, "Neil Currie built a telegraph line to Tracy, Minnesota, in 1880," and "the first telephones in Currie were installed about 1900." Both events should be added to your timeline.



A railroad line was built to Currie from Bingham Lake in 1900. There is evidence in this 1907 photo of how the train affected business in town.

Primary Sources Are Firsthand Information

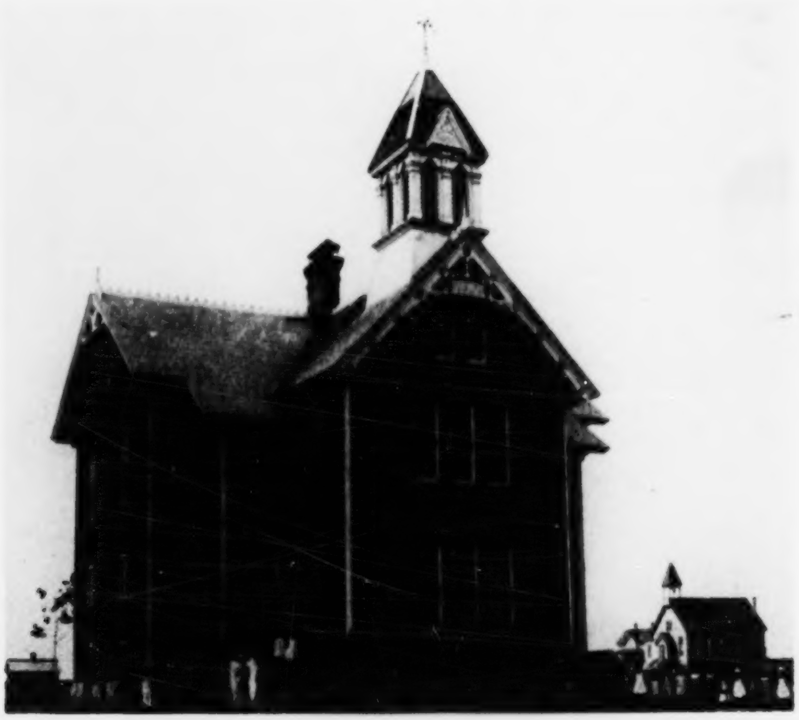
Sometimes you need information that isn't found in reference books or secondary sources. Then you have to study *primary sources*. The word *primary* means first or earliest. Primary sources give firsthand information about an event. Photographs, diaries, letters, some objects, and many newspaper stories are primary sources.

The following story is a primary source because it is told by someone who saw the events occur. From the *Murray County Pioneer*, Monday, June 10, 1880:

On Thursday evening, about 7 o'clock, Murray county was visited by a cyclone that made sad havoc in some neighborhoods. The home of Mr. and Mrs. Michelson was carried a number of yards from its foundation with the occupants. Mrs. Michelson was seriously injured. The house was entirely demolished and some parts found several miles away. The school was lifted from its foundation and carried about eighty rods. It was totally destroyed. Several hail storms passed through during the storm. Some people reported hailstones that weighed four ounces and were too large to fit in a teacup.

Notices have been posted for a meeting to be held in Currie Hall on Tuesday evening, June 18, for the purpose of voting bonds to build a new schoolhouse in this district.

Was this photograph of the Currie school taken before or after the cyclone described by Mabel Currie? How can you tell?



Note to the teacher

This school was built after the cyclone described by Mabel Currie. Her description of Currie's first school (see p. A-42) says it was "only one room . . . with knotholes in the floor."

Vocabulary and pronunciation

cyclone: a type of storm usually called a tornado in Minnesota

havoc: destruction, disorder

demolished: knocked apart, destroyed

rod: a measurement equal to five and one-half yards

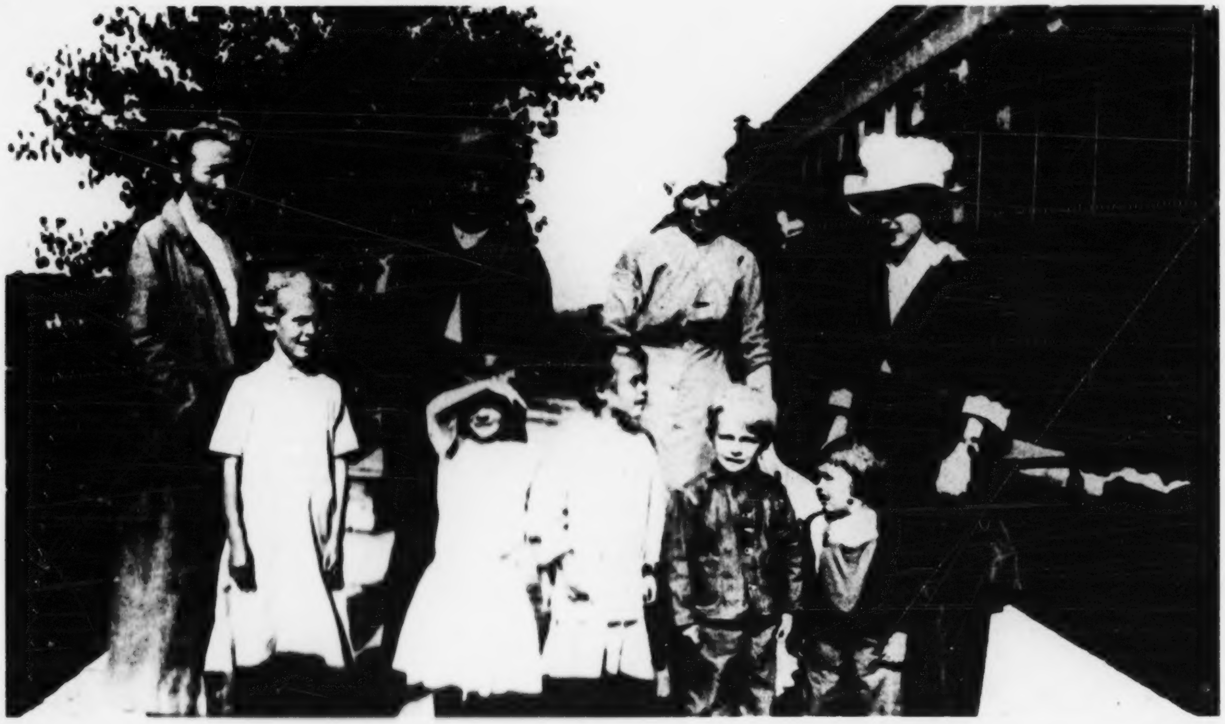
bonds: promises to pay a certain amount (sold by businesses or governments to borrow money)

Information from a primary source doesn't always need a date to put it in sequence. There may be a clue to its date. For example, a newspaper story may mention an event that happened "last year," "a month ago," or "earlier that day." A photograph may give you a clue about the age of a person or thing.

Mabel Currie grew up in the town founded by her father and grandfather. She knew almost everyone who came and went. When she was nearly 80 years old, Mabel wrote about her memories of Currie. She told good stories about the town's history, but she included very few dates. As you read her story, try to put the events she mentions on your timeline.

From "It Was This Way" by Mabel Currie, 1953:

My grandfather, Archibald Currie, and father, Neil Currie, came to this prairie county looking for a site on which to build a dam and a mill and a store. They came to New Ulm, as far as the railroad was built. Then they went by wagon 50 miles to this place on the rolling prairie. The following year, my mother, my sister Nettie, myself, and my brother Arch came by train to Tracy. We stepped off the train onto the prairie grass. No station had been built. Father was waiting with a team and wagon and we set out for Currie 14 miles to the south.



Members of the Silvernale family in Currie. Can you figure out when this photograph was taken?

Note to the teacher

This photo of the Silvernale family was taken after 1900, when the railroad was extended from Bingham Lake to Currie.

Father and others soon built a school across the river and millpond. Our school had only one room. There were knotholes in the floor. When all was quiet, a gopher would stick his head up and watch us.

One afternoon walking home we discussed a test we had to take the next day. How we dreaded it. "I wish the old schoolhouse would burn down. I wish a cyclone would blow it away." Sure enough, as mother was getting us ready for bed that night, we looked from our window to see a fearsome sight. Wind was howling around the house. Hail was falling. Over the millpond hung huge funnels of black clouds. They darted to earth again and again. Mother decided we should hurry to the cellar. The next morning no schoolhouse was to be found. Our slates and books were scattered over the prairie. Father's watch, which the young teacher had borrowed, was found soaked with water and stopped at five minutes of eight.

The new schoolhouse was built in town. It had two rooms downstairs and two unfinished rooms upstairs. Now we usually had a man and a woman teacher.

Father and grandfather helped build the Presbyterian church. Our ministers were usually students from the seminary who came for the summer. We concluded that they must be left-overs. The boys said that they timed the prayers of one of them to be 35 minutes long.

Neil Currie took this photograph while his family was on a picnic at Lake Shetek, north of town. Compare it to the one on page 43. Does it provide any information for your timeline?

Vocabulary and pronunciation

seminary: a school for training ministers

concluded: figured out, decided

Finding Relationships between Events

The town of Currie grew up around a store and mill built along a river on the prairie. The town's population rose and fell, and people's lives changed with events. Take a close look at the sequence of events in Currie's history. Pick one of those events and list others that seem related to it. Be prepared to tell others in your class how and why those events are related.

A timeline can help you to understand the history of your own town or neighborhood, too. You can collect information about local history from reference books, secondary sources, and primary sources.

Arrange the information you find in sequence on a timeline. Make your timeline fun to look at. Give it some personality. Use pictures. Find old newspaper headlines and magazine covers. Take photographs of people who tell you about their memories. Try to find maps made at different times to show how places have changed.

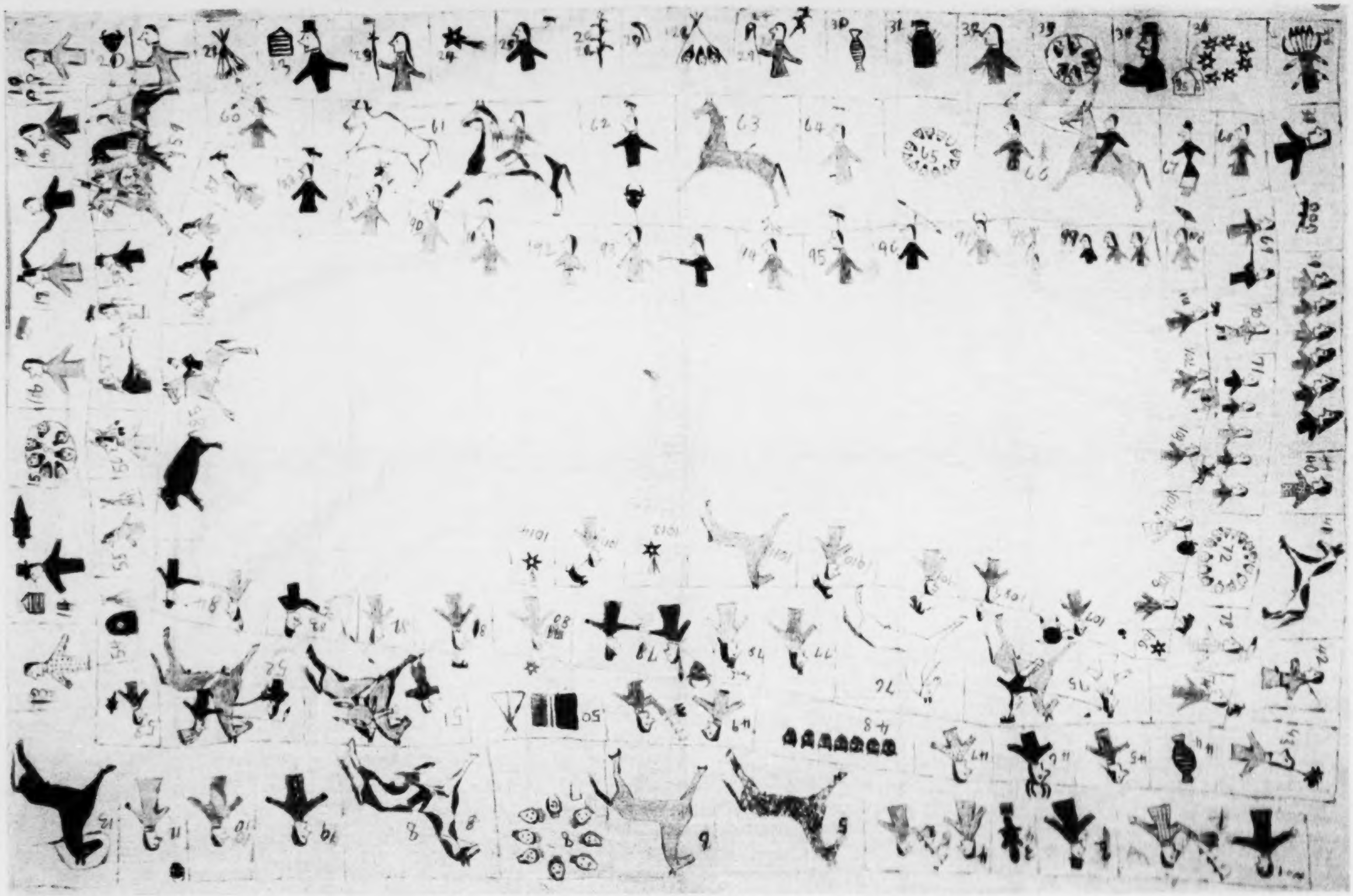
Arranging events in sequence on a timeline can help you discover relationships between them. You may see a connection between new highways, new shopping malls, and new houses. You might see connections between international events and local events. Putting things in sequence shows how "one thing leads to many others."

A Currie family photograph taken in 1909. Pictured left to right, back row to front, are Dr. Arch Nelson Currie, Helen Hunter Currie, Ned Currie Jr., Mabel Augusta Currie Davies, Nettie Joan Currie Head, Neil Currie Sr., Mary Augusta Banfield Currie, and Margaret Evelyn Currie Goodwin.

Connections

After students have finished their timelines of Currie's history, have them compare Currie with the communities described in Chapters 1, 2, 3, and 4. How did rivers affect these communities? Is there evidence that railroads helped or hurt them? How did early settlers get there? What ethnic groups were important to them? Did hard times for farmers affect Currie in the same way they affected Hawley? (Compare population figures on p. A-37 with the present population, given on p. A-35.)

Unit II
Changing Worlds



Skills emphasized in this activity

1. Comparing similarities and differences.
2. Recognizing the variety and nature of historical source material.
3. Recognizing that values and traditions influence history.
4. Using nonprint material as a source of information.
5. Using charts, graphs, and timelines.

Sequence of learning

1. Students read about the various ways in which people of different world cultures have kept a record of time.
2. Students examine the picture of a Dakota winter count and read about its maker and the different events he recorded. Then they try to match events pictured in the winter count with years in the calendar we use.
3. Students construct their own winter count according to the tradition of the Dakota.

Evaluation

1. Students should be able to tell correctly the year in which the winter count was started (1798-99), the year Swift Dog was born (1844-45), the year he fought against the Crow Indians (1869-70), and his age when he met Frances Densmore in 1913 (68).
2. In discussion, students should demonstrate an understanding of the relationship of a winter count, a calendar, and other historical records (like these history textbooks).

Activity 5
Time and Winter Count

Swift Dog was a Dakota boy. He lived on the prairies west of Big Stone Lake more than a hundred years ago. His father, Chief Running Fearlessly, belonged to Sitting Bull's band, the Band of the Bad Bow.

The Bad Bow were part of the Dakota nation. They lived with other bands of Dakota on land between the St. Croix River to the east and the Rocky Mountains to the west. They governed themselves, hunted for food, protected themselves from the weather and their enemies, and raised their families.

As a young man, Swift Dog learned about the history and traditions of his people. He learned to keep track of time and events and the changing seasons of the year, according to Dakota calendars.

Almost everyone keeps track of time. It helps to arrange the things we do. There's a time for lunch, time to be at work or school, and time to go to bed at night. Time is a way to measure things, too. Some games like basketball and hockey are measured in minutes. We measure a trip in hours or days. We measure age in years.

Chief of the Teton Dakota, Sitting Bull, about 1880

Think of a calendar without pages for each month or numbers for each day. Think of a history book without chapters written about years gone by. If you do that, you might be thinking about this calendar of history kept by the Dakota Band of the Bad Bow. The history of each year was remembered with a drawing describing events from winter to winter.

Connections

1. Both Chapter 5 and Activity 5 talk about the concept of time. The chapter touches upon the different ways in which long stretches of time are conceived by different cultures. The activity deals with different methods of recording the passage of time.

2. Ask students to compare and contrast their timelines and Swift Dog's winter count. How are both different from a calendar such as we use?

Vocabulary and pronunciation

Teton Dakota: Plains Indians usually living west of Big Stone Lake, east of the Rocky Mountains. The Teton Dakota are distinguished from other Dakota bands by the dialect of their language. The Teton speak the "L" dialect as opposed to the "D" dialect of the Dakota language.

Keeping Track of Time

Time is so important that we give every moment a name or a number. Hours, days, months, and years are the names we use. Those names and numbers—we call them dates and hours—help to arrange events in our memory.

Nature keeps its own time. The moon, stars, planets, animals, fish, and plants all move and change in patterns that the Dakota understood. Time was a part of the world around them. The Dakota indicated the time of an event by its relation to natural patterns like the change of seasons.

No one knows just when people began to keep track of time. At first, people drew on stone to record events. Later they used objects like sundials. Now we use electronic equipment.

The calendar we use now is the Gregorian calendar. It was designed in 1582. Like most calendars, it is based on the rotation of the earth on its axis and the time

Nodinens, an Ojibway woman, lived on the Mille Lacs Reservation. She was 74 years old when she described the use of a counting stick:

When I was young, everything was very systematic. We worked day and night and made the best use of the material we had. My father kept count of the days on a stick. He had a stick long enough to last a year. He always began a new stick in the fall. He cut a big notch for the first day of a new moon and a small notch for each of the other days.

Toward the last of winter my father would say: ''One month after another month has gone by. Spring is near and we must get back to our other work.'' So the women wrapped the dried meat tightly in tanned deerskins, and the men packed their furs on sleds or toboggans.

Vocabulary and pronunciation

Gregorian calendar: adopted by the Roman Catholic Church under Pope Gregory XIII to replace an older, less accurate calendar

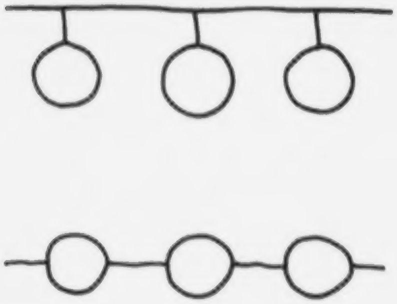
systematic: orderly, following a system it takes the earth to make one trip around the sun.

Not everyone uses the same calendar. The Russian Orthodox church, Orthodox Jews, and Muslims each use their own calendars for religious celebrations and traditions. The Ojibway kept track of time with a counting stick. One person in the family notched the stick at the end of each day. It helped them plan their work and prepare for each season.

The Dakota had another way of keeping time. Instead of counting days, they kept track of *nights* or *sleeps*. They often told the distance from one place to another by the number of sleeps it took to travel between them.

They kept track of each month by the changing shape of the moon. They gave names describing seasonal events to each *moon*, or month. The seasons were divided differently for the Dakota, too. Five moons were counted to the winter and five to the summer, leaving one each to the spring and autumn.

The Dakota counted the years by winters. Their calendar was a record of events during the past year or winter drawn on the hide of a buffalo or elk. The drawings were called *wa-ni-ye-tu i-ya-wa*, which means *winter count*. The winter count was both a history of the tribe and a calendar. Its drawings represented the most important or unusual event of the past 12 months. The Dakota could tell how old they were by counting from the winters in which they were born.



The Dakota used circles as symbols of time. A small circle was a year. A large circle was a longer period of time, like a lifetime. Circles connected to a line drawn from right to left showed the passing of time.

The Dakota names for each moon are listed in an 1852 Dakota-English dictionary by Stephen Riggs, a missionary who lived with the Dakota in what is now western Minnesota.

- Wi, a moon or a month
- Psinhnaketu-wi (September), the moon when rice is laid up to dry
- Wi-waźupi (October), the drying rice moon
- Takiyuha-wi (November), the moon of the deer
- Tahećapśun-wi (December), the moon when the deer shed their horns
- Wi-tehi (January), the hard moon
- Wićata-wi (February), the raccoon moon
- Iśtawićayazan-wi (March), the sore-eye moon
- Magaokada-wi (April), the moon in which the geese lay eggs
- Woźupi-wi (May), the planting moon
- Waźuśtećaśa-wi (June), the moon when the strawberries are red
- Ćanpasapa-wi and Waśunpa-wi (July), the moon when the chokecherries are ripe and when the geese shed their feathers
- Wasuton-wi (August), the harvest moon

Vocabulary and pronunciation

wa-ni-ye-tu i-ya-wa: wa-ne-yeh-tu ee-ya-wa

wi: we

psinhnaketu: sin-h'na-keh-tu

waz´upi: wa-zhu-pi

takiyuha: ta-ki-yu-ha

tahec´aps´un: ta-he-chop-shun

tehi: teh-hi

wic´ata: wi-cha-ta

is´tawic´ayazan: ish-ta-wi-cha-ya-zan

magaokada: ma-ga-o-ka-da

woz´upi: wo-zhu-pi

waz´us´tec´as´a: wa-zhu-shte-cha-sha

c´anpasapa: chan-pa-sa-pa

was´unpa: wa-shun-pa

wasunton: wa-sun-ton

Swift Dog's Calendar of Time and History

One person in each tribe was keeper of the winter count. The keeper added a picture each year. As he did, he composed and memorized a short story or phrase to explain the new picture. The winter count was passed from generation to generation. Each new keeper memorized the stories that went with every picture.

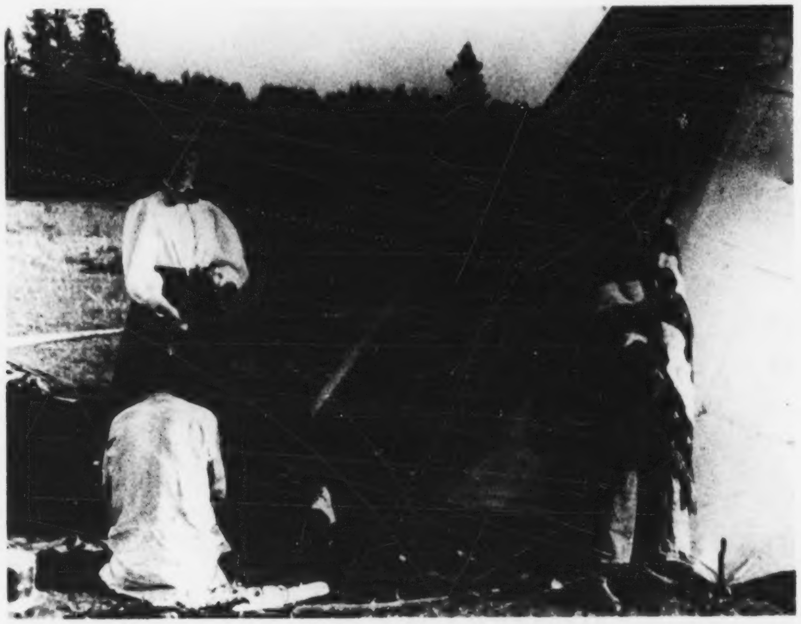
As a young man, Swift Dog was chosen by the Band of the Bad Bow to keep the winter count. He learned the stories of each year and copied the faded pictures onto a new piece of white cotton cloth. He drew his pictures in black ink and colored them with paint. Each year he added a picture and a new story for the Bad Bow.

In 1913, Swift Dog met a woman named Frances Densmore. She was studying Dakota history and she asked him questions about the winter count. He told her the story of each picture and sang songs about some of them.

Swift Dog told Densmore that he was born in the winter when many Dakota had measles. The phrase that describes that winter is *Na-wi-ćas-li.* Find it on the winter count.

He also told Densmore about the events of *Kan-gí-wi-ća-śta wik-ćem-na-yam-ni wi-ćak-te-pi.* That was the year Swift Dog fought in many battles and killed a man. The winter count phrase means "the year thirty Crow Indians were killed by Dakota."

Swift Dog



Frances Densmore, shown about 1912, collected more than 600 songs of the Teton Dakota. She used a phonograph to record the songs and transcribe the words and music.

Vocabulary and pronunciation

generation: age level in a family, like parents, children, grandchildren, and great-grandchildren, usually considered about 30 years apart

transcribe: to copy spoken words in writing

Na-wi-c´as-li: Na-we-chas-le

Kan-gi-wi-c´a-s´ta wik-c´em-na-yam-ni wi-c´ak-te-pi: Kahn-ghee-we-cha-shta week-chem-na-yahm-ni we-chak-teh-pi

Connections

Students who read Chapter 1 will have met Frances Densmore earlier. They may want to look back at p. N-16 and read about her again.

Densmore wrote an essay for children on Dakota and Ojibway traditions. Years later, the Minnesota Historical Society published her essay in *Roots* (Winter/Spring 1977, revised 1989). She described the Ojibway and Dakota traditions of time-keeping in that material.

Note to the teacher

The North Dakota Historical Society has analyzed Swift Dog's winter count. Each drawing is identified by its Dakota name and the event it represents. Here are several examples:

Drawing #2: 1799-1800. Probably the year in which the first white trader came and settled permanently with the Teton Dakota.

Drawing #13: 1810-11. The year of a very bad smallpox epidemic.

Drawing #35: 1832-33. For the first time, a Dakota built a long cabin.

Drawing #41: 1838-39. The Dakota captured many spotted horses from the Crow tribe.

Drawing #55: 1852-52. Probably records a treaty with the Crow tribe.

Drawing #61: 1858-59. A man shot a sacred white buffalo this year.

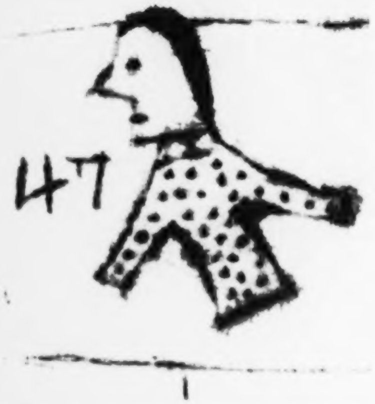
Find the winter count picture of that battle. How can you find out how old Swift Dog was when that battle was fought?

It's hard to match the events of Swift Dog's winter count to the dates of our Gregorian calendar. Swift Dog did not include months and years in his drawings. But years before Swift Dog was born, a remarkable event occurred. A Dakota man and a white man both saw it and recorded it on their calendars. This gives us a way to match the events on the winter count to the dates on the Gregorian calendar.

Late in the evening of September 20, 1822, Fort Snelling's commander, Colonel Josiah Snelling, was startled by a brilliant light in the sky. It seemed like an explosion. Later he wrote a letter about the event. "Looking up I saw a meteor. It was uncommonly large and passed so near me that I heard its sound, which resembled that of a rocket. The buildings blocked my view, but I heard it strike the ground. It sounded like an exploding shell, only louder."

Snelling asked a guard whether he had seen anything: "The guard looked frightened. He replied that a large ball of fire had passed very near him, and struck the garden along the river. Other guards saw the same thing."

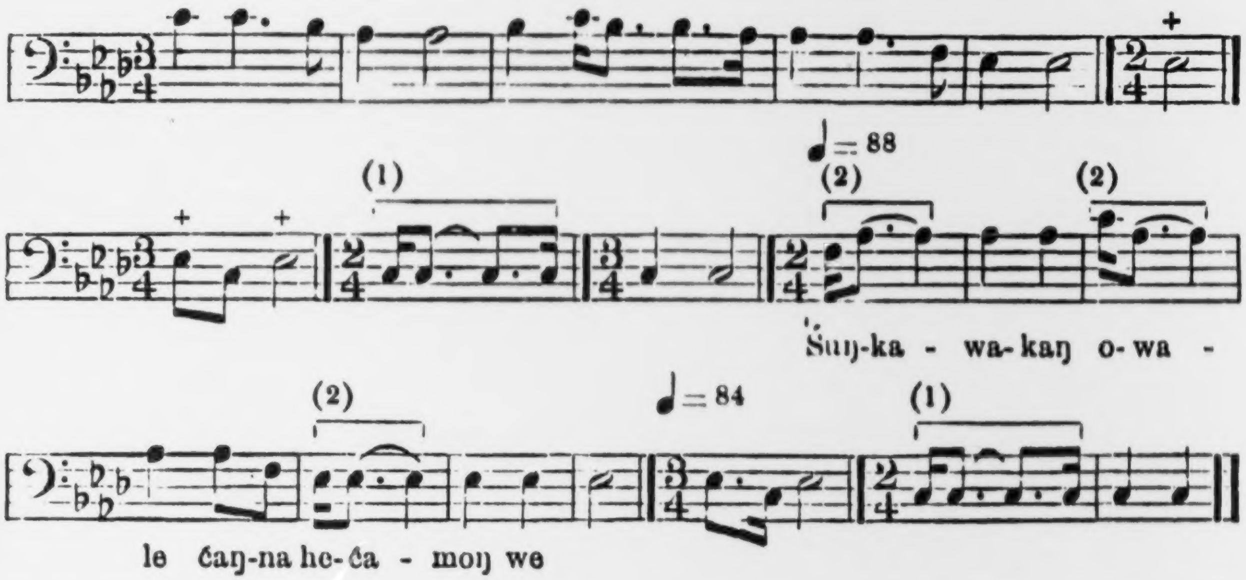
Farther west, the Band of the Bad Bow saw a shooting star blaze across the sky. They were startled, too, by the brilliant meteor. They talked about it for months. When it was time to add an event to the winter count, the keeper



Na-wi-ćas-li, the winter when many Dakota had measles

No. 171: "Horses I Seek"

Sung by Swift Dog



Swift Dog wrote this song after stealing horses from a group of Ojibway. He told Frances Densmore that he took a white horse with a saddle on it. He said he had a bow and arrows and shot as fast as he could, but he did not know whether he hit anyone. The words mean: "I do this when I need horses."

Drawing #78: 1875-76. White Dog, an Assiniboin chief, came to make peace.

Drawing #93: 1890-91. Sitting Bull was slain by Indian police.

Vocabulary and pronunciation

meteor: a piece of rock from outer space that burns up as it falls through Earth's atmosphere. Sometimes called a shooting star. The size and distance of a meteor is hard to judge. Those who see one often think it is closer than it really is.

541

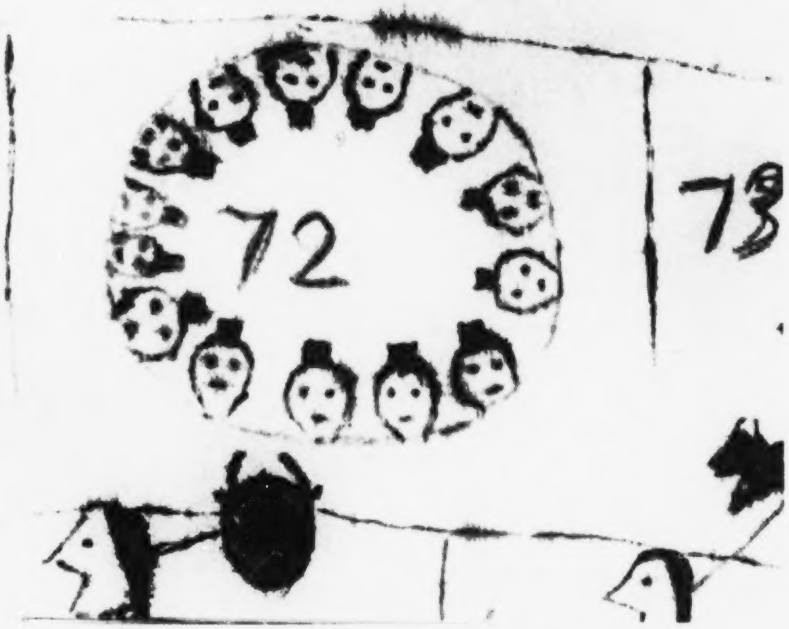
542

drew a picture of the star. He called it *Wi-ćan-hpi wan-ho-ton hi-ya-ye,* the winter of the large meteor.

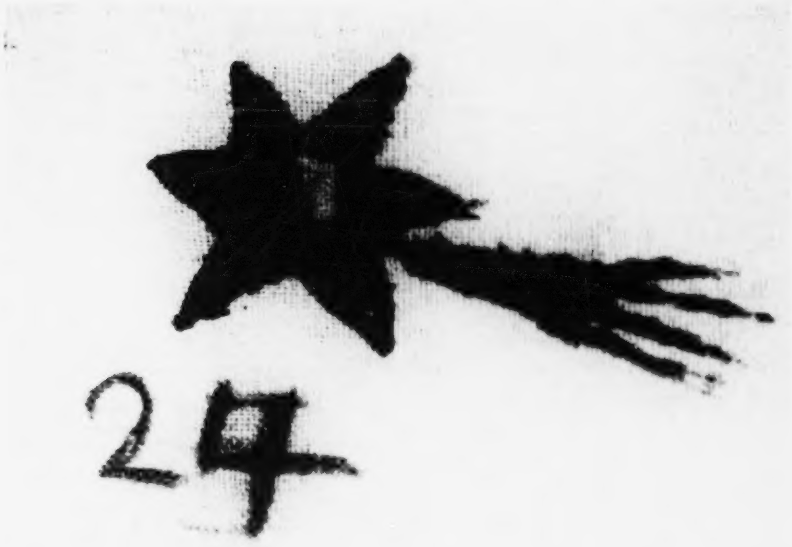
If the meteors seen at Fort Snelling and by the Dakota were the same, the winter of the large meteor is 1822. Then you can match other winter count events to calendar dates. Try it.

Count ahead to the picture showing Dakota people sick with the measles. That is the year in which Swift Dog was born.

Use the same method to find the year in which Swift Dog fought against the Crow and killed a man. How old was Swift Dog when he met Frances Densmore? In what year did the Dakota begin work on this winter count?



Kan-ģi-wi-ca-sta wik-ćem-na-yam-ni wi-ćak-te-pi, when 30 Crow Indians were killed by Dakota



Wi-ćan-hpi wan-ho-ton hi-ya-ye, the winter of the large meteor

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Vocabulary and pronunciation

Wi-c'an-hpi wan ho-ton hi-ya-ye: We-chon-h'pe wan ho-tun he-ya-yeh

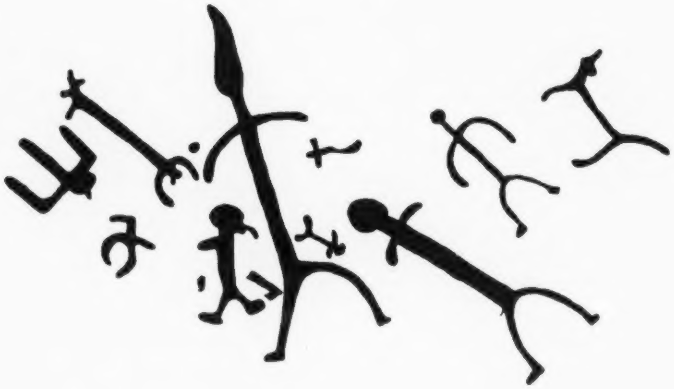
A Winter Count of Your Own

You can keep a winter count, too. Record the events of each school year or the history of your family. Your drawings and stories can pass on the information from one class to the next or from one generation to another.

Begin by organizing your calendar—every year from winter to winter, just like the Dakota. Then think of the events that were part of each year. Which was the most important? Was it something that occurred in your family, at school, or somewhere else in the world? Choose one event for each year. Then decide what you will draw to represent the event.

The keeper of every winter count had to memorize the stories that went with the pictures because the Dakota did not have a written language. Begin by writing stories to go with each picture. Then try to memorize them.

The events and ideas represented by pictures and stories on a winter count remain important to the Dakota. They are a source of history and tradition, of pride and humility, among the people of each band. Swift Dog was not a chief, but his memory was as important as any possession among Sitting Bull's Band of the Bad Bow.



People living in Minnesota before the Dakota, left a record of their lives carved in stone. Some historians think these petroglyphs were made more than 3,000 years ago. Others believe they are only 300 years old. What can you tell about the lives of these people by this evidence?

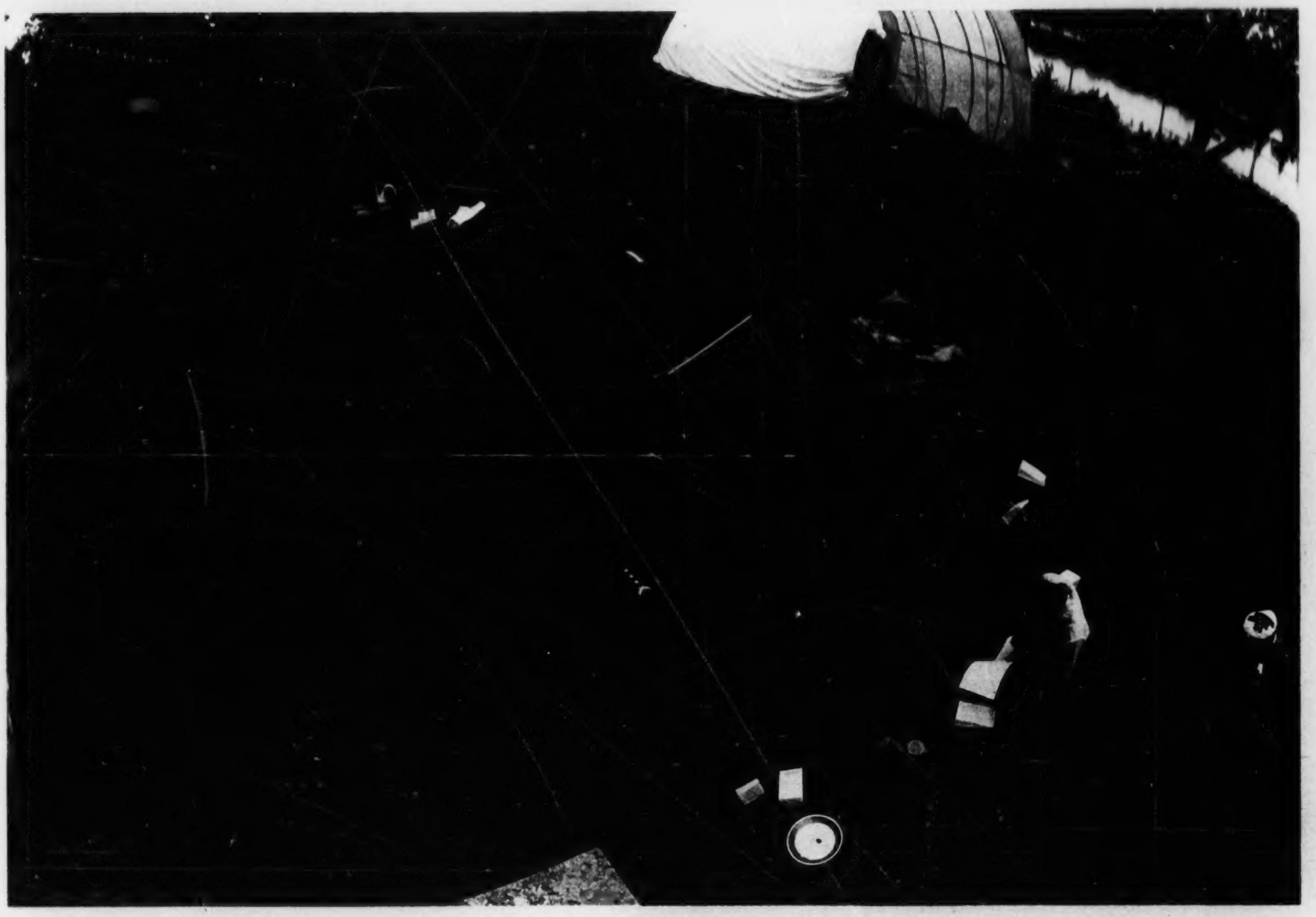
Vocabulary and pronunciation

humility: humbleness and modesty

petroglyphs: pictures carved into rock

Note to the teacher

The photograph and drawings were made at the Jeffers Petroglyphs, near the town of Jeffers in southwestern Minnesota. The glyphs are protected as a historic site by the Minnesota Historical Society, which operates an interpretive program there.



Skills emphasized in this activity

1. Extracting and interpreting information.
2. Acquiring information by observation.
3. Considering alternative conclusions.
4. Recognizing the nature and variety of historical source materials.
5. Evaluating the reliability and accuracy of historical sources.
6. Drawing conclusions or inferences from evidence.

Sequence of learning

1. Students read about the life of traders and voyageurs spending the winter at a small post in Minnesota around 1750.
2. Students read about the discovery of historic artifacts at a site along the Mississippi River near Little Falls.
3. Students are introduced to the work of archaeologists.
4. Students try to connect evidence found at the site to the lives of men living at a fur trade post. A map, photos and drawings of artifacts, and a description of the area provide information.

Evaluation

1. Students should be able to trace and show connections between the evidence they are given and the interpretation of the site as described at the beginning of the activity.
2. Students will evaluate the evidence found at this excavation and decide whether they believe the site to be Fort Dusquesne.

548

547

Activity 6

Digging Up the Past

There was a thin crust of ice on the snow along the riverbank. A layer of fog seemed frozen above the spots of open water. The pale morning sunlight offered little warmth.

Two men trudged their way through the forest along the river. Their fingers were almost numb from the cold and their breath seemed to freeze in front of them. Branches slapping their faces were sharp and painful.

The men had been hunting near a swamp where they shot a deer. They tracked the wounded deer through the snow, and when it fell, they gutted the animal and let it bleed. They were careful, in the cold, to avoid getting wet from the blood. Then they dragged the animal on a sled made of two small trees, through the woods toward their camp.

They pulled the deer across a clearing, into their camp, and alongside their cabin. They butchered the animal and brought the meat inside, where they cut it into smaller pieces and wrapped it in birch bark. They boiled some of the bones for soup and put packages of meat in the back room to keep cold until they needed it.

The men were voyageurs — part of the fur trade — working for a company in Montreal. In 1752 they built a small camp somewhere on the Mississippi, in what is now central Minnesota. There were 10 or 12 men at the camp — or maybe more. The voyageurs and their boss worked for Joseph Marin (Ma-rin), a wealthy and well-known French businessman, explorer, and diplomat. He called the camp Fort Duquesne (Du-kane).

During the winter the voyageurs, Marin, and his clerk lived in their small camp, waiting for the Dakota to bring furs and food for trade. In the summer they traveled — carrying the furs to one of the forts on Lake Michigan, returning with a load of goods for trade. Before the snow fell, they found a new wintering spot and built cabins.

After hunting, the men prepared a meal. They boiled fresh venison and wild rice in a kettle over their fire. They sat at a table and ate directly out of the kettle or off dishes made of wood or bark. The room was smoky.

When the men finished eating, they pushed the scraps aside. Some of the scraps fell to the floor. Small bones were kicked between the floorboards. They threw some of the leftovers into the fireplace and the rest out their front door onto a trash heap in the snow. The room became cold and dark as the fire burned down.

Their cabin was small, about 16 feet wide and 24 feet long. There were two rooms. The men slept and ate in the larger front room with the fireplace. They used the back room for storage.

The walls were made of logs. Cracks between the logs were sealed with clay and mud. The roof was made of poles, grasses, birch bark, and dirt. The cabin door faced the river.

The voyageurs were the work crew in camp. They built and repaired the buildings and the stockade surrounding them. They did the hunting and gathered firewood. They cleaned the ashes from each fireplace and dumped them with the trash. They wore paths from their cabin, across the yard, past the flagpole, through

Archaeologists excavated this site along the Mississippi River north of Little Falls where evidence of French fur traders was found. Slowly, carefully, they uncovered objects more than 200 years old. Their discoveries provided information about the fur trade, about relationships between whites and Indians, and about the impact of white settlement on the environment.

3. Students may write a letter—assigned as homework, a group project, or class activity—to the Minnesota Historical Society describing their evaluation of evidence found on the site.

Vocabulary and pronunciation

trudged: walked in a tired but steady way

numb: unable to feel anything

gutted: took out the internal organs—like heart, liver, stomach, and intestines

butchered: cut up into pieces ready for cooking

voyageurs: voy-ah-zhoors (For more about these men, see Chapter 7, p. N-75.)

venison: deer meat

diplomat: an official representative from one nation's government to another

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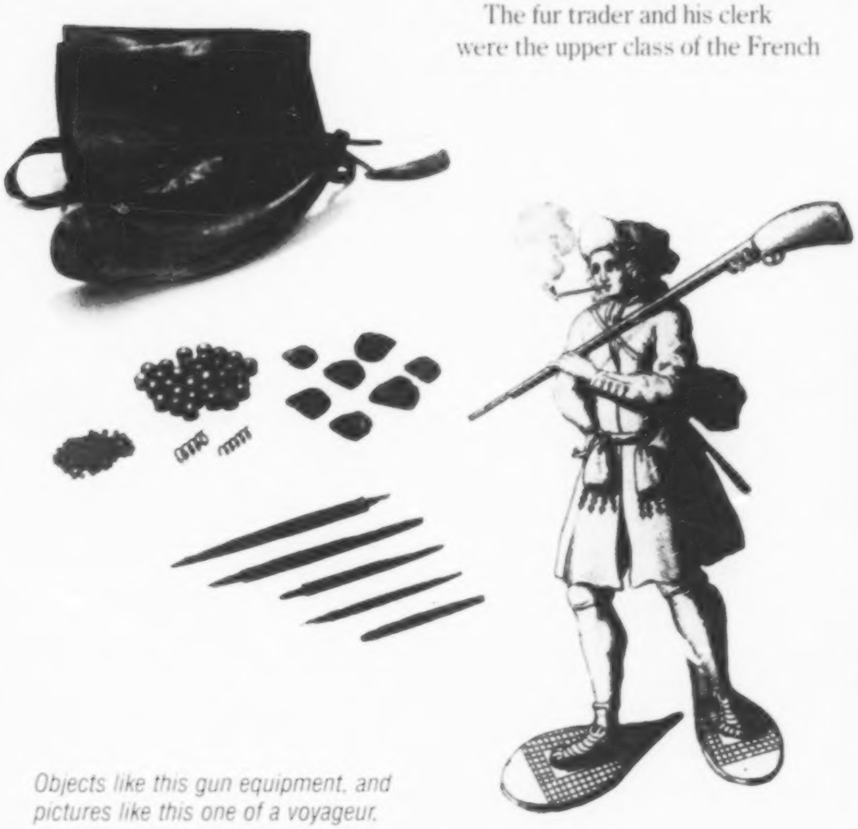
the stockade gate, and to the river where they collected water.

The boss in camp was the fur trader. He was like the captain of a ship. He gave the orders for trade with the Indians and assigned duties in the camp. He sometimes wore fancier clothes and jewelry, even buckles on his boots. He ate off pottery brought from Europe. He had a clerk to assist him.

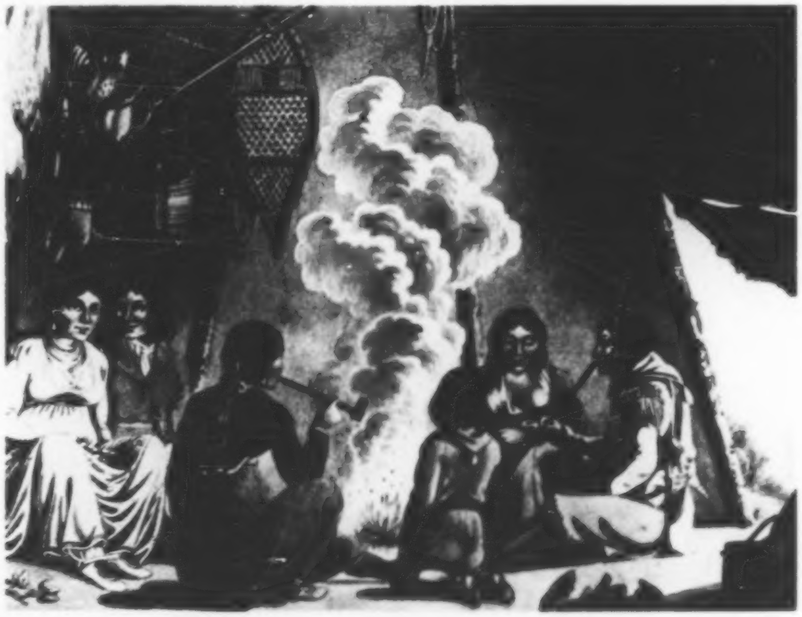
The fur trader and his clerk were the upper class of the French fur trade. They had their own cabin. It had glass windows, two fireplaces, and several rooms. The trader and clerk ate and slept separately.

When the Dakota came to trade, the voyageurs helped their boss bargain for furs and food with beads, blankets, jewelry, steel knives, ammunition, and gunflints. They joked and gambled with the Indians and offered them rum and wine to drink.

In the evening, the voyageurs ate again and passed the time telling stories or playing games like checkers and dice. They worked on their guns. Sometimes they gambled. They drank wine or rum. They slept on beds made of straw and animal hides. When the weather was very cold, they got up during the night to keep the fire burning. If they feared danger, they also took turns at guard duty.



Objects like this gun equipment, and pictures like this one of a voyageur, tell something about the way the people lived.



Study this 1830 painting, Indian Women in Tent *by Peter Rindisbacher, to learn how trade with Europeans changed Indian lives.*

Vocabulary and pronunciation

gunflints: pieces of flint used to make a spark that would fire guns. Early guns fired in this way were called "flintlocks."

pottery: crockery; dishes and containers made of clay and baked for strength and utility

Note to the teacher

The objects photographed on p. A-54 include:

- leather pouch
- powderhorn
- lead shot
- musket balls
- two "gun worms" for cleaning the barrel of a musket
- gunflints
- metal files for repairing broken parts of the gun

Connections

The difference in lifestyle between the trader and his voyageurs, of which several examples are mentioned here, demonstrates the concept of *social class.* As noted later in Chapter 7, class distinctions were characteristic of the fur trade. This was true whether the traders were French, British, or American.

Pieces of the Past

The records kept at Fort Duquesne more than 230 years ago have been lost. No diary or pack of letters written there has survived. The buildings have collapsed and crumbled. The best evidence we have of those people and their daily lives is what they lost or left behind.

This story about voyageurs and fur traders came from information recovered by archaeologists. Archaeologists learn about the past from two types of evidence—*artifacts* and *cultural features.* Artifacts are three-dimensional objects, like tools, buttons, or nails. Cultural features are the remains of things built and used by people, like old roads, a house site, a trash pit, or a garden. Archaeologists call both types of evidence *material remains.* They learn to study material remains like the rest of us study books.

Archaeologists often find material remains underground. They carefully uncover them and record every detail of their "dig," mapping the site and showing where each piece of evidence was found. That information is called the *context.*

When they come across some evidence such as a rusty nail or the foundation of an old building, archaeologists ask:

1. What is it?
2. What is its context?
3. How was it made and used?
4. Who used it and when?

The answers to those questions provide information about the way people lived their lives in the past.

Some archaeologists believe this site was used by Joseph Marin's men in 1752 and 1753 for Fort Duquesne. What cultural features did the archaeologists recognize?

Note to the teacher

1. The Institute for Minnesota Archaeology is an independent research group. Its address is:

   Institute for Minnesota Archaeology
   3300 University Avenue SE
   Minneapolis, MN 55414

2. Archaeologists recognize the uneven earth as an indication of human use. The mounds turn out to be rock piles—fireplaces and hearths, walls of buildings, trash piles and other evidence of human activity.

Vocabulary and pronunciation

collapsed: fell down

archaeologists: AR-kee-OL-o-jists (For more about archaeology, see Chapter 1, p. N-15.)

Putting the Past Back Together

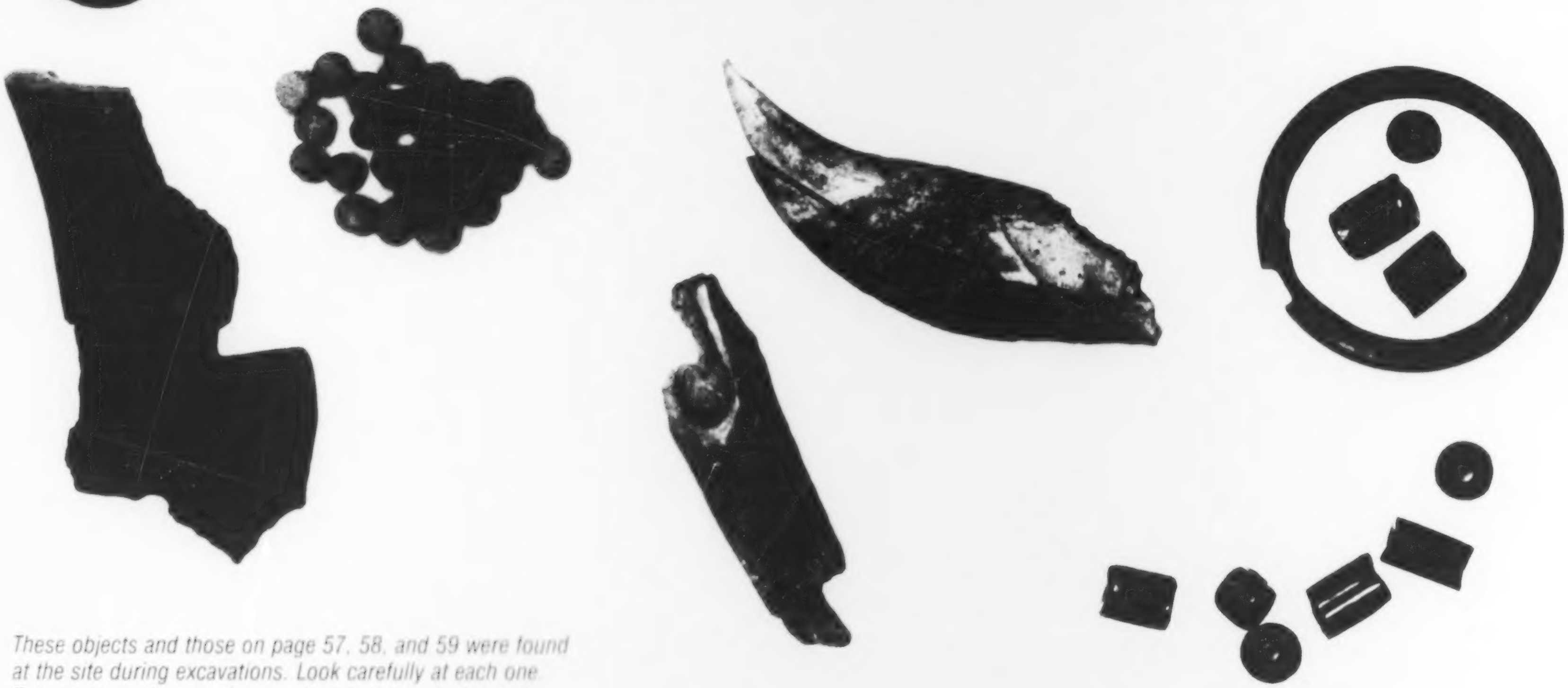
Now imagine that you were with the archaeologists as they study this campsite along the Mississippi River. Look over their shoulders as they discover each piece of evidence. See whether you can spot information about the French voyageurs and their camp.

Keep in mind the questions archaeologists ask about evidence and its context. Each time you find an object or feature and evidence of how it was made or used, write that down.

The first clue to Fort Duquesne came in a shoebox. A young man from Little Falls brought it to the Minnesota Historical Society. He emptied the contents of the box on the desk of Doug Birk, an archaeologist. Birk took a close look. "Where'd you find this?" he asked.

The young man explained that he found the objects on his uncle's farm, about a mile north of Little Falls, on the west bank of the Mississippi River. He thought the objects belonged to the Dakota or Ojibway who had once lived in the area.

Birk knew the spot. He remembered visiting the site once in 1972. He also recognized the artifacts. They were similar to objects he recovered at other forts built by the French more than 200 years ago. "This is terrific," he said.



These objects and those on page 57, 58, and 59 were found at the site during excavations. Look carefully at each one. Try to answer the questions archaeologists ask about objects they find.

Notes to the teacher

Objects from left to right, pp. A-56 and A-57, are:

- brooch
- pipe bowl
- gunshot
- bones of animals
- glass beads
- brooch
- shoe buckle
- earring bob (base of earring)
- fragment of a hawk's bell (an ornament worn on clothing)

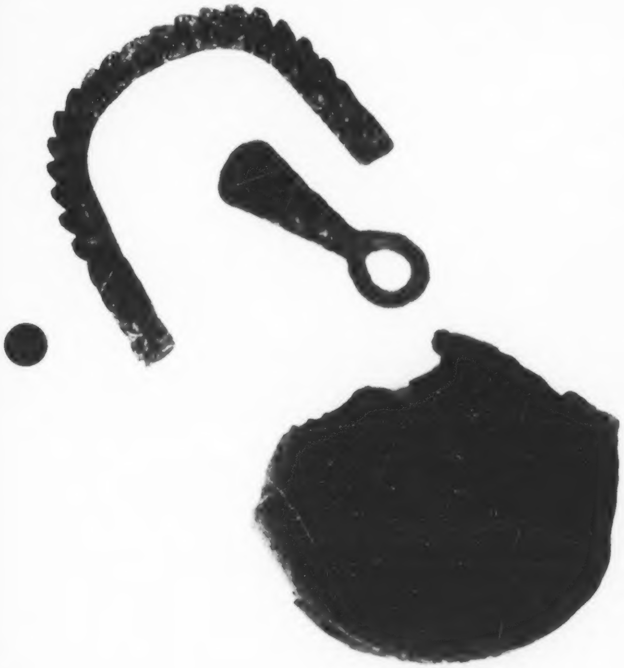
Here are some of the objects Doug Birk examined. What can be learned from this evidence? Do you think these objects were left by Indians? If not, who left them behind? Where were they made? Put your ideas in your notebook. Draw a picture or describe the shoebox evidence. What do you think it might prove?

Birk returned to the clearing where the artifacts were found. He brought a crew of researchers from the Institute for Minnesota Archaeology with him. It was hard to see anything at first. The site was overgrown with tall grass and bushes. "We need a lawn mower," said Birk.

After they cut the grass and cleared the brush, the archaeologists could see that the ground was bumpy. They made a map of the site, including the bumps.

They spoke to the land owner and learned that the artifacts had been found in piles of earth and rocks in the clearing near the north edge of the field. "I've never plowed this corner of the farm," he said. "Things you find here have probably been in the same place for a long time."

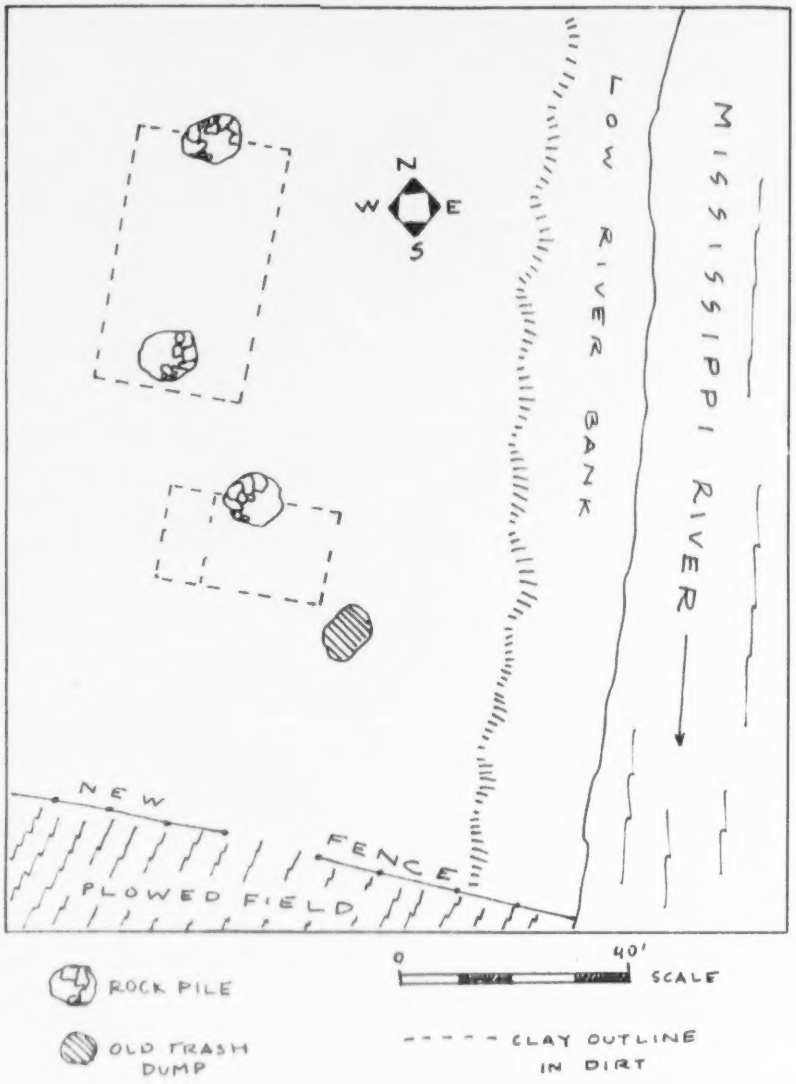
The IMA archaeologists began to excavate near the rock piles at the north edge of the clearing. Slowly, they peeled away the sod, moved the rocks, and began to sift the dirt. They made maps, drawings, and photographs of the evidence as it was uncovered.



Doug Birk, at left, directed the excavation. Here he photographs cultural remains found on the site. Above, two IMA archaeologists measure and record information about artifacts they have uncovered.

Vocabulary and pronunciation

excavate: dig



This map was made from the archaeologists' notes and drawings. It shows the position of some cultural remains and artifacts.

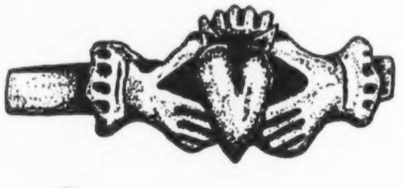
They found two rock piles almost 45 feet apart. They studied each feature carefully. Under the rocks were layers of clay and ash. Mixed with the ashes were animal bones.

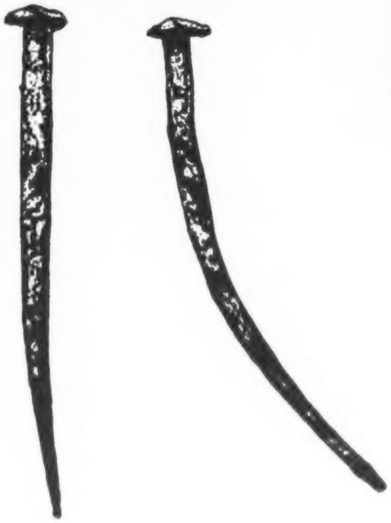
Then they found something strange. A large rectangular shape seemed to be outlined in the black dirt with clay. The clay lines were several inches deep and about a foot wide. It was about 24 feet wide and 45 feet long. The rocks were piled at opposite ends of the rectangle.

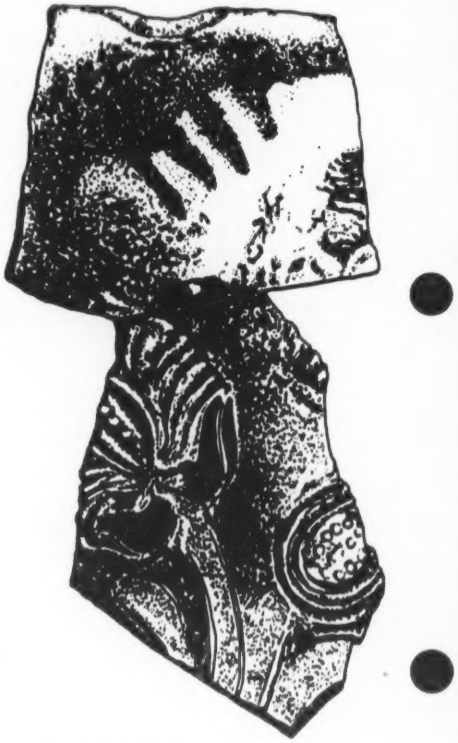
That wasn't all they found. Look at these objects. Do you recognize bits of clothing, personal belongings, or tools?

The IMA archaeologists moved a few feet south. They stripped away the grass surrounding another rock pile. Under the rocks, they found layers of clay, ash, and bones.

They saw another rectangular shape outlined in the ground. They measured it and drew a map. The shape was 16 feet wide and 24 feet long. This space was divided







Note to the teacher

Objects from left to right, pp. A-58 and A-59 are:
- ring
- nails
- four faience (FAY-onzs) fragments (particular types of ceramic bowl or plate distinguished by the methods of production).

Connections

Artists and some archaeologists have tried to illustrate the ways in which people lived before detailed representational artwork or photographic evidence was available. Their work is based on archaeological research.

The drawings in Chapter 5, pp. N-54-55, N-57, and N-59 were done by archaeologist Lee Radzak. Doug Birk has made drawings of the structures at this site based on his research. *National Geographic* magazine often uses such illustrations.

into two areas. One was larger than the other.

They sifted the dirt, inch by inch. Most of the objects they found were inside the borders of the rectangle. Others were scattered outside, to the east, toward the river.

They found objects made of metal. Some were flat and shaped like tokens. Others looked like small lead marbles. Colored glass beads were everywhere. Sometimes the beads were in clusters, as though they had been spilled.

"Look at this pattern of bones," Birk said. "They're in rows." He was on his hands and knees looking at the ground in the larger area of the rectangle. "I can see four or five rows. The longest row is about six or seven feet long."

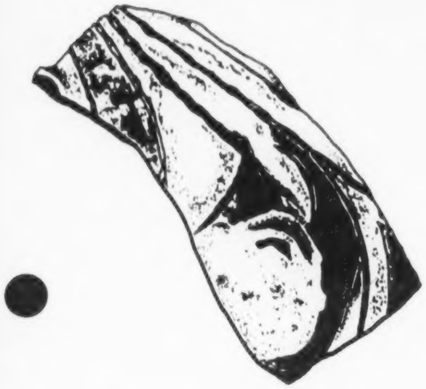
Just outside the rectangle, toward the river, they found another feature, It was a small mound made up of artifacts, animal bones, and ash. Things seemed to have been dumped there in a pile.

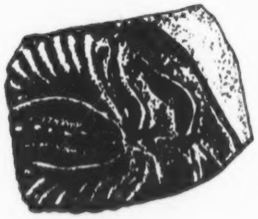
Objects like those found around the first rectangle were not found here. There were no bits of glass or pottery here. There were no objects made of silver, either.

All of the evidence was added to a map. Look closely at the map and at the artifacts. Imagine how and where the objects were used. Why were some objects found in one place and not in another?

What were those rectangular features outlined in the ground with clay? Why were so many objects found inside the borders of those rectangles? Where did the rock piles come from? Why were they found mixed with the clay, ashes, and bones? How do you explain the animal bones that Birk found lying in rows?

Try to match each piece of evidence to events in the daily lives of voyageurs and traders described in the story.





Archaeologists must know exactly where each object is found in relation to others. The exact location of each object is drawn on a map before it is moved.

Vocabulary and pronunciation

clusters: bunches

grid: a map made up of measured squares

essential: needed

seized: took possession

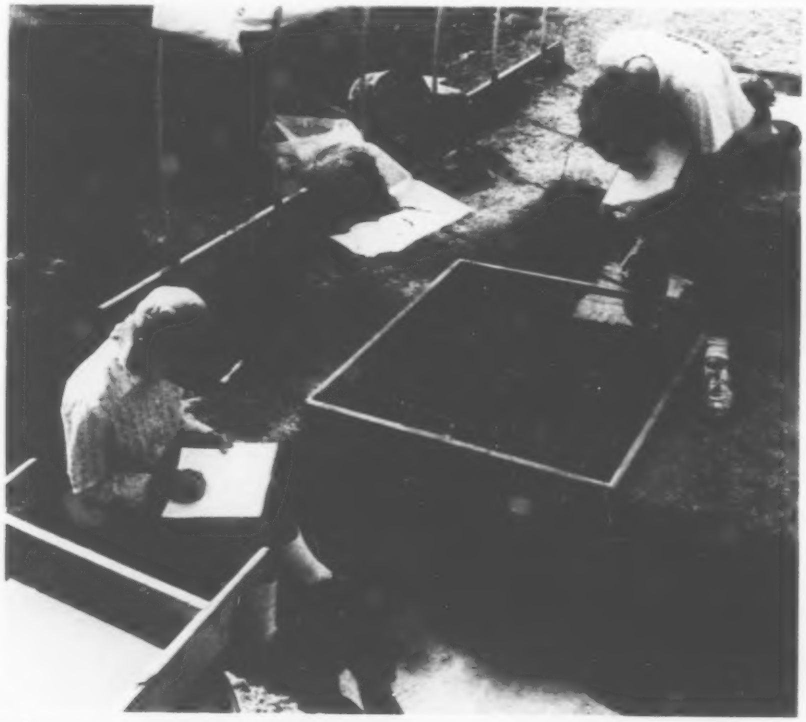
Is It Really Fort Duquesne?

Archaeologists are careful to collect evidence and record it accurately. They match each new discovery with other information. Their goal is to learn how people lived at times and in places where little or no written record exists.

Doug Birk thinks that the evidence found near Little Falls was left by a group of French traders living in this part of the country over 230 years ago at a place they called Fort Duquesne. "We think this may be Fort Duquesne, but we're still not sure," Birk admitted. "We haven't found an object with Joseph Marin's initials or the year 1752 stamped on it. Nor are we likely to. My guess is based on evidence we found at the site and on a diary written by Joseph Marin in 1753 and 1754."

Joseph Marin wrote in his diary that he sent an employee named Houl to a spot where the Crow Wing River meets the Mississippi, for a meeting with the Dakota. When Houl arrived, he was met by a rival trader, Joseph La Vérendrye (La Vair-ahn-dree). Marin wrote: "La Vérendrye seized all of Houl's trading goods and ordered him to leave. La Vérendrye threatened Houl and warned him not to stop farther south at Fort Duquesne."

That's important evidence for Birk. "It all seems to fit together," he said. "The site is 18 miles south of the spot where Houl met La Vérendrye. All of the objects we found here were made around 1750, probably in France or



IMA archaeologists used a grid to map this part of the excavation. Maps, charts, photographs, and notes are essential because, when objects are removed from the ground, no further information about their original location or their relationship to others may be found.

Connections

Students who have read Chapter 6 may note that Joseph Marin was one of the French traders who followed Hennepin's route into Minnesota by coming up the Mississippi. La Verendrye reached Minnesota by way of Duluth's route through Lake Superior.

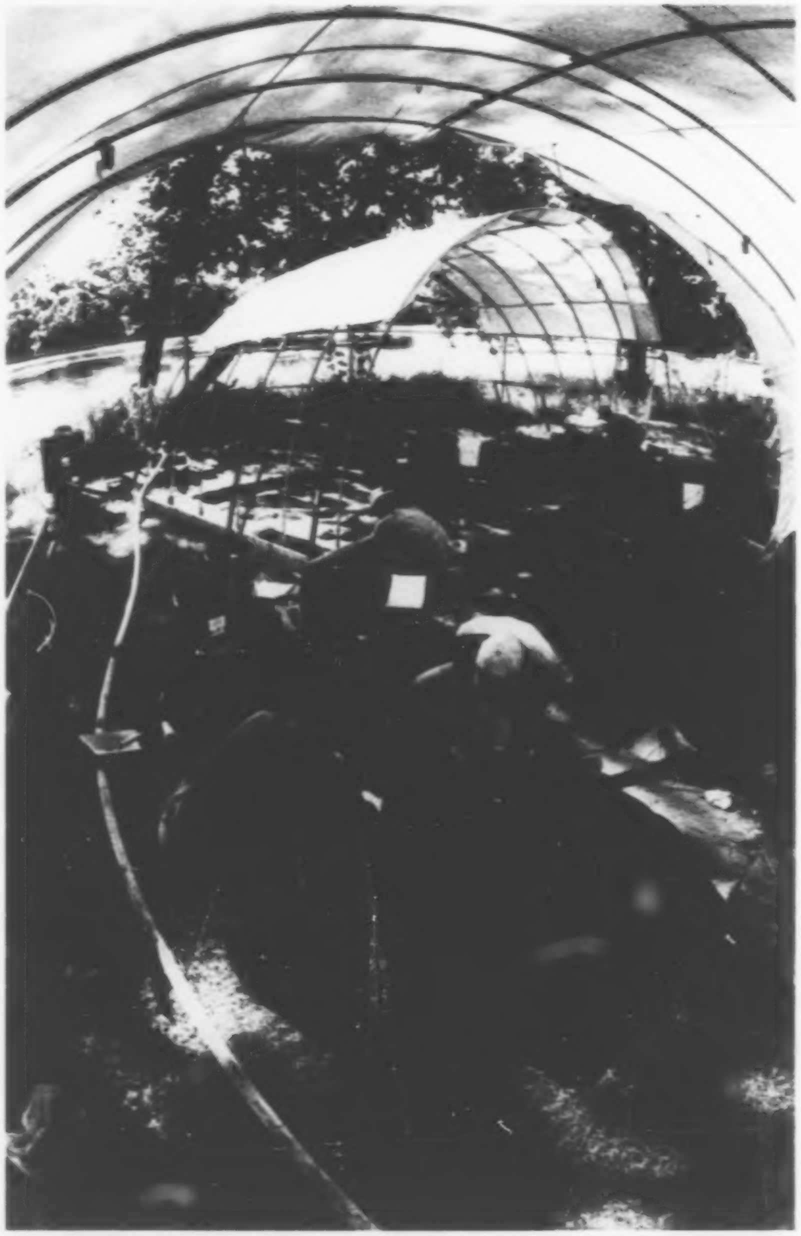
Note that La Verendrye traded with the Ojibway and Marin with the Dakota. By then the two tribes were at war with each other. Fort Duquesne was on the border of land claimed by the opposing groups. It was not a safe place for European or Native American.

Canada. We know that this part of Minnesota was claimed by France until 1763. We also know that the Dakota and Ojibway were fighting over this land between 1755 and 1805 and that few fur traders were here during those years. That evidence supports my guess."

What do you think? Have Doug Birk and the IMA archaeologists found the remains of a French fort? Could it be Fort Duquesne? We'd like to hear your opinion. What evidence convinced you that this is the site of Fort Duquesne? If you are not convinced, what more must be found to prove this site is Fort Duquesne? Write to us. Here's our address:

Northern Lights
Minnesota Historical Society
345 Kellogg Blvd. West
St. Paul, Minnesota 55102

We'll write back to you and let you know if more information has been discovered about this site. We'll also tell you about other archaeology going on in Minnesota.



Count the different activities going on at this excavation site. Almost no written evidence of Joseph Marin's business in Minnesota exists. The material remains found here will be used to learn more about French business and politics in Minnesota during the 1700s.

Vocabulary and pronunciation

convinced: made to believe

Note to the teacher

Archaeologist Doug Birk took these photographs of the Little Falls site. The pictures give students an idea of how archaeologists do their work. The entire site is mapped before any digging begins. The site is divided into one meter squares. When investigation begins, each square is divided into smaller sections (illustrated by the tools pictured on p. A-60). Investigation begins on the surface. Recording the context of each artifact and feature is extremely important. Once the context of the evidence is disturbed, its information is lost forever.

Archaeologists differ in techniques and methods of investigation depending on the site. Digs like the one at Little Falls may excavate layers of earth every five centimeters (about two inches). Each object is mapped. Changes in soil coloration are noted. The dirt is filtered through one-eighth-inch screens.

Birk and his researchers used a technique called water screening. The dirt from each layer of excavation was placed on top of a screen. Water was sprayed over the material. The dirt was washed away and through the screen leaving the objects behind. Water screening is a slow process, but it helps to protect delicate objects such as seeds, fish scales, (bird) eggshells, and bones that might be destroyed by the screening process.

The canopy placed over sections of the dig protects the area from rain, wind, creatures, and objects that might disturb the investigation. Usually an excavation will be covered at night with plastic or canvas tarps to protect against rain, creatures, and wind.

Other equipment and supplies used in this excavation and shown in the photographs are cameras, surveying equipment, notebooks, tools for digging and moving dirt, and measuring devices.

Skills emphasized in this activity

1. Identifying primary, secondary, and reference sources.
2. Collecting information from a variety of sources.
3. Considering alternative conclusions.
4. Writing a composition.

Sequence of learning

1. Students read about the construction and use of birch bark canoes during 18th- and 19th-century Great Lakes fur trade.
2. Students take notes from a variety of sources describing the use of canoes in the fur trade. Primary, secondary, and reference sources are used.
3. Students write and illustrate a story describing the use of a fur trade canoe.

Evaluation

The students' stories, maps, and illustrations, while imaginative, should accurately reflect the conditions under which canoes were built, used, and repaired. Their understanding of the information will be shown by the amount of detail included.

Activity 7

The Adventures of a Fur Trade Canoe

Sunday, July 9, 1820. On the St. Louis River near Lake Superior. We left our campsite this morning and paddled to a place called Knife Portage. Its name comes from the sharp rocks that shoot up from the ground and make it difficult to walk along the shore or paddle canoes through the river.

Although we were as careful as possible, we ran one of our canoes on a rock, hidden just inches under the surface of the black and muddy water.

Fortunately we have an expert guide, Mr. Defour. He is a native of this country, half French and half Indian. Without him, we would find it too dangerous to go on.

There are many rapids here and we depend on the skill of the men in managing the canoes. Sometimes they are in water up to their necks, lifting them over rocks. Next they are in the canoes, setting with their poles to save our whole cargo from destruction.

Charles Trowbridge wrote about that adventure on the St. Louis River in 1820. Trowbridge was an explorer. He traveled through the lakes and rivers that connect Lake Superior with the Mississippi. He and Mr. Defour were interesting people. A story describing more of their adventures would be fun to read.

Another character whose life was filled with interesting events went along with Trowbridge. It wasn't a famous person. It was a canoe!

In those days, canoes were everywhere in northern Minnesota and Canada. Without them there would have been no fur trade and very little exploration. The adventures of a fur trade canoe would make a good story.

It might be impossible to find enough information about an individual canoe to write its life story. Fur trade canoes didn't leave behind much information about themselves. You can, however, cook up your own story about a canoe. Use primary and secondary sources just like the ingredients of a recipe. Add some of your imagination for flavor. For best results, cook the mixture with your knowledge about the fur trade. See what you come up with.

Frances Ann Hopkins painted Shooting the Rapids *in 1879. Her paintings are popular for the excitement, beauty, and danger they show. Hopkins sometimes included herself in her paintings. She is the only woman among the passengers in this fur trade canoe.*

Vocabulary and pronunciation

ingredients: things put together to make something

Connections

Fur trade travel illustrates the concept of *transportation network.* Birch-bark canoes were part of of an efficient transportation network that made the fur trade possible. Both the technology of the canoe and the network were developed by Indians and adopted by Europeans.

Bibliographic note

Two other publications provide excellent illustrations and descriptions of the fur trade. Both would be helpful for students and teachers using this activity. They are:

Where Two Worlds Meet: The Great Lakes Fur Trade by Carolyn Gilman (St. Paul, MHS Press, 1982).

A Toast to the Fur Trade by Robert C. Wheeler (St. Paul, Wheeler Productions, 1985).

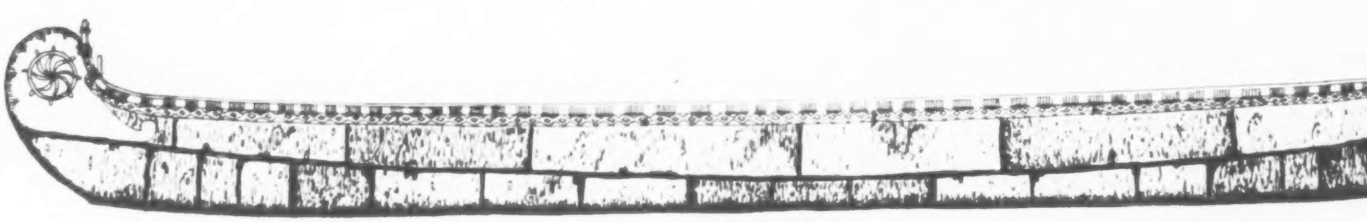
Getting Started

You need to find ingredients that tell how canoes were built. You need to learn who used them and how. You need to figure out why the canoe was important and how it affected the lives of people. Use words and pictures to tell the life story of a canoe. You might even have the canoe tell its own story.

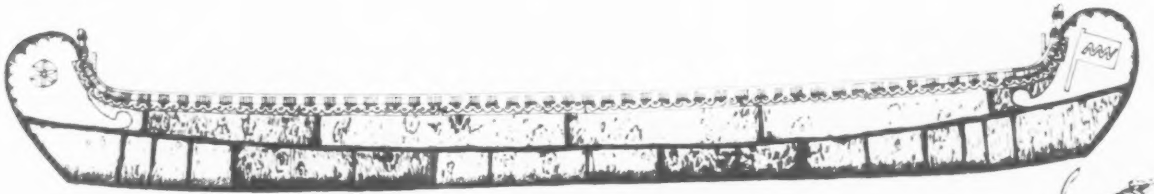
The primary and secondary sources collected here—the drawings, paintings, artifacts, diaries, maps and other documents—can help you. By the time you finish, you will know a great deal about canoes and why they were so important in Minnesota history.

Some things about canoes are already well known. American Indians built and used canoes long before Europeans arrived in North America. They made some of them by hollowing out the trunks of trees. Others were made of leather or sealskins stretched over a frame of tree branches.

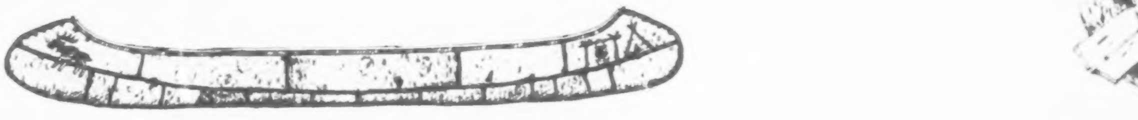
The most common canoes used in the north were made with birch bark. Charles Trowbridge and Mr. Defour used birch-bark canoes. Most European explorers and fur traders depended on the Algonquin and Ojibway Indians to build canoes for them. Later, the Indians taught Europeans to build their own canoes.



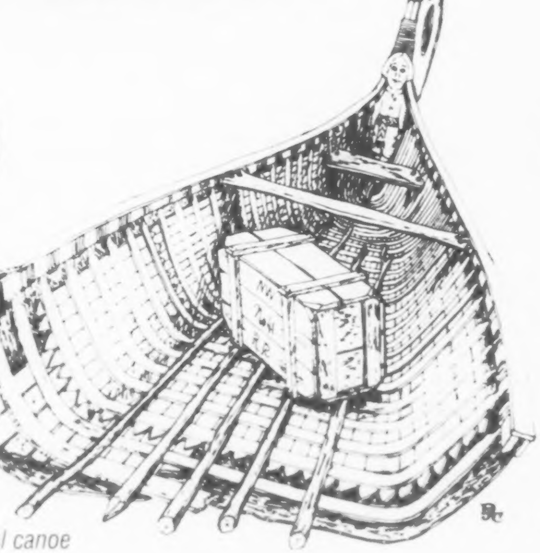
Montreal canoe, about 48 feet long



North canoe, about 24 feet long



Ojibway canoe used on small lakes and rivers



The bow (front) of a Montreal canoe

Vocabulary and pronunciation

Algonquin: (Al-GON-quin) a tribe of Indians in eastern Canada

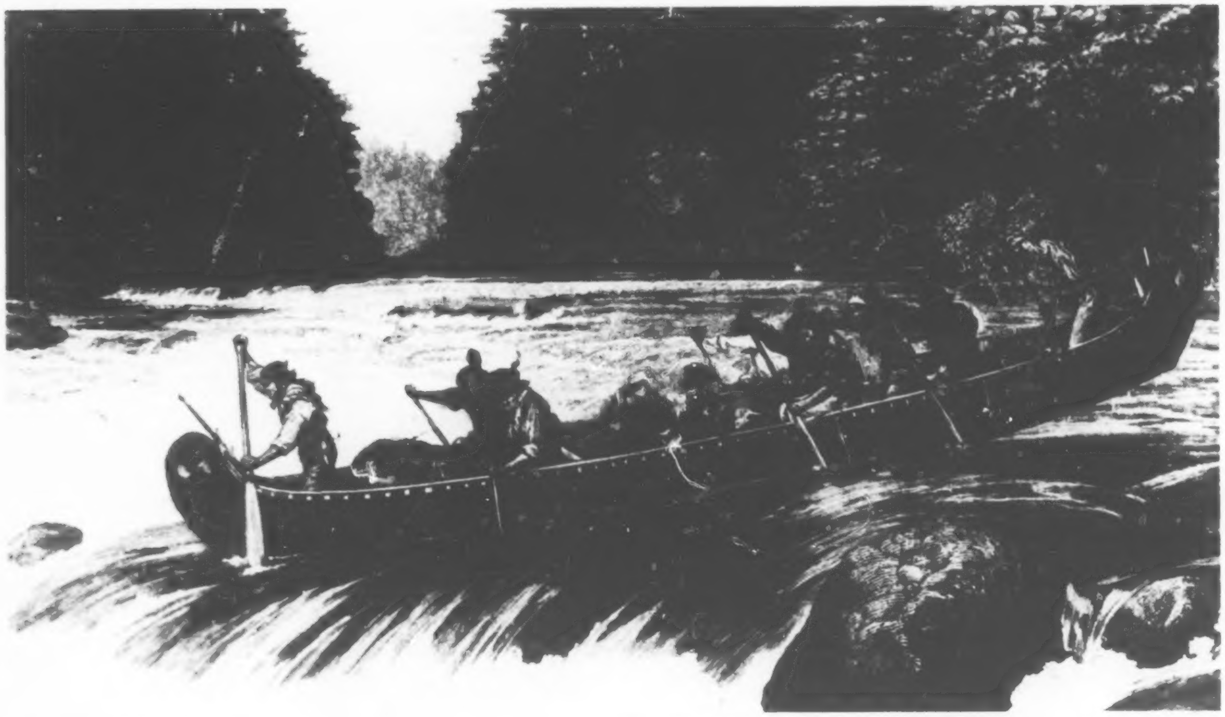
Fur traders and explorers used three types of canoes in this part of the country. Each was a different size and shape. Some were decorated.

From *The Bark Canoes and Skin Boats of North America* by Edwin Adney and Howard Chapelle, 1964:

Each fur trade route required a special type of canoe. The largest was the Montreal canoe used on the Great Lakes. The smaller North canoes came into use at the western end of the route. Even smaller canoes were used in the north country where the routes were very difficult to travel.

Begin your story of a canoe by drawing its portrait. Study the paintings and photographs throughout the activity for some ideas.

Voyageurs paddled a North canoe at Fort William in 1870. Find the fort on the map, on the Canadian shore of Lake Superior.



The voyageurs and their canoes were often in danger. Larger canoes, built for travel on the Great Lakes, were often damaged in the rapids. Frances Ann Hopkins painted this picture, Running a Rapid on the Mattawa River, Canada, *in 1870.*

Classroom ideas

1. Students may publish a book or produce a videotape based on their stories. The books can be bound. The students may apply for a copyright of their publications. Add the books to your school library.

   Videotape programs need illustrations and graphics for the program titles. Music, narration, and creative camera work add to the program.

   An excellent book written for children on book-making is *How a Book Is Made* by Carol Greene (Chicago, Children's Press, 1988).

2. This activity is based on the art of biography. Two related assignments may reinforce the historical skill of using a variety of sources to learn about the past:

   a. Ask students to tell others in class about the life of a family member based on evidence they can find at home and bring to class. Family photographs, birth certificates, baptismal records, diplomas, high school yearbooks, favorite records, souvenirs, or scrapbooks are useful primary sources for biography.

   b. Assign students an oral report on the life of any individual living in the United States from 1780 to 1840, when the fur trade and the bark canoe were common in the western Great Lakes region. The assignment would depend on secondary sources found at the school or public library. The assignment could be a group or individual project. It would provide some historical perspective to the story of fur trade canoes.

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How Were Canoes Made?

The Ojibway and Algonquin people made canoes according to old traditions. They made their own tools. They used materials found near their homes. This source describes the process. From *The Voyageur's Highway* by Grace Lee Nute, first published in 1941:

The birch bark in the Rainy Lake area is important for the building of canoes. Other trees and plants of great importance to the Indians were the white cedar, the spruce, one of the reeds, and the dogwood.

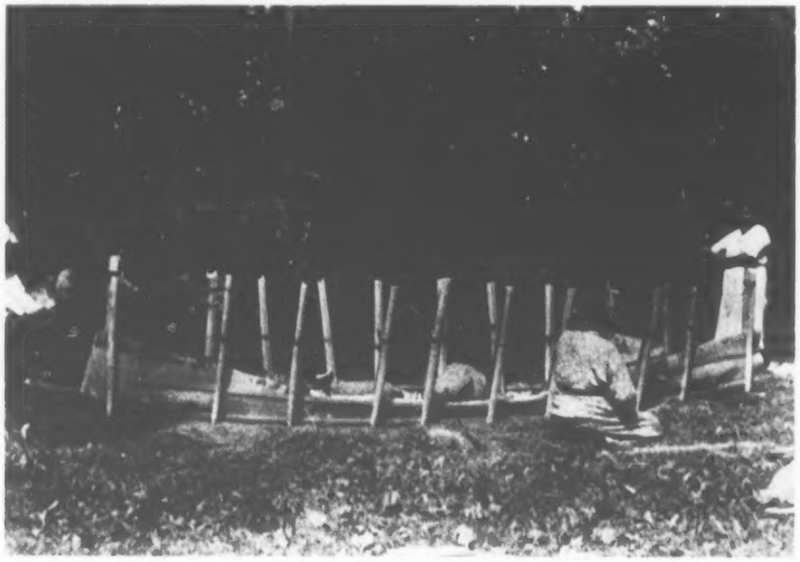
The wood of the white cedar was used for the framework of their canoes, which were smaller and lighter than the Montreal or the North canoes of the traders. White cedar was also used for canoe paddles.

The roots of the spruce were dug by Indian women, split, and used for thread to sew the seams of canoes. This thread was called wattape, or watab, by the Chippewa. The resin of the spruce was used for gumming the seams of the bark canoes.

In 1855, a young writer from Germany traveled to Minnesota and spent time with the Ojibway living near Lake Superior. He watched them build canoes and learned how they were used. Read what he had to say about the way canoes were made. From *Kitchi-Gami* by Johann Georg Kohl, first published in 1860:

An Ojibway woman uses bundles of spruce root as thread to build a canoe.

Boulders keep the bark in place as the canoe begins to take shape.



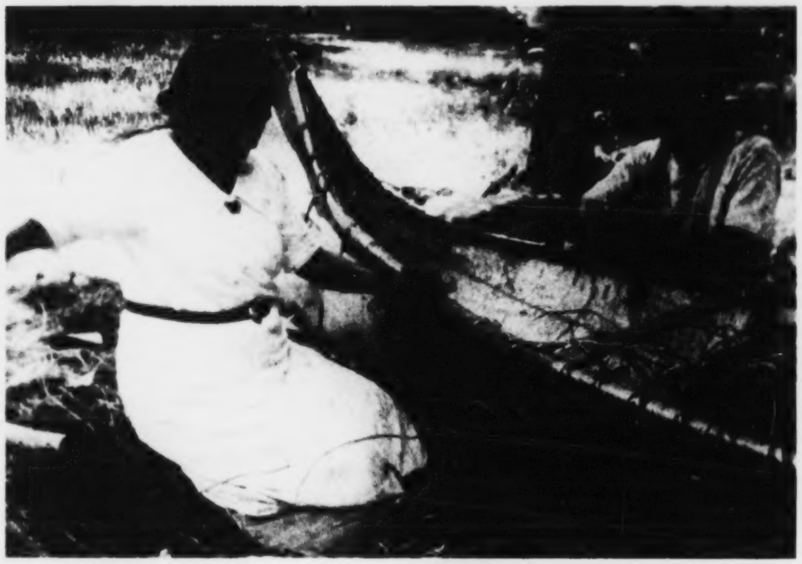
Wooden stakes are put in the ground to give the canoe shape. Long strips of spruce are used for the canoe's gunwales (GUN-ulls).

Vocabulary and pronunciation

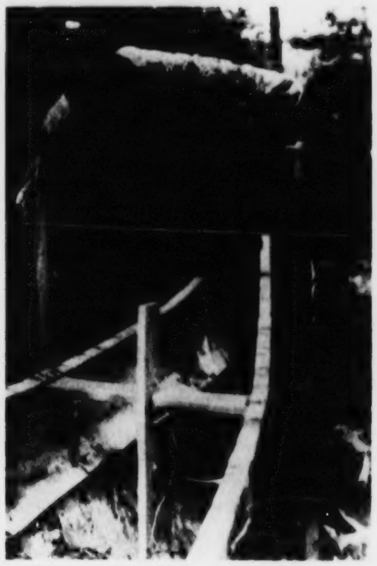
resin: pitch or sap

I often saw girls, women, and men, all engaged in building and repairing the canoes. Of course, all the sewing and tying—nearly one half the labor—is done only by the women. The men, however, do the paddling, although the women understand it perfectly and are generally more skillful than men.

Use information from these sources to write a description of how your canoe was built. Draw a diagram and label the parts of your canoe. Tell what materials were used for each part and how they were put together.



Ojibway women use spruce or tamarack root to attach the canoe's birch-bark hull to the gunwales.



The bow plate is put in place to add strength.

This Ojibway birch-bark canoe is ready for use.

Where Were Canoes Used?

Fur traders often kept records of their work. In 1777, John Long wrote about his trip from Montreal, Canada, to Lake Superior. He mentions several places that were important in the fur trade. Draw your own map and draw a route your canoe may have traveled.

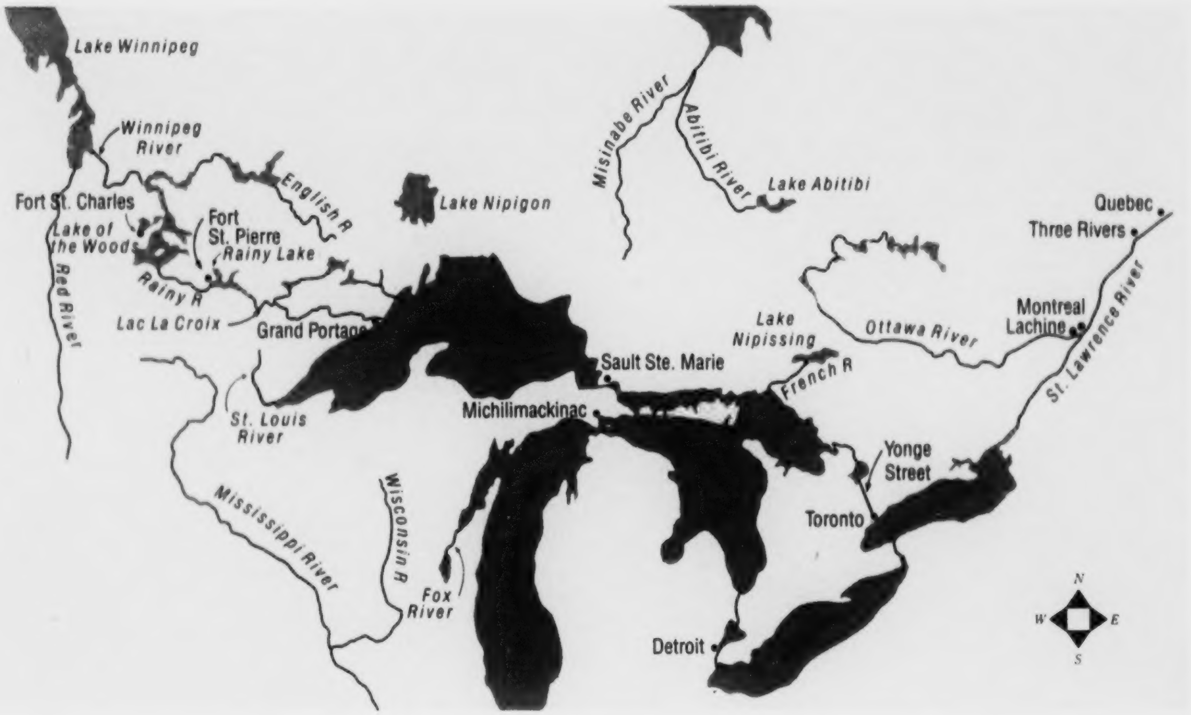
From *Voyages and Travels* by John Long, published in 1904:

On the fourth of May, 1777, I left Montreal with two large birch canoes, called by the French, maître canots. *There were ten Canadians in each as the number of portages require many hands to transport the goods across the landings. This can only be done on the men's shoulders.*

Our canoes were made at Three Rivers. They are about eight fathoms long, and one and a half wide. They were covered with the bark of the birch tree and sewed very close with fibrous roots. Canoes this size will carry four tons each.

As early in spring as the ice will permit, they are brought up to Lachine, a village nine miles above Montreal. At this place the trading goods are put on board very carefully.

Canoes were also used for trade. The Ojibway living near Rainy Lake built and sold canoes to European traders. In return, they received kettles, cloth, knives, beads, gunpowder, weapons, and blankets. The price of a canoe changed often. One


Lake Winnipeg
Winnipeg River
English R
Fort St. Charles
Lake of the Woods
Fort St. Pierre
Rainy Lake
Rainy R
Red River
Lac La Croix
Grand Portage
Lake Nipigon
Misinabe River
Abitibi River
Lake Abitibi
Quebec
Three Rivers
Montreal
Lachine
St. Lawrence River
Ottawa River
Lake Nipissing
French R
Sault Ste. Marie
Michilimackinac
St. Louis River
Mississippi River
Wisconsin R
Fox River
Yonge Street
Toronto
Detroit
N
W
E
S

The trip from Montreal to the west end of Lake Superior by canoe took three months. Montreal canoes were used for the journey from the towns in the East to Grand Portage. Smaller canoes were used on the border lakes. The North canoe was about 24 feet long and was paddled by four to six men. The Ojibway canoe was paddled by two people. One voyageur could carry it on his shoulders.

Vocabulary and pronunciation

maître canots: (metr' cah-nohs) "master canoes"

fathom: a unit of measurement equal to six feet

fibrous: stringy and tough

Ojibway man remembered when someone was paid a blanket and 20 yards of cotton cloth for a canoe.

From *Travels and Adventures* by Alexander Henry, edition published in 1901:

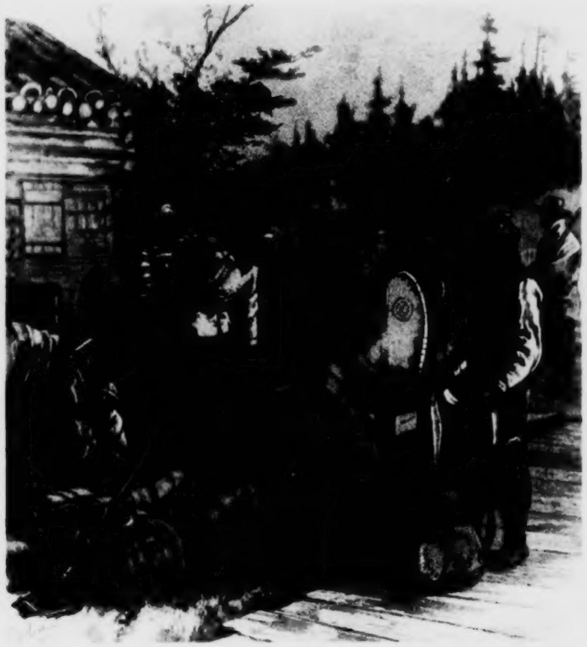
On June 10, 1775, I started across Lake Superior from the east with twelve small canoes and four larger ones. Each small canoe was navigated by three men, and each larger one by four.

When we arrived at the Grand Portage, we carried all of our goods across this carrying place. It took seven days of hard and dangerous work.

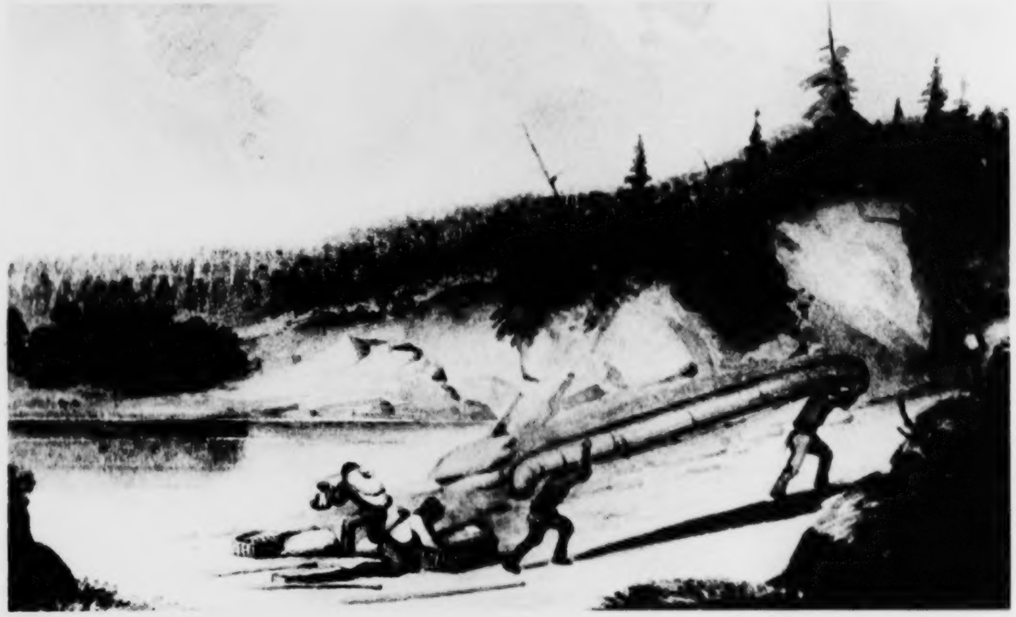
The canoes used here on the western lakes and rivers are smaller than those which are used between Montreal and Michilimackinac and in Lake Superior. They are only four and a half fathoms in length. It is the duty of the head and stern men to carry the canoe.

Our camp was at the mouth of Rainy Lake where there is a waterfall of forty feet, called Chute de la Chaudière. On the next evening we camped on the Rainy River, where there was a village of fifty lodges of Chippeways from whom I bought new canoes.

Make sure you add Rainy Lake and the Rainy River to your map. Places along the fur trade route are important ingredients for the story of your canoe.



This drawing of a North canoe being unloaded at a trading post was made before 1802.



It took at least two people to carry a North canoe across each portage. Smaller canoes were better for traveling where there were many portages.

Vocabulary and pronunciation

navigated: steered or managed

Michilimackinac: (MISH-il-i-MACK-i-naw) the Ojibway name for the area around the Strait of Mackinac, between Lake Huron and Lake Michigan

Chute de la Chaudière: (Shoo d-la Sha-de-ray) Boiling Pot Waterfall

Chippeways: an early way of spelling Chippewa. (Notice that when the word was spelled this way, it was also pronounced CHIP-way, sounding much closer to the original o-JIB-way. The present pronunciation—CHIP-a-wah—resulted from a common misinterpretation of a 19th-century phonetic rule.)

A Dangerous Existence

Fur traders and explorers depended on their canoes for their lives and business. But the canoes lived dangerously. They traveled great distances and carried heavy loads. Bad weather and rough country were constant threats. Here is more from *The Journal of Charles C. Trowbridge:*

Monday, May 29, 1820. We paddled with much ease for 30 miles when a violent wind arose. We had to put ashore on a very rocky point, where we succeeded in getting our canoes ashore uninjured. These vessels are so frail that without care the traveler is every hour in danger of losing his canoe, baggage, and perhaps his life. The bark is not more than $\frac{1}{16}$ of an inch thick and is stretched over a wooden frame not more than $\frac{3}{8}$ inch thick.

Wednesday, June 14. We paddled up the river for twenty miles. We had much difficulty in the numerous rapids. In one we injured our canoes so much that it was necessary to land and repair them.

Sunday, July 9. The men were employed last evening repairing the canoes. It is done by applying a composition extracted from the young pine and boiled down to the consistency of pitch, when it is called gum. This is heated and applied to all the seams or openings in the boat, and makes it waterproof.

An Ojibway repairs his canoe at Lake of the Woods in 1912. He uses the traditional materials shown above—spruce gum in a bark container and handmade tools.

Vocabulary and pronunciation

composition: something made or put together

extracted: taken from

consistency: the way liquid holds together—its thickness, thinness, or stickiness

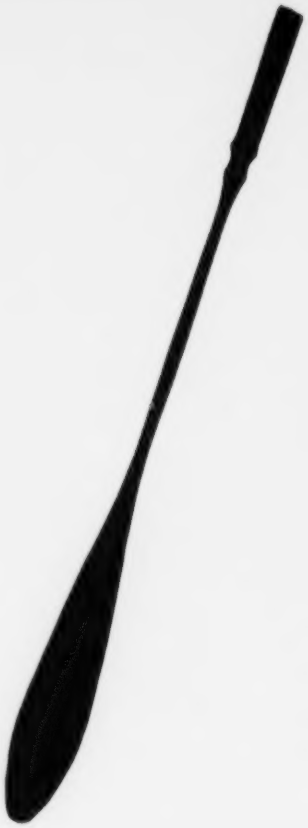
Historical note

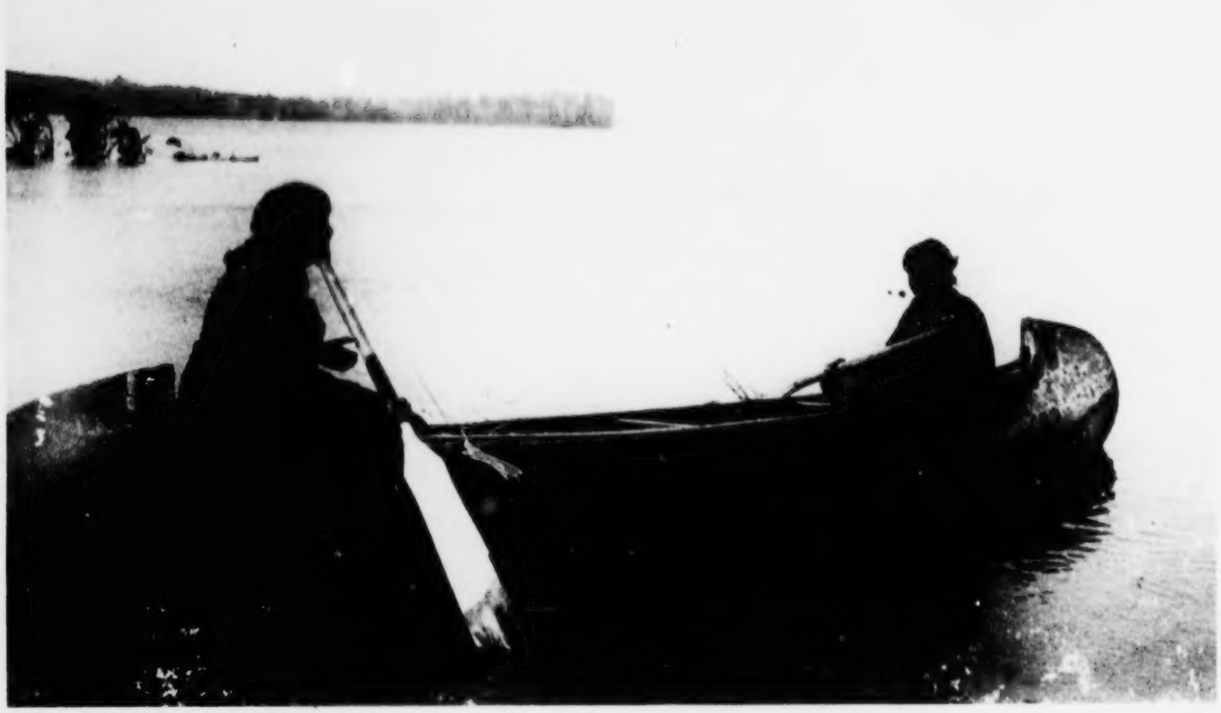
Grand Portage. The place mentioned here by Trowbridge was not the one now known as Grand Portage (along the Pigeon River near Lake Superior). To French voyageurs, the words simply meant "long (or great) carrying place." There were several spots commonly known by this name. This one was on the St. Louis River near present-day Cloquet. Much of the portage trail is now in Jay Cooke State Park.

What Happened to the Fur Trade Canoe?

Birch-bark canoes didn't have long lives. Some were destroyed in the rapids of a river. Some were dropped and badly damaged on a portage. Others wore out after several years of use. The story you cook up with the ingredients in this activity might include an adventure that threatens the life of your canoe.

By 1890, birch-bark canoes used for trading had almost disappeared. They were replaced by other forms of transportation. The fur trade had changed and no longer needed voyageurs or canoes. These days, fur trade canoes made of birch bark are being saved by the families of those who made them, or are being kept in museums for others to admire.

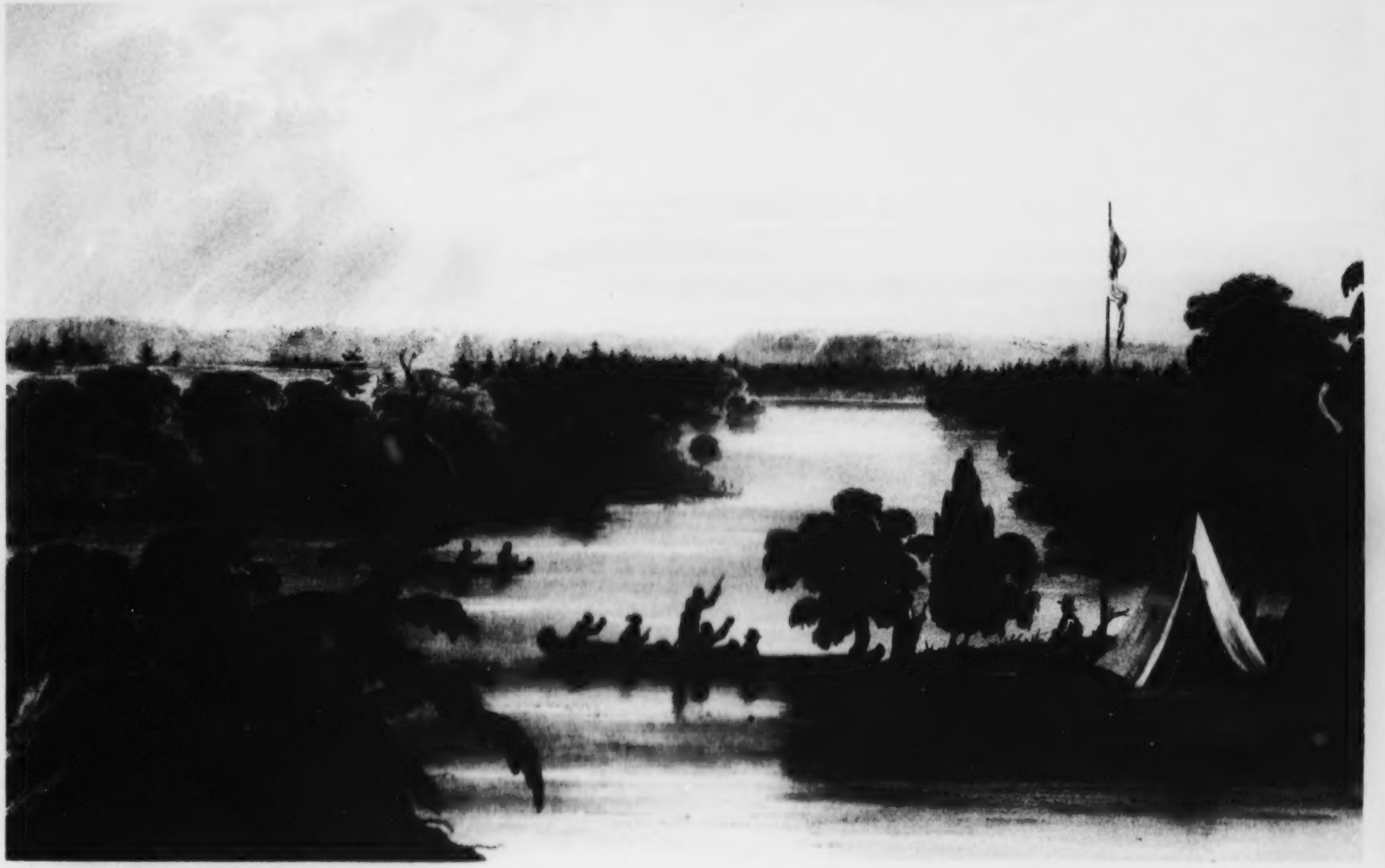




Voyageurs were fussy about their paddles. Blades wider than five inches were too hard to pull through the water. In length, a voyageur's paddle reached from the ground to his chin. Those in the bow and stern used longer paddles. They also used paddles about eight feet long to run rapids. The paddles were made of birch or maple. The blades and handles sometimes were decorated. The Ojibway women at left, on Leech Lake in 1896, used paddles larger than those of the voyageurs.

Vocabulary and pronunciation
stern: back end

Unit III
The Land Changes Hands



Skills emphasized in this activity

1. Reading maps.
2. Comparing similarities and differences.
3. Recognizing historical context.
4. Recognizing change over time.

Sequence of learning

1. The diaries of Zebulon Pike describe his expedition from St. Louis up the Mississippi River in 1805 and 1806.
2. Students follow Pike's trip on a map similar to the one he drew to document his trip.
3. In 1850 Mary Smith traveled to Minnesota from Maine. Years later she wrote about the experience. Photographs, paintings, maps, and engravings document her trip.
4. Students draw a map and write an account of a trip they have made themselves.
5. Class discussion as well as the students' maps and descriptions compare and contrast methods and problems of transportation during the last 190 years.

Evaluation

1. Students should demonstrate an understanding of the changes in transportation that took place between 1805 and 1850 and be able to assign conveyances like a keelboat and a train to the proper period. They should also be able to compare the relative time needed for travel in 1805, 1850, and 1980.
2. Student maps should be accurately drawn. Their personal accounts should agree with the maps.

Activity 8
Getting to the Land

You can have fun looking at old maps of Minnesota. Sometimes you can find towns that no longer exist or place names that have changed. Some of those maps were drawn from memory by people who traveled and explored in ways we don't see anymore—in boats called bateaux (ba-TOH), mackinaws, and schooners, or with an Indian rig called a travois. Those old maps and the people who drew them led new settlers to this part of the country. They also told people what to expect when they arrived.

In 1805 an American soldier, Zebulon Pike, set out from St. Louis, Missouri. He had orders to travel up the Mississippi River and take notes on what he saw. The government wanted to build a fort along the river, and President Thomas Jefferson sent Pike to find a good spot for it.

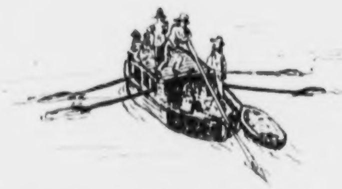
Traveling from one place to another was hard. There were covered wagons, stagecoaches, and carts pulled by horses or oxen, but no trains, planes, or boats with motors. Zebulon Pike and his men used keelboats and canoes. Their trip was long, tough, and dangerous. They sailed, paddled, and even pulled their boats up the river. Pike made a map and kept a diary as they traveled:

August 9, 1805. Sailed from our camp near St. Louis at four o'clock with 20 men and enough supplies for four months. The water is very rapid.

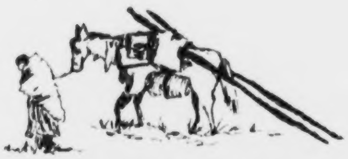
Take a close look at Pike's map on pages 74 and 75. It looks different from most maps we use today. You may find it difficult to use. The title is hard to read. The orientation is unusual. The compass shows north toward the righthand side of the page. No scale is provided on this map, either. That makes it hard to learn how far it is from one place to another.

Pike's map is a primary source. It is firsthand evidence of where his group traveled in 1805 and 1806. That is why this map is so valuable.

Look at Pike's map and find the city of St. Louis, the Missouri River, the River des Moins, and the Ouisconsin, St. Croix, and St. Peter's. (The St. Peter's is called the Minnesota River now.) Find the Falls of St. Anthony, Lake Pepin, Leech Lake, and Lake Winepic (now called Lake Winnibigoshish).



Keelboats were often used on the rivers by travelers arriving in Minnesota Territory.



The travois is a kind of trailer made of two poles tied to the back of an animal. It is loaded with supplies and equipment.

In 1832 Henry Schoolcraft led an expedition to the source of the Mississippi River. They were guided by an Ojibway Indian named Yellow Head (Ozawindib). Of the lake he called Itasca, Schoolcraft wrote: "It has a single island where we found old Indian campfires. Before we left, men cut a few trees and made an area to raise a flagstaff."

Vocabulary and pronunciation

travois: tra-vwah

Ouisconsin: a French spelling of Wisconsin

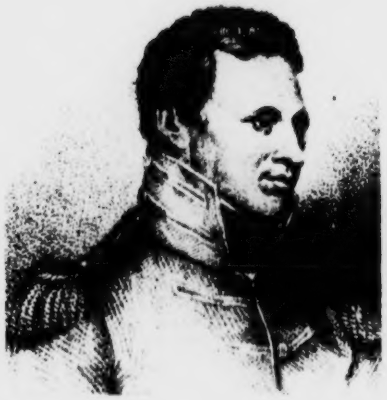
Winepic: WIN-eh-pik

Winnibigoshish: Win-i-bi-GHA-shish

Connections

If the students have already read Chapter 7, point out that Zebulon Pike traveled up the Mississippi just one year after John Sayer built his post on the Snake River. The map on p. N-74 will help them to see the relationship between the two rivers. Notice that there are two North West Company posts on Pike's route—one at Big Sandy Lake and one at Leech Lake. Pike stopped at both of them. The British fur traders gave him and his men food, rest, and help. Pike felt it was his duty to protest their trading in American territory and ordered his men to shoot down the British flag flying over the post at Leech Lake.

Thomas Jefferson was president of the United States from 1801 to 1809. Part of Minnesota was included in the Louisiana Purchase, added to U.S. possession in 1803.



Zebulon Pike

On September 10 Pike's group camped on an island across from the mouth of what is now the upper Iowa River. There, just about where the southern boundary of Minnesota is today, Pike met with a Dakota chief, Wabasha.

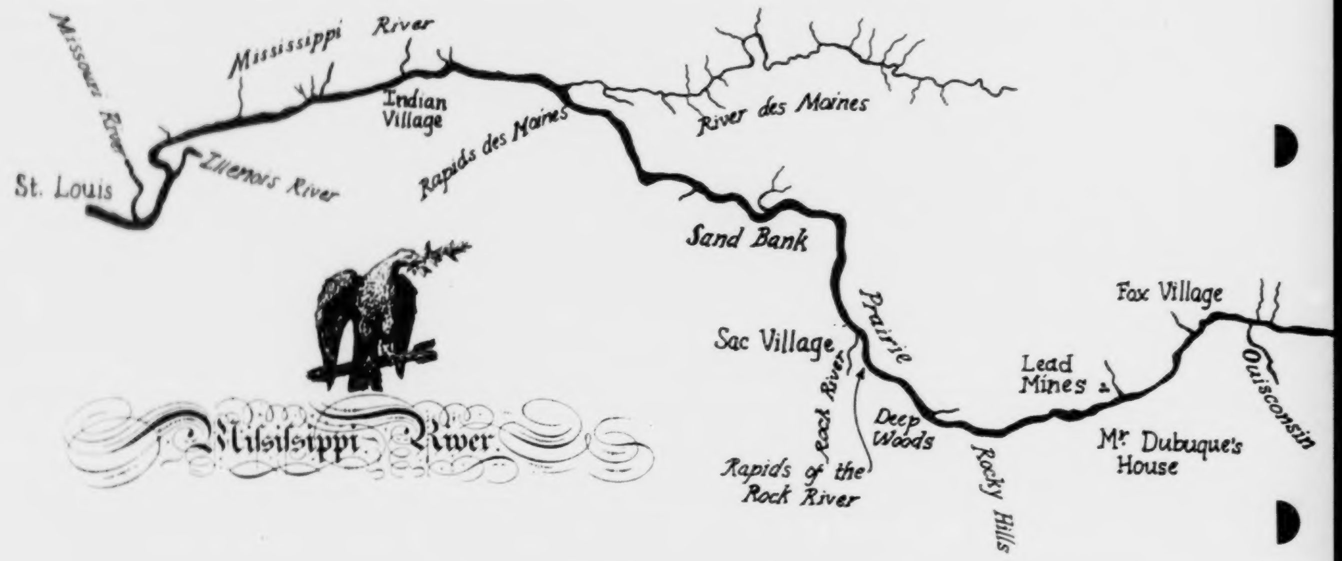
September 10, 1805. When we arrived, the Indians paraded with their guns. They saluted us with three rounds. I had my pistols in my belt and my sword in my hand. I met Chief Wabasha and was invited to his lodge. We talked together and smoked a pipe. He offered me a dinner of wild rice and venison.

Afterwards I went to see a dance that they call their great Medicine. I returned to my boat—sent for the chief and presented him with tobacco, knives, vermilion and salt.

Pike and his men reached the spot where the Minnesota River (the St. Peter's River on Pike's map) flows into the Mississippi on September 21, 1805. Find it on Pike's map. There he met the Dakota chief Little Crow and they held a council. Pike wanted to buy land from the Dakota and get their permission to build a fort. He wrote about it in his diary.

September 23, 1805. We began at twelve o'clock noon. I had a shelter built for shade. I gave a speech and three of the Indians replied. They agreed to give me the land—about 100,000 acres—and promised me safe passage. I gave them presents

This map of the Mississippi River was drawn from Pike's notes and maps made in 1805 and 1806. It begins at the city of St. Louis, where the Missouri flows into the Mississippi. Pike followed the river north to Leech Lake, where he thought he had found the source of the Mississippi.


Missouri River
Mississippi River
St. Louis
Illenois River
Indian Village
Rapids des Moines
River des Moines
Sand Bank
Sac Village
Prairie
Rock River
Rapids of the Rock River
Deep Woods
Rocky Hills
Lead Mines
Mr. Dubuque's House
Fox Village
Ouisconsin
Mississippi River

Vocabulary and pronunciation

Wabasha: Several Dakota chiefs went by this name. In the Dakota language it was *Wa-pa-ha-s'a*, (pronounced Wa-pa-h'sha), meaning Red Banner.

vermilion: a bright red substance like clay, used by Indians to paint themselves

Little Crow: One of several Dakota chiefs called Little Crow (*Kan-ghi-c'i-s'ti-na*), he died around 1834.

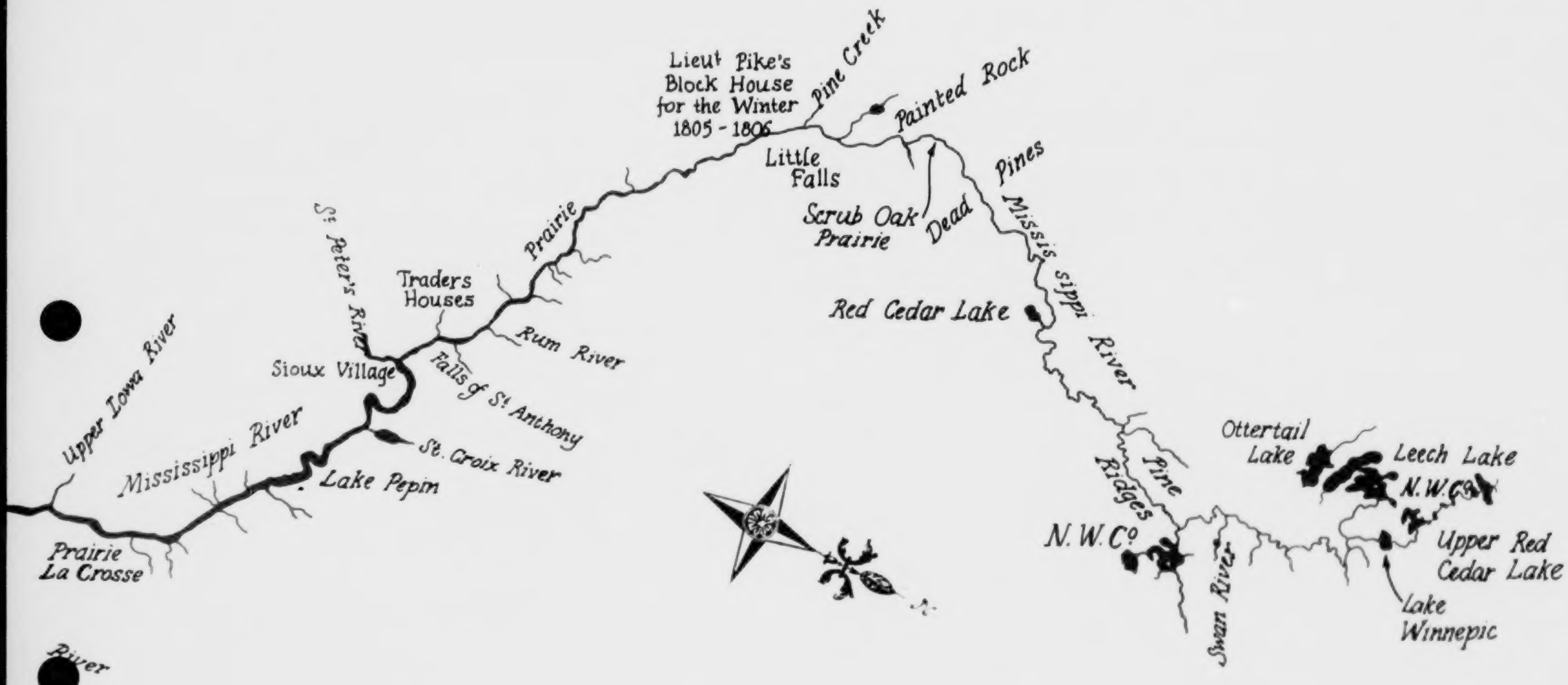
worth about $200. The chiefs said they would sign the agreement, though they thought their word of honor should be enough.

By the end of the council, the Dakota had agreed to give the United States the land for nine miles on each side of the Mississippi, from the mouth of the Minnesota River to the Falls of St. Anthony. They also gave a section of land nine miles square at the mouth of the St. Croix River.

The treaty did not state a price for the land. Pike promised the Indians that the government would pay $5,000 for it later. Little Crow and another chief put their mark on the agreement. Pike signed it, too.

Pike and his men continued north on the river. They wanted to find the source of the Mississippi and to talk with the Ojibway. But on October 3 the temperature dropped below zero. Two weeks later snow fell.

October 16, 1805. It was still snowing and very cold when we woke up. We started out on the river, but after four hours we had made very little progress. We had to wade in the water up to our necks to get the boats through the rapids. Our boats were half full of water. Four men were injured. One had broken a blood vessel. He vomited nearly two quarts of blood. I decided we had to make camp on the west bank of the river south of Pine Creek.


Lieut Pike's Block House for the Winter 1805 - 1806
Pine Creek
Painted Rock
Little Falls
Scrub Oak Prairie
Dead
Pines
Missis sippi River
Red Cedar Lake
Prairie
St Peter's River
Traders Houses
Rum River
Sioux Village
Falls of St Anthony
Upper Iowa River
Mississippi River
St. Croix River
Lake Pepin
Prairie La Crosse
River
Ottertail Lake
Leech Lake
N.W.Co
Pine
Ridges
N.W.Co
Upper Red Cedar Lake
Lake Winnepic
Swan River

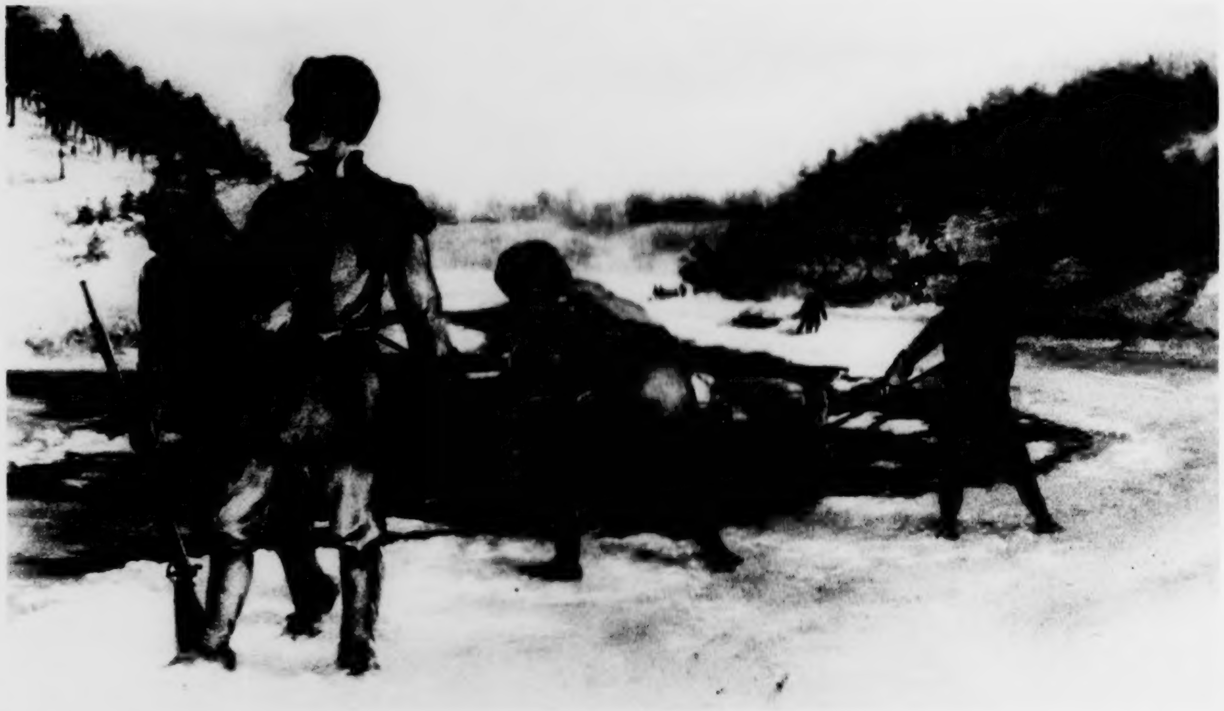
Pike and his men were determined. They went on by sled across the snow and ice. Several times they broke through the ice and fell into the river. Once sparks from a campfire started a fire in Pike's tent and burned it to the ground. Often the men were too cold to sleep at night. They hunted for their food. They ate deer, elk, raccoon, buffalo, bear, swan, even boiled moose head and beaver tail.

The men camped along the river at Painted Rock, Red Cedar Lake, and Swan River, and near the present towns of Little Falls, Brainerd, Crosby, Aitkin, and Grand Rapids. They met Indians and fur traders on their way.

On January 31, 1806, the group came to a fork in the river. One branch led north toward Lake Winepic. The men followed the other stream, which turned southwest toward Leech Lake. It seemed to have a stronger current. They thought it would lead to the river's source.

February 1, 1806. We left our camp pretty early. At half past two we arrived at Leech Lake. I will not try to describe my feelings on the accomplishment of my voyage to the main source of the Mississippi.

Pike was excited, but he had made a mistake. The information he had was inaccurate. He followed the wrong branch of the river. He had not found the source of the Mississippi.



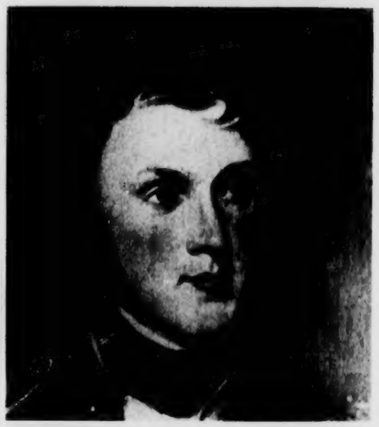
Pike and his crew carried their supplies on sleds, in canoes, in boats they called bateaux, and in backpacks. Think of the dangers and problems they faced.

Pike and his men stayed in the north woods through the winter. He talked with the Ojibway chiefs and warriors about making peace with their enemy, the Dakota. He thought he had convinced the two groups to end their fighting.

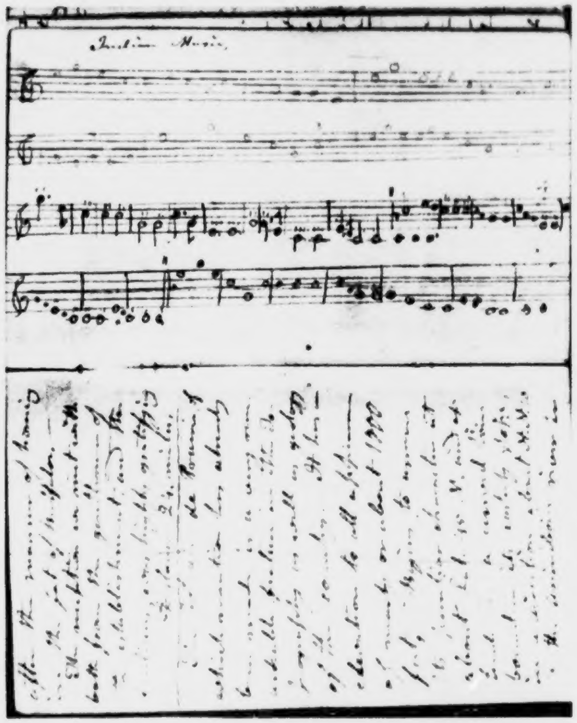
March 13, 1806. Think of all that could be gained if a great country like the United States used its influence to make Peace instead of spreading the fires of war.

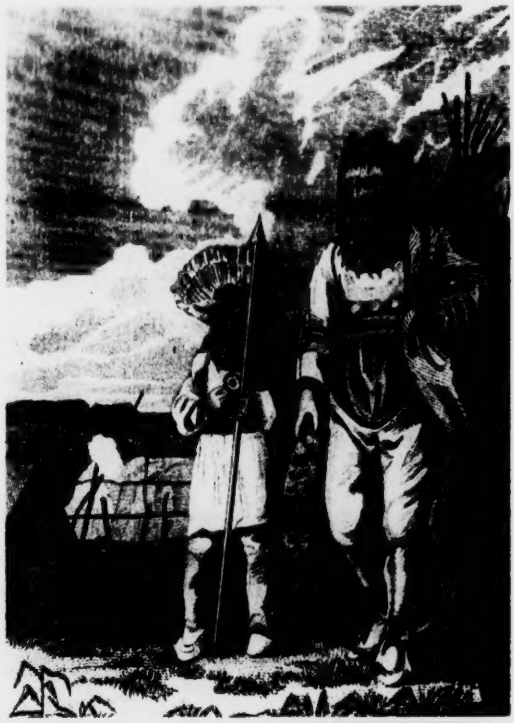
When the ice and snow began to melt, Pike and his group started their trip back to St. Louis. By April 10 they had arrived at the Falls of St. Anthony. Two days later they met Little Crow again at the mouth of the St. Croix River. On April 30, 1806, they arrived in St. Louis, eight months and 22 days after they started.

Other people traveled up the Mississippi River after Pike. Henry Schoolcraft, Giacomo Beltrami, Lewis Cass, and Joseph Nicollet are the most well known of those who searched for its source. They wrote about what they found and drew their own maps of the area. Their reports encouraged others to explore and settle the territory.



Stephen H. Long





Stephen H. Long was an army officer who explored in the American West between 1816 and 1823. In 1817 he traveled with a crew of seven up the Mississippi to the Falls of St. Anthony. In 1823, he led a group up the Minnesota River, along the Red River, into Canada, and back east through the border lakes and Lake Superior.

On July 23, 1823, Long's group arrived at a fort and trading post of the Columbia Fur Company on the eastern shore of Lake Traverse. Find it on a map of Minnesota. "Soon after our arrival," he wrote, "we were invited to a feast prepared for our party by Waneta—the Charger, who is a chief of the Sioux nation." The next day, the Dakota performed music and danced. Long wrote down the music in his diary, and a member of his group sketched Waneta and his son, at left.

Vocabulary and pronunciation

Giacomo Beltrami: Zhah-CO-mo Bel-TRAHM-ey

Historical note

Mapping the Mississippi. The search for the source of the Mississippi River went on for many years. An adventurous Italian count named Giacomo Beltrami accompanied Stephen Long in 1817. Leaving Long's party at the Canadian border, Beltrami returned south by way of Red Lake and reached the Mississippi at Lake Bemidji. He thought the river's source was Lake Julia, north of Bemidji. In 1820 Governor Lewis Cass of Michigan came by way of Lake Superior, the St. Louis River, and Big Sandy Lake. He thought Cass Lake was the source and named it for himself. (One member of Cass's expedition was Charles Trowbridge, whose diary is quoted in Activity 7.)

Twelve years later, Henry Schoolcraft finally reached Lake Itasca. (See p. A-72.) He is said to have named it by combining and shortening the Latin phrase *veritas caput*, meaning true source. But Schoolcraft stayed only a day or two. The task of thoroughly exploring and mapping the area was left to Joseph Nicollet, a French scientist and geographer, who traveled up the Mississippi from Fort Snelling in 1836.

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Settlers Come to the Territory

The U.S. Army sent soldiers in 1819 to build a fort on the land Pike bought from the Indians. When the fort was finished, it was named Fort Snelling.

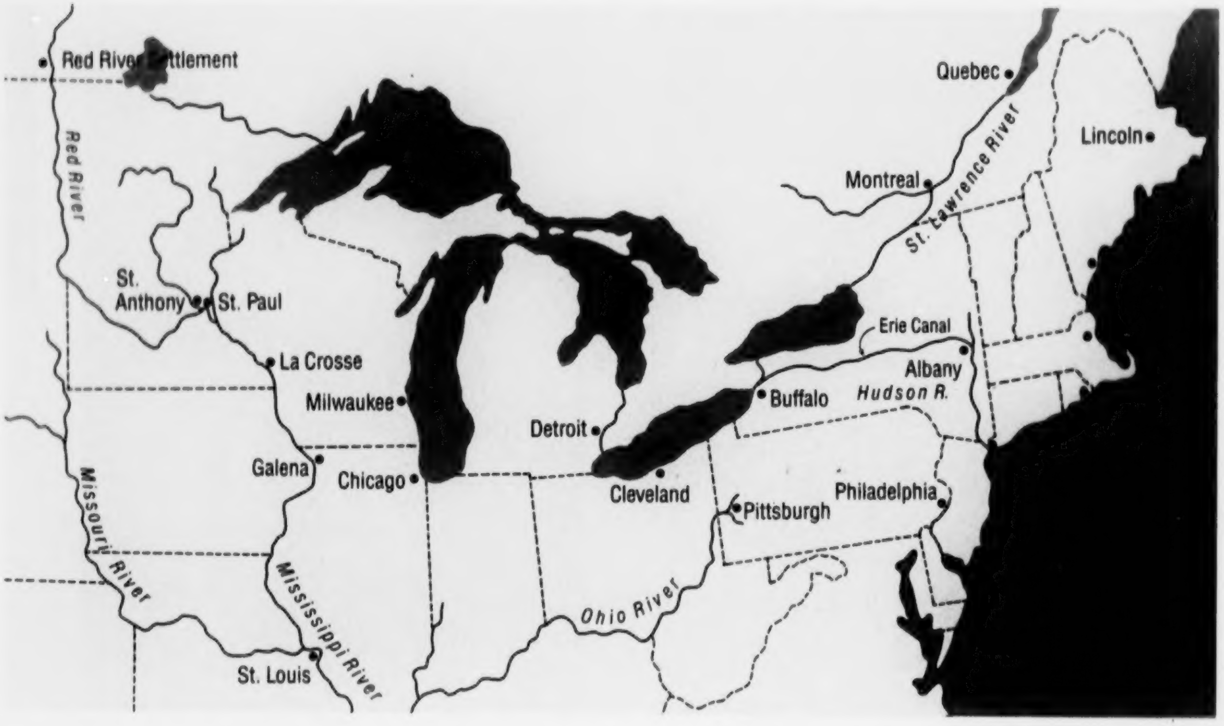
A steamboat made its way up the river to Fort Snelling in 1823. New settlements appeared along the rivers. Afton was settled in 1837, St. Paul in 1838, Cottage Grove in 1844, and Fridley in 1847.

Travel was getting easier. By 1848 you could go by train from Boston to New York City. In 1849 a stagecoach ran from Stillwater to St. Paul and St. Anthony. Some people came to this part of the country by sailing across the Great Lakes in schooners.

In 1850 a young girl named Mary Smith came to Minnesota with her family from Maine. She described how they traveled. Use your own map of the United States to trace their trip to Minnesota. Use colors or symbols to show the different methods of travel. Add a legend (or key) to show what the different colors and symbols mean.

From Mary Smith Harrison's story in *Old Rail Fence Corners,* first published in 1914:

I came to Minnesota from Lincoln, Maine. I had never been on the railroad or even seen a train. I thought it was the most stupendous machine that was ever going to be in the world. I took my seat and


Red River Settlement
Quebec
Lincoln
Montreal
St. Lawrence River
Red River
St. Anthony
St. Paul
La Crosse
Milwaukee
Erie Canal
Albany
Buffalo
Hudson R.
Detroit
Galena
Chicago
Cleveland
Missouri River
Pittsburgh
Philadelphia
Mississippi River
Ohio River
St. Louis

Mary Smith came to Minnesota from Lincoln, Maine. She traveled on trains, boats, wagons, and carts. Follow her trip on this map. How would a new settler have traveled to Minnesota Territory in 1850 from Pittsburgh, Cleveland, Philadelphia, or Detroit?

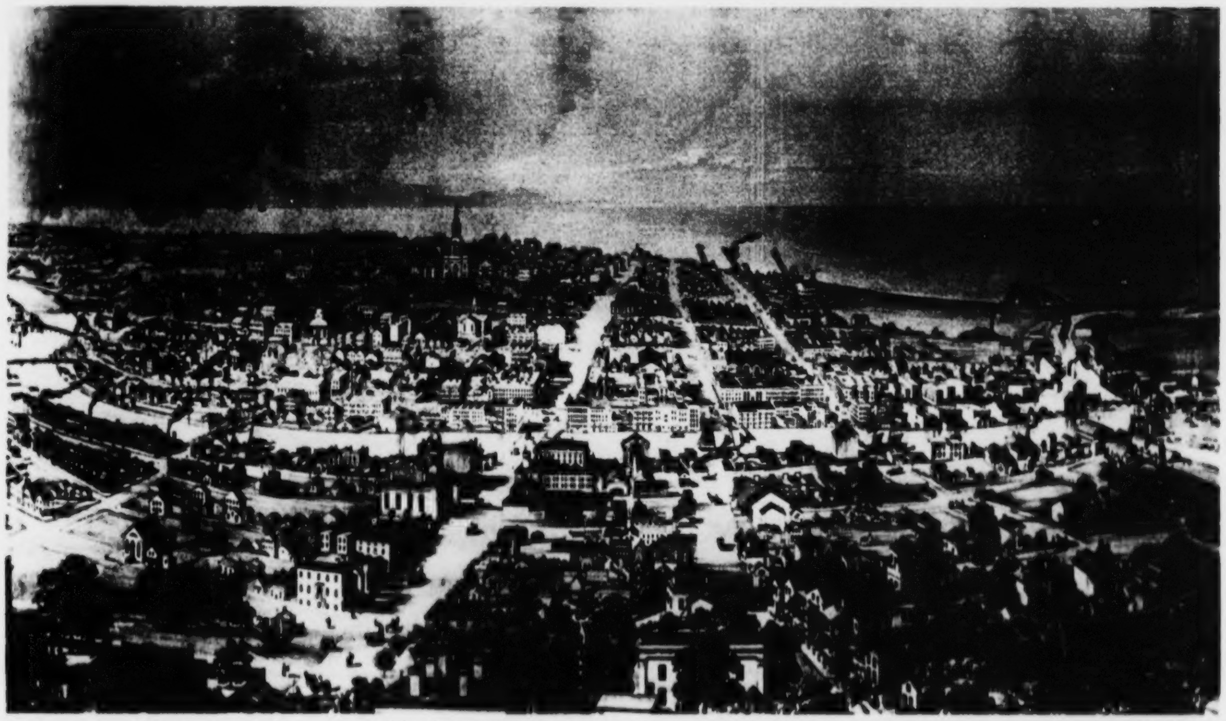
Vocabulary and pronunciation

stupendous: amazing or huge

bumped along the crazy track. The rails were of wood with iron on top. I have heard my friends say that sometimes the rails came right up through the floor.

At Portland, Maine, we boarded a boat and sailed to Boston. From Boston we took a train again to Albany, New York. Then we boarded a boat for a trip through the Erie Canal. A boat took us from Buffalo, New York, across the Great Lakes to Milwaukee, Wisconsin.

This locomotive was built in the 1850s. It pulled trainloads of people, supplies, and mail to western states and territories.



Travelers like Mary Smith arrived at the harbor in Milwaukee, Wisconsin, on their way west. In 1853, when this picture was made, Milwaukee was not clean and neat. The streets were often littered with garbage and manure.

Classroom ideas

The concept of transportation has changed dramatically since 1850. Horse-drawn wagons, steamboats, and canoes are still used, but the list now includes elevators, space shuttles, motorized wheelchairs, and golf carts.

Have a classroom contest. Divide the class into teams. When you say "go," each team has three minutes to list as many forms of transportation as they can think of. The winners each get a streetcar token or a time machine.

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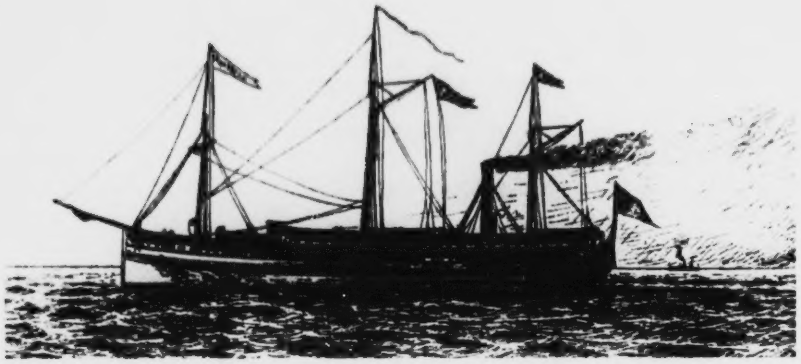


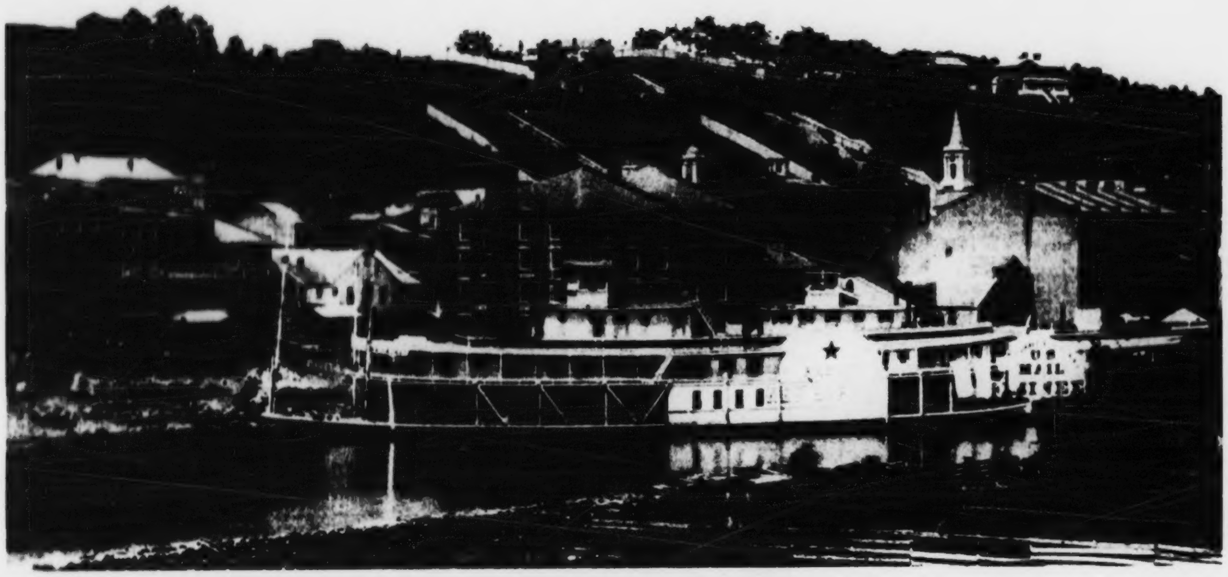
Mary sailed across the Great Lakes from Buffalo, New York, to Milwaukee, Wisconsin, on a boat like this one.

Milwaukee was a little town. They were just building their sidewalks out of wood. We drove in wagons from Milwaukee to Galena, Illinois. Somewhere in Wisconsin we stopped at a little log hotel. We had heard about rattlesnakes, and we watched out for them in the rooms that night.

We took a steamboat from Galena up the Mississippi. When we got to La Crosse, Wisconsin, some Indians came on board. We landed in St. Paul and took a carriage to St. Anthony.

At St. Anthony we stayed at the Strangers' House. It was a kind of hotel. People who had no place to live were welcome to stay there until they had a place of their own. A French family from the Red River lived in half of the house. We scrubbed out the other half and moved in.

Times have changed since those people came to Minnesota. Dis-



Steamboats stopped at Galena, Illinois, on trips up and down the Mississippi. They were loaded with mail, passengers, cargo, and wood to fuel their steam engines. Mary Smith traveled on the Nominee *from Galena to St. Paul.*

Classroom ideas

Sixth- and seventh-grade students are just beginning to learn geographic distances. Here is a classroom assignment that requires use of several reference sources, note taking, group co-operation, and the use of charts, graphs, and maps. The subject of the assignment is distances from one place to another.

Divide your class into teams of four or five students. Each team must use maps, globes, atlases, or other reference sources to find the distance between their hometown and other places. Each team must write ten questions about distance. Three questions must deal with distances under 200 miles, three others under 500 miles, and three more of distances anywhere within the United States. The last question may ask the distance between your hometown and anywhere.

The teams put their questions on notecards with both the answer and the name (and location) of their source.

Use a television quiz show format for competition between teams. "Jeopardy" is a good game to use. Teams take turns requesting questions worth five, ten, or fifteen points. (The five-point questions have answers of 200 miles or less.) The teacher or several students may be assigned the job of asking questions and judging answers. The answers must be within 10 percent of the correct distance to win points.

Add your own rules, toss-up questions, penalties, time limits, judges, and other ideas to add to the fun. End the game with the 50-point bonus questions (asking the distance from here to anywhere).

coveries in science and technology have made travel faster and more convenient. Now Mary Smith could take a plane from Maine to Minnesota. Her trip would take only a few hours. Zebulon Pike could use boats with motors to make his trip easier. Accurate maps would keep them from getting lost.

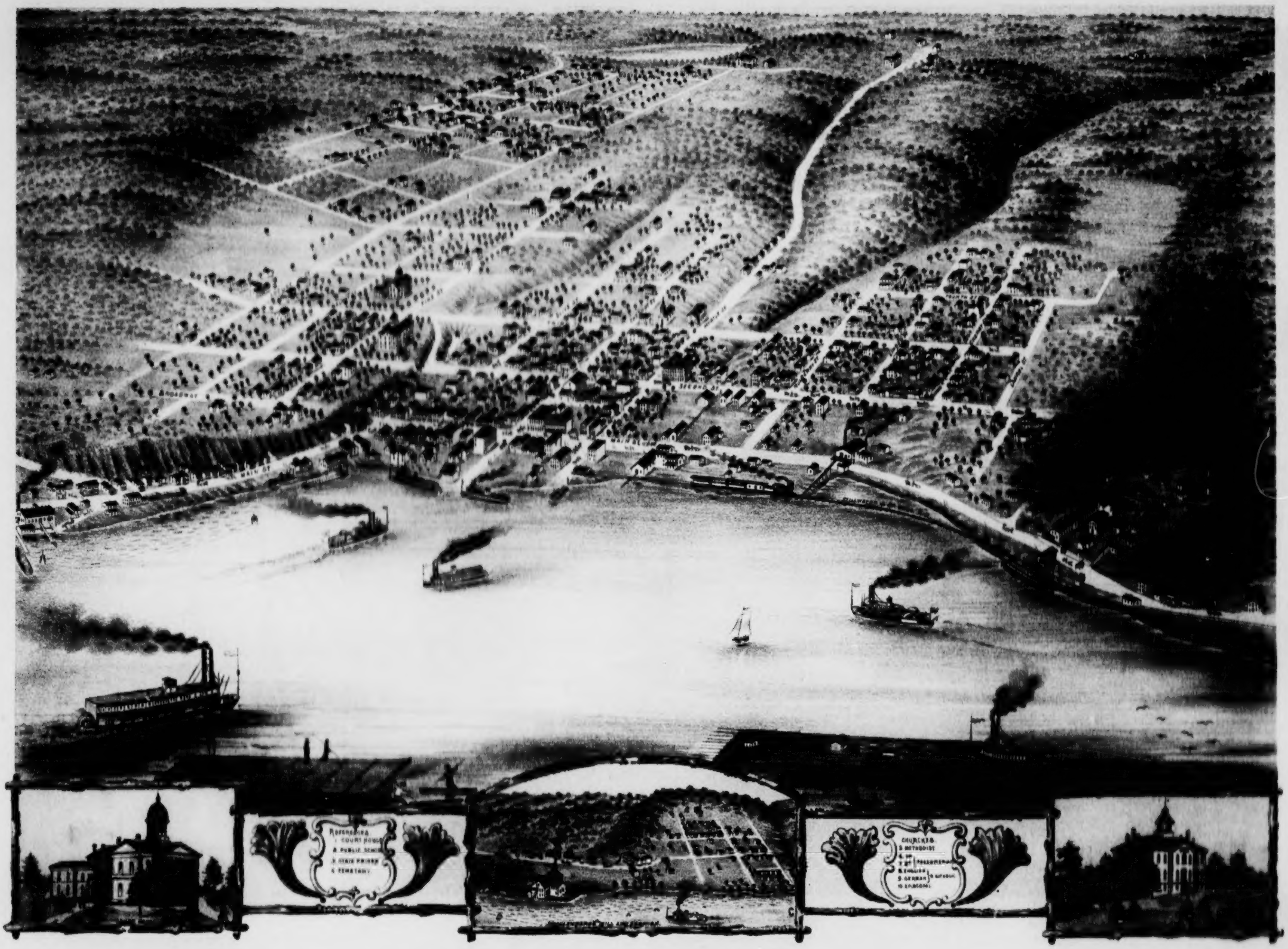
Draw a map of a trip you have taken. Use different colors to show the different ways you traveled (car, airplane, train, bicycle, canoe, boat, or walking). Make sure your map has a title, a compass for orientation, your name as the author, a date, and a scale. Then take a few minutes to write about the trip—just like Mary Smith and Zebulon Pike. Tell where you went, how long it took, and what you saw along the way.

People traveled from one town to another in stagecoaches like this, in horse-drawn wagons, and in carts. Mary Smith rode in a carriage from St. Paul to St. Anthony.

New settlers arrived at the St. Paul levee, the center of business in the town.

Vocabulary and pronunciation

levee: landing place, wharf


REFERENCES
1 COURT HOUSE
2 PUBLIC SCHOOL
3 STATE PRISON
4 CEMETARY
CHURCHES
5 METHODIST
6 1st
7 2nd PRESBYTERIAN
8 ENGLISH
9 GERMAN CATHOLIC
10 EPISCOPAL

Skills emphasized in this activity

1. Drawing conclusions or inferences from evidence.
2. Forming and testing hypotheses.
3. Recognizing historical context.
4. Using charts and graphs.

Sequence of learning

1. The work in this activity begins with three questions: Who lived in Minnesota during the 1850s? Where did they come from? Why did they settle here?
2. Evidence from Stillwater's history helps to answer the questions above. Students are told that historians make hypotheses to begin answering questions about the past.
3. Students practice the skill of hypothesizing as they learn more about Stillwater. They revise each hypothesis as they study new sources. Newspaper stories, photographs, maps, town laws, reminiscence, and census lists help students get closer to the truth.
4. Based on the example of Stillwater, students extend their hypotheses to the entire Minnesota Territory. They suggest sources that could be used to test their answers to the three questions.

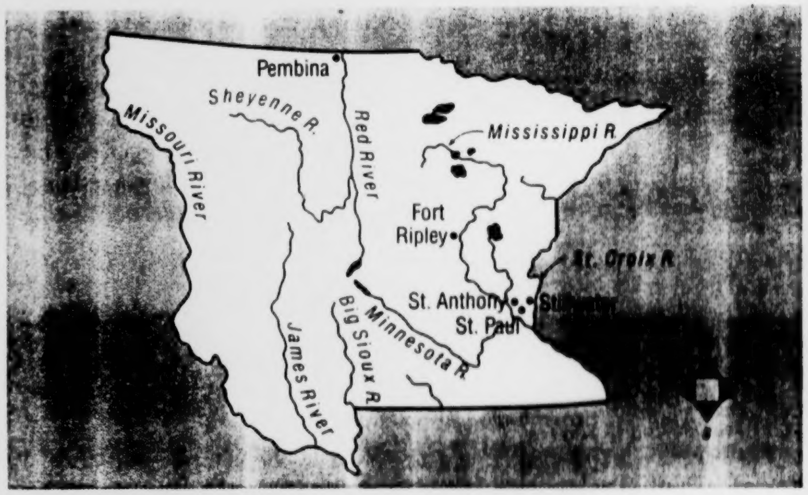
Activity 9
Getting Closer to the Truth

Who lived in Minnesota during the 1850s? Where did they come from and why did they settle here? It's not easy to find answers to those questions now. We think there were about 30,000 people living in Minnesota Territory during 1850. Some were Indians whose families had been here for generations. Some were mixed-blood people who were part of the fur trade. Others were white settlers from eastern cities or Europe.

Most of the 6,000 white people lived in small towns or settlements. Some lived on farms. Others lived in places like Fort Snelling or Fort Ripley. Much of the evidence about who they were and why they came here has been lost. We can still learn about some of the people who lived here. From that information, we can make a good guess about the others.

Stillwater was a growing town in 1850. Its residents settled along a wide stretch of the St. Croix River. White settlers began living and working there about 1843. In 1848, the river became part of the boundary between Minnesota Territory and Wisconsin.

The town grew quickly. When the drawing on page 82 was made in 1870, Stillwater stretched almost two miles from one end of town to the other. Take a close look at the town. What does it tell you about Stillwater and the people who lived there?



Here's a map of Minnesota Territory as it was from 1849 to 1858. Why were most of the new settlements built along rivers?

Stillwater, already 25 years old, was a busy place in 1870. Find a school, the courthouse, a church, a hotel, the state prison, and at least four different kinds of transportation.

Evaluation

1. The students' hypotheses should be based on information provided in the Stillwater case study. For example:

   a. A wide variety of people lived in Minnesota Territory during the 1850s. Many were Dakota or Ojibway. Some were mixed-bloods. Others were white settlers. They represented many different occupations and backgrounds. The population included men, women, and children.

   b. White settlers came to Minnesota from eastern states, Canada, and Europe. The Dakota and Ojibway had lived in the area for many years.

   c. People settled in Minnesota Territory for many reasons. For most Dakota and Ojibway, this was their traditional home. Some white settlers came for business (like the lumber business or the fur trade), some for the free or inexpensive land, and others came with the army.

2. In addition to the sources used in this activity, students might suggest material belongings like clothing, furniture, luggage (or sea chests), and jewelry, plus immigration records, passenger lists, and the records of schools, businesses, churches, or hotels, to learn more about white settlers in Minnesota during the 1850s. Dakota winter counts and the traditional oral histories of both Dakota and Ojibway would add to their information.

Who lived in Stillwater during the 1850s? Where did they come from? Why did they settle there? Before you look for evidence to answer those questions, make some guesses and write them down. You can make an *informed guess* based on what you learn from studying the 1870 drawing. Historians have a special name for that kind of informed guess. They call it a *hypothesis*. It is a temporary answer to a question or a problem.

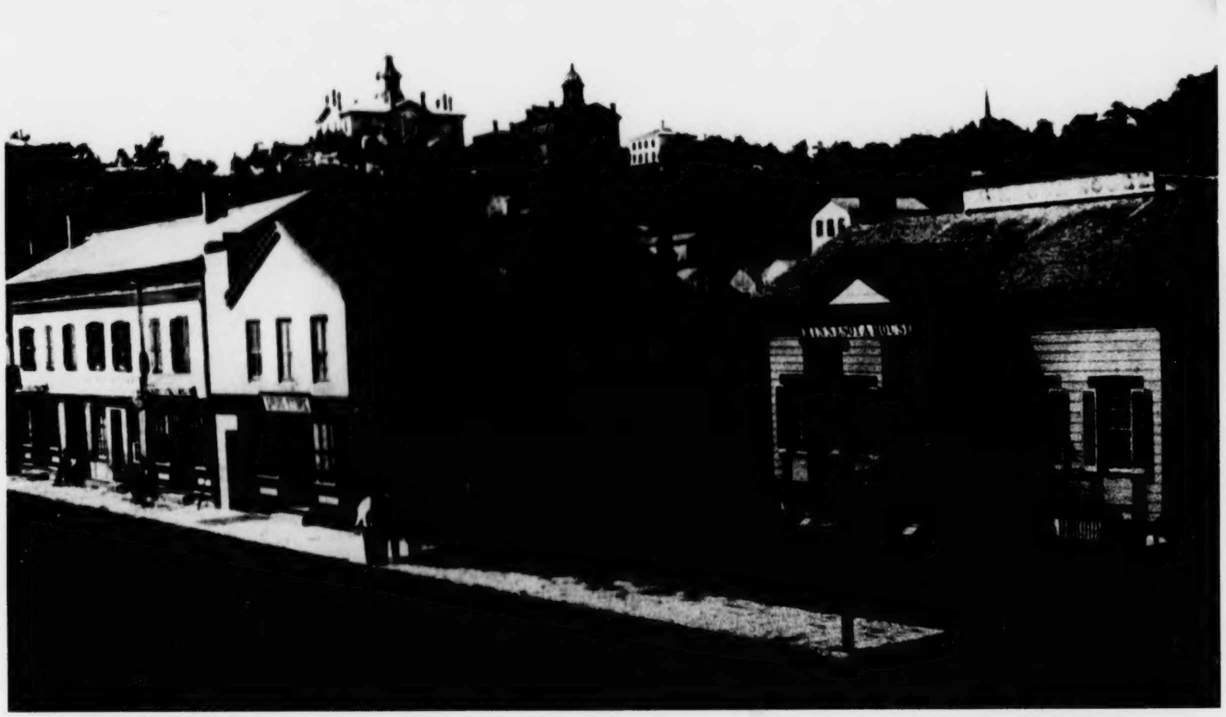
You will need more information to see if your guesses—your hypotheses—are correct. Searching for evidence is like solving a mystery. Each bit of information brings you closer to the truth. Every piece helps to solve the problem.

There is plenty of information about Stillwater and its people. Old photographs tell you how it looked. Newspapers tell you what people were talking about. The town's laws tell you what was legal and what was not. Letters, diaries, and memories that people wrote tell you about their lives.

After you have looked at all those sources, you will know more about the history of Stillwater and Minnesota. You will be able to replace your hypotheses with more accurate information.

Photographs are a good place to look for answers. They show us what Stillwater looked like and what some of its businesses were. The photograph below was taken in 1870.

This scene shows the corner of Main Street and Chestnut. Would you have liked living there? Why might you have decided to stay?



Connections

The information in this activity on the early settlers of Stillwater may be compared to the stories of other white settlers in Minnesota. Josef Kaplan, Amelia Ullman, James Hill, Ignatius Donnelly, and Alexander Ramsey are mentioned in Chapter 9. Life at Fort Snelling is described in Chapter 8. Each of the earlier activities includes some information about settlement.

Historical note

Stillwater convention. In 1848 Stillwater was the largest white community in Minnesota. For that reason, it was the place decided on for the area's first political convention. At that meeting, Henry Sibley was chosen to speak for the settlers in the U.S. Congress. (See Chapter 9, p. N-94.)

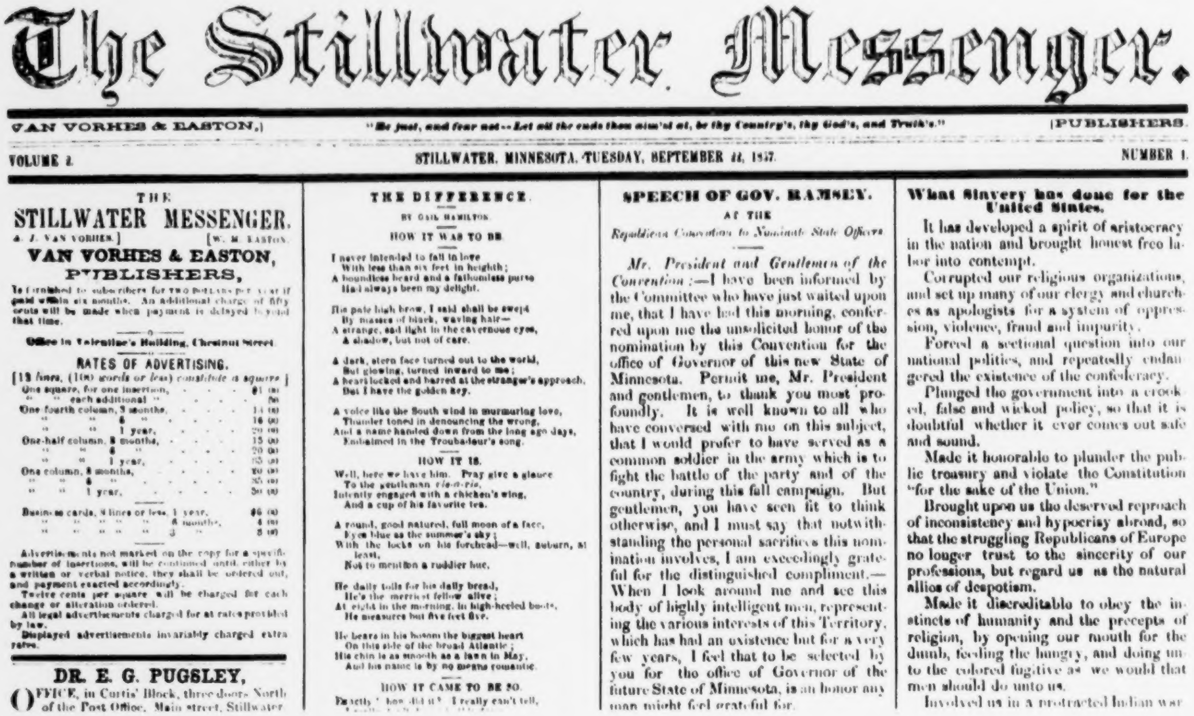
For some years Minnesota had been part of Wisconsin Territory, but in 1848 Wisconsin became a state. Its western boundary was drawn at the Mississippi and St. Croix rivers. Minnesotans claimed that part of the territory still existed and was entitled to a representative in Congress. Their argument was farfetched, but Congress allowed Sibley to have a seat anyway. He then succeeded in persuading the representatives to create the Territory of Minnesota. In choosing the capital, Sibley suggested St. Paul because Stillwater, though larger, was located on the very eastern edge of the new territory.

This photograph, taken at the corner of Main Street and Chestnut, shows two hotels. The Minnesota House was built as a private home in 1846. It became a hotel a year or two later. The St. Croix House, down the street, was built in 1848. The photo on page 92 shows the town's biggest hotel, the Sawyer House. It was built in 1868 on the corner of Second Street and Myrtle. John Lowell was the owner.

Stillwater was a busy place. By 1870 people had built homes and businesses along the river on Main Street, Broadway, and Second. There was a courthouse, at least one school, the state prison, and six churches. The information in these photographs may help you learn why people settled in Stillwater.

A town's newspaper is a good source of information, too. Stillwater had four newspapers during the 1850s. They were the *Stillwater Messenger,* the *St. Croix Union,* the *Stillwater Democrat,* and *Rube's Advocate.*

Below is a front page from one of the Stillwater newspapers. When was it printed? Read the headlines. What can you tell about the town from this newspaper? What were the people interested in? What do you think they liked to talk about? How is this newspaper different from those you read? Write down your answers.



The Stillwater Messenger.

VAN VORHES & EASTON,] "*Be just, and fear not--Let all the ends thou aim'st at, be thy Country's, thy God's, and Truth's.*" [PUBLISHERS.

VOLUME 2. STILLWATER, MINNESOTA, TUESDAY, SEPTEMBER 22, 1857. NUMBER 1.

THE

STILLWATER MESSENGER.

A. J. VAN VORHES.] [W. M. EASTON.

VAN VORHES & EASTON,

PUBLISHERS,

Is furnished to subscribers for TWO DOLLARS per year if paid within six months. An additional charge of fifty cents will be made when payment is delayed beyond that time.

Office in Valentine's Building, Chestnut Street.

RATES OF ADVERTISING.

[12 *lines,* (100 *words or less*) *constitute a square.*]

One square, for one insertion,	$1 00
" " each additional "	50
One fourth column, 3 months,	14 00
" " 6 "	16 00
" " 1 year,	20 00
One-half column, 3 months,	15 00
" " 6 "	20 00
" " 1 year,	25 00
One column, 3 months,	20 00
" " 6 "	35 00
" " 1 year,	50 00
Business cards, 4 lines or less, 1 year,	$6 00
" " " " " 6 months,	4 00
" " " " " 3 "	3 00

Advertisements not marked on the copy for a specific number of insertions, will be continued until, either by a written or verbal notice, they shall be ordered out, and payment exacted accordingly.

Twelve cents per square will be charged for each change or alteration ordered.

All legal advertisements charged for at rates provided by law.

Displayed advertisements invariably charged extra rates.

DR. E. G. PUGSLEY,

OFFICE, in Curtis' Block, three doors North of the Post Office, Main street, Stillwater

THE DIFFERENCE.

BY GAIL HAMILTON.

HOW IT WAS TO BE.

I never intended to fall in love
With less than six feet in heighth;
A boundless beard and a fathomless purse
Had always been my delight.

His pale high brow, I said shall be swept
By masses of black, waving hair—
A strange, sad light in the cavernous eyes,
A shadow, but not of care.

A dark, stern face turned out to the world,
But glowing, turned inward to me;
A heart locked and barred at the stranger's approach,
But I have the golden key.

A voice like the South wind in murmuring love,
Thunder toned in denouncing the wrong,
And a name handed down from the long ago days,
Embalmed in the Troubadour's song.

HOW IT IS.

Well, here we have him. Pray give a glance
To the gentleman *vis-a-vis,*
Intently engaged with a chicken's wing,
And a cup of his favorite tea.

A round, good natured, full moon of a face,
Eyes blue as the summer's sky;
With the locks on his forehead—well, auburn, at least,
Not to mention a ruddier hue.

He daily toils for his daily bread,
He's the merriest fellow alive;
At eight in the morning, in high-heeled boots,
He measures but five feet five.

He bears in his bosom the biggest heart
On this side of the broad Atlantic;
His chin is as smooth as a lawn in May,
And his name is by no means romantic.

HOW IT CAME TO BE SO.

Exactly ' how did it? I really can't tell,

SPEECH OF GOV. RAMSEY.

AT THE

Republican Convention to Nominate State Officers

Mr. President and Gentlemen of the Convention:—I have been informed by the Committee who have just waited upon me, that I have had this morning, conferred upon me the unsolicited honor of the nomination by this Convention for the office of Governor of this new State of Minnesota. Permit me, Mr. President and gentlemen, to thank you most profoundly. It is well known to all who have conversed with me on this subject, that I would prefer to have served as a common soldier in the army which is to fight the battle of the party and of the country, during this fall campaign. But gentlemen, you have seen fit to think otherwise, and I must say that notwithstanding the personal sacrifices this nomination involves, I am exceedingly grateful for the distinguished compliment.—When I look around me and see this body of highly intelligent men, representing the various interests of this Territory, which has had an existence but for a very few years, I feel that to be selected by you for the office of Governor of the future State of Minnesota, is an honor any man might feel grateful for.

What Slavery has done for the United States.

It has developed a spirit of aristocracy in the nation and brought honest free labor into contempt.

Corrupted our religious organizations, and set up many of our clergy and churches as apologists for a system of oppression, violence, fraud and impurity.

Forced a sectional question into our national politics, and repeatedly endangered the existence of the confederacy.

Plunged the government into a crooked, false and wicked policy, so that it is doubtful whether it ever comes out safe and sound.

Made it honorable to plunder the public treasury and violate the Constitution "for the sake of the Union."

Brought upon us the deserved reproach of inconsistency and hypocrisy abroad, so that the struggling Republicans of Europe no longer trust to the sincerity of our professions, but regard us as the natural allies of despotism.

Made it discreditable to obey the instincts of humanity and the precepts of religion, by opening our mouth for the dumb, feeding the hungry, and doing unto the colored fugitive as we would that men should do unto us.

Involved us in a protracted Indian war

Andrew Van Vorhes

Here is the front page of the Stillwater Messenger. Andrew Van Vorhes was its editor.

Connections

There are three concepts employed in this activity: immigration, settlement, and community.

1. Almost all of the white settlers in Minnesota during the 1850s were immigrants. They had moved here from somewhere else. John McKusick, Stephen Hanks, and Jane Black are specific examples. Each arrived by a different route, for different reasons, and from different places.
2. Stillwater represents white settlement in United States territory during much of the 19th century. The newcomers used land previously occupied by Indian people. They divided the land and its resources based on private ownership. They established a permanent community based on the local industry (in this case, lumber).
3. The sources in this activity help to describe the elements of community. Businesses, government, schools, families and their homes, recreation, and religious organizations are all represented in this activity.

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The Government and Its Laws

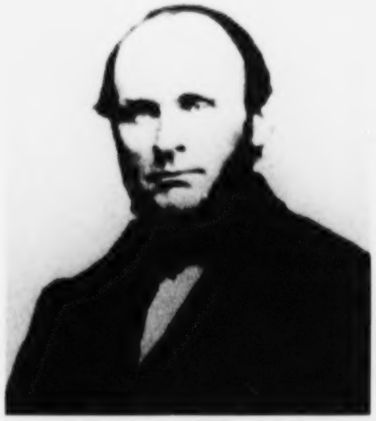
The voters of Stillwater elected their first mayor and city council in 1854. The council had a secretary to take notes during meetings and a treasurer to keep track of the town's money.

The members of the city council talked and argued about the laws they needed. Their decisions and laws tell us about the town and the people who lived there. As you read these laws, think about why they were written. Who would have violated the laws? Who was being protected? Who would enforce the laws?

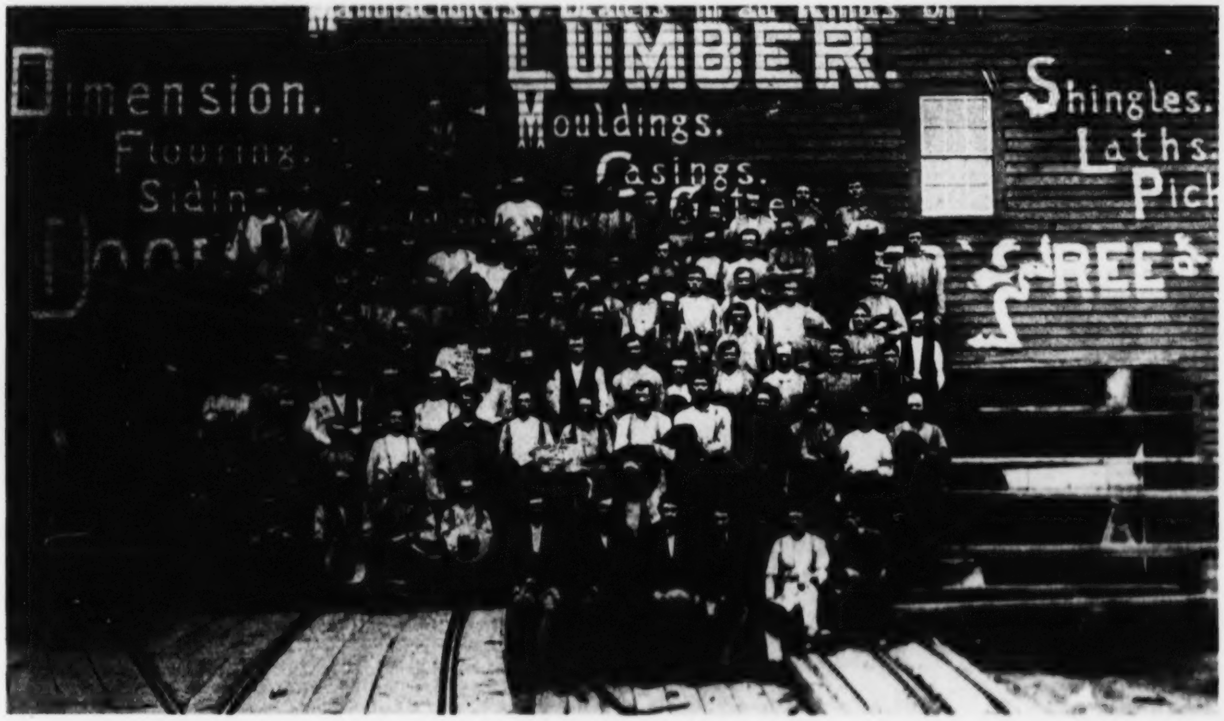
From the town records of Stillwater, 1854:

Hogs Running at Large

If any hog is found running at large within the city limits, the marshal will impound it. The hog's owner must pay $1 within 24 hours. If not, the marshal will post a notice stating that the hog will be sold at public auction in two days. The money will go to the city.



John McKusick was elected mayor of Stillwater in 1854.



What can you learn about a lumber mill and the people who worked there from this photograph of Hersey, Bean, & Brown Lumber Company employees in Stillwater, 1870?

Vocabulary and pronunciation

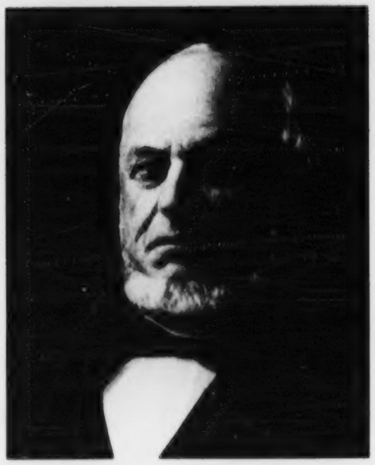
impound: take from its owner and keep in custody

Gambling

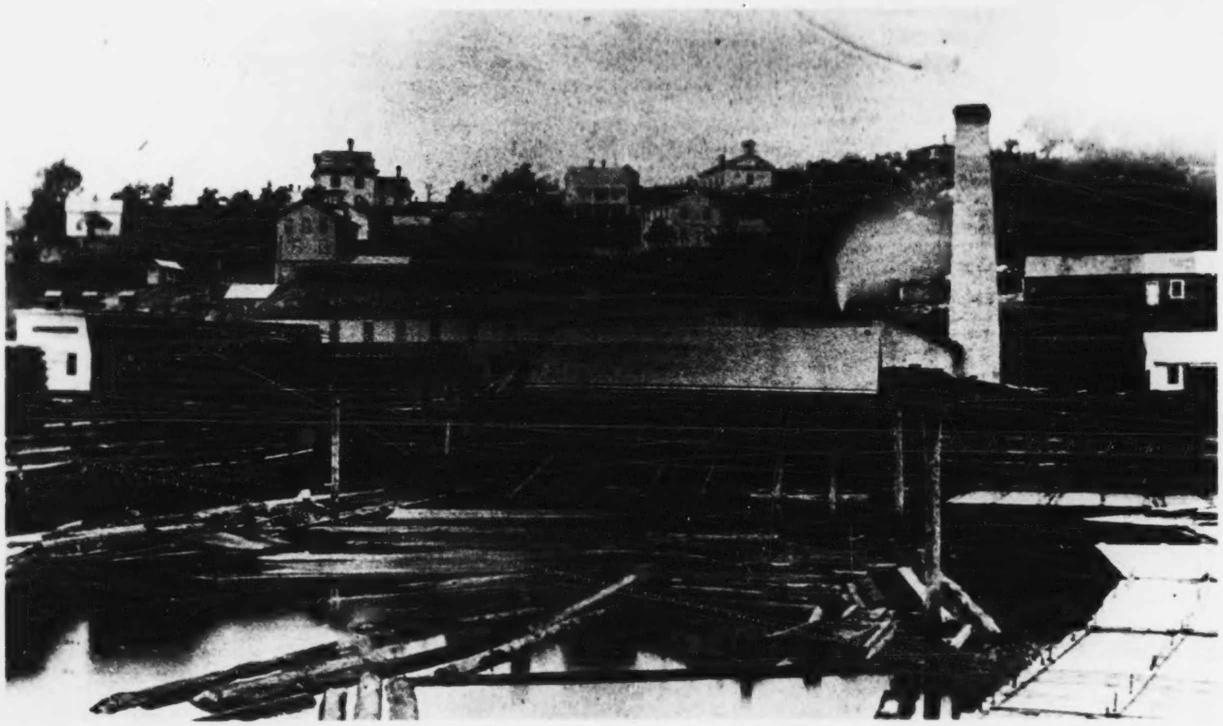
Anyone convicted of playing at cards, or any other game for money, within the city limits will pay a fine. The fine for a first offense is $5 to $50. The fine for other offenses is $10 to $100.

Prevention of Fires

1. *Anyone burning hay, straw, or wood shavings in a city street or lot will be fined $5.*
2. *Each owner of a building with a stove or fireplace will keep a bucket with the word FIRE on it in a public part of the building. If there is a fire, the owner will carry or send the bucket to the place where the fire is. Owners who do not provide a bucket will be fined $1. Any person hiding or destroying a bucket will be fined $5.*



Lumber mill owner Isaac Staples



Study this 1870 photograph of the lumber mill owned by Isaac Staples. Find his mill in the picture on page 82. What can you tell about the lumber business from this photograph? How did the mill operate? What can you learn about the people who settled in Minnesota from this evidence?

Note to the teacher

Three of the Stillwater lumberyards are pictured on pp. A-86, A-87, and A-89. Additional information about the business is provided by the census lists on p. A-91. Students will notice most of the employees are men. (Only three or four of the Hersey, Bean, & Brown employees appear to be women.) Some of the employees are as young as 13.

The mills depend on both railroads and rivers for the transport of logs and lumber. The business seems to have grown between 1855 and 1870. Advertising on the side of the Hersey mill buildings suggests that the lumber business is competitive.

Production in the mills is highly organized. The mills offer a wide variety of products. Some skilled workers are required.

The business is dangerous. The threat of fire is serious. (Tall smokestacks are built to keep sparks away from the wood.)

People and Old Stories

People who came to Minnesota Territory in the early days told good stories about getting here. Stephen Hanks and Jane Black both arrived more than 130 years ago. Stephen Hanks came to work as a lumberjack and riverboat captain. Jane Black and her family traveled up the Mississippi and St. Croix rivers on a small boat from Albany, Illinois. Here are their stories.

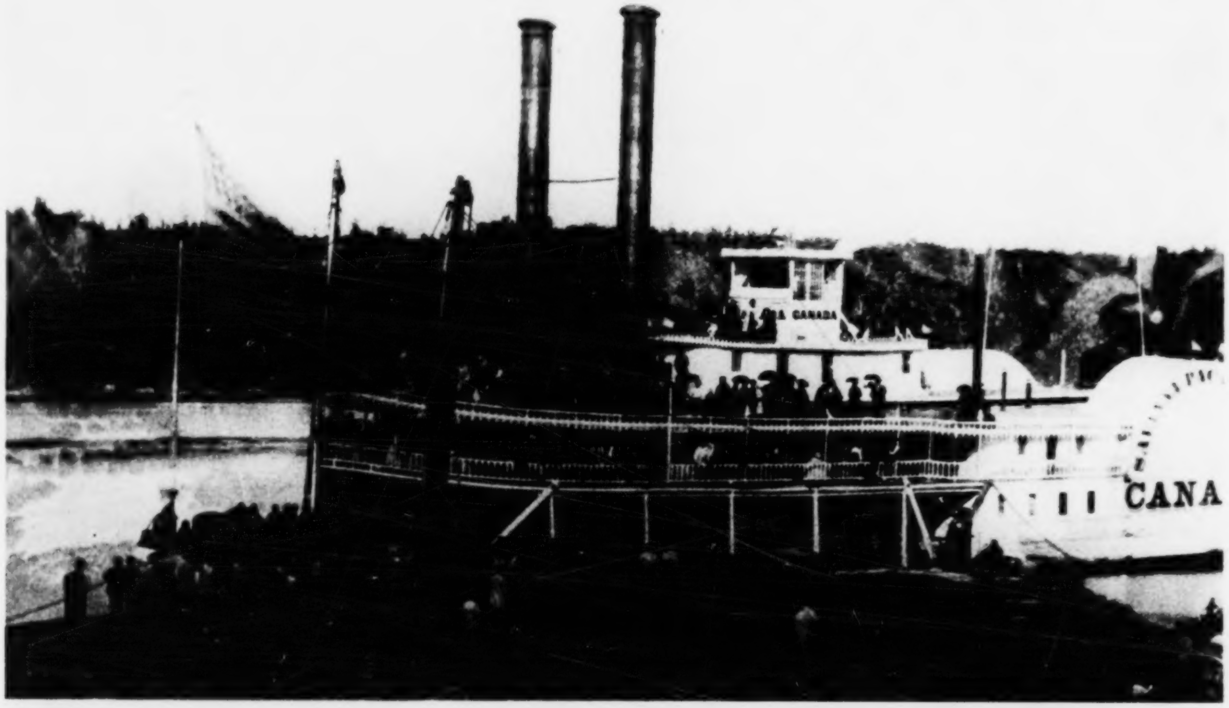
From Stephen Hanks's story in *Old Rail Fence Corners,* first published in 1914:

I came in the spring of 1840 from Albany, Illinois, with some cattle buyers and a herd of 80 cattle for the lumberjacks in the woods north of St. Croix Falls. We came up the east bank of the river, following roads already made. In the woods near Chippewa Falls, I found an elk's antlers. I was six feet, and they were just my height. The spread was the same. They were the finest I ever saw.

When we got to St. Croix Falls, I thought it was a big city. It was quite a town.

In 1843 I helped cut logs, saw them, and raft them down the river to St. Louis. That was the first raft of logs to go down the St. Croix River.

In 1844, we had been up logging in the woods all winter on the Snake River. The logs were all ready for a rain to carry them down



Steamboats began to travel on the St. Croix in the 1830s. The first boats brought people, supplies, and sawmill machinery to logging camps near Stillwater. Boats called Annie, General Pike, Indian Queen, *and* War Eagle *landed at settlements along the St. Croix in the 1840s. By 1851 at least two boats arrived each week in Stillwater. The trip up the Mississippi and St. Croix rivers from Galena, Illinois, took nine days.*

to St. Croix. There was a tremendous amount of them. One day in May, there was a cloudburst. The Snake River overran its banks, and the logs burst away. They swept past everything. They even broke up the sawmill at St. Croix Falls. We built a boom to catch the logs just where Stillwater is today, in still water. Mr. McKusick built a mill there. The lumbermen came, and soon there was a little village. I moved there myself. I was one of the first.

From Jane Black's story in *Old Rail Fence Corners:*

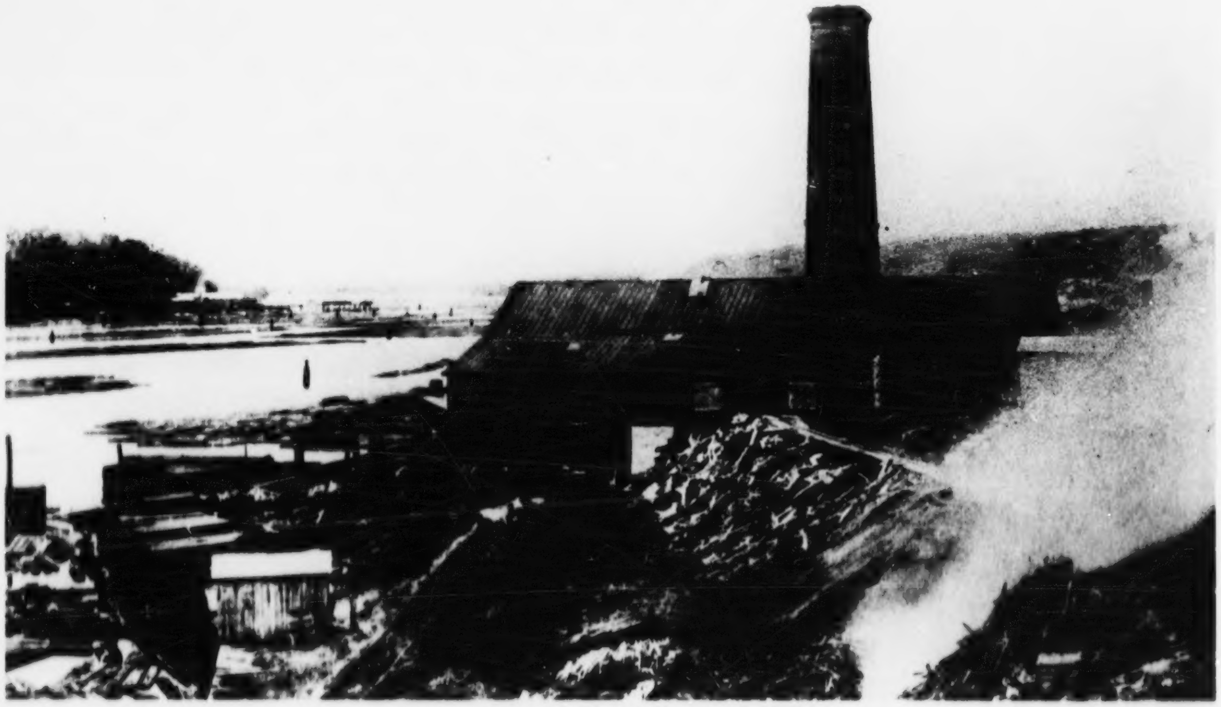
When I came to Stillwater in 1848, I thought I had got to the end of the line. I came up on the steamboat Sentinel *with Captain Steve Hanks. It took ten days to come from Albany, Illinois.*

Stillwater was a tiny, struggling village under the bluffs—just one street. A little later, a few people built on the bluffs. We would climb up the paths, holding onto the hazelbrush to help us up. Stillwater was headquarters for Minnesota lumbering then.

Sometimes we would get together to have a good time—playing cards or dancing. The mill boardinghouse had the biggest floor to dance on. We used to go there often. One of the boys would fiddle awhile. Then someone else would take over and he could get a dance. Sometimes they would dance and fiddle, too.

We often saw bears in the woods. They were very thick. When we took a stagecoach to St. Paul, it cost $1 each way. Doctor Carli was our doctor. Our bill was only $1 for a whole year.

I have always gone pell-mell all my life. If good luck comes, I take it. If bad luck comes, I take it.



Frederick Schulenburg built this sawmill at Stillwater in 1855.

Vocabulary and pronunciation

boom: a line of logs connected by chains and stretched across a river

Bibliographic note

Old Rail Fence Corners: Frontier Tales Told by Minnesota Pioneers edited by Lucy Leavenworth Morris (St. Paul, MHS Press, 1976).

There's More Information

You've learned a lot of history since you made your first hypothesis about Stillwater. The first guesses you made about the people who settled there may not seem accurate now.

Hypotheses are only temporary answers to questions. They should be changed—or revised—when you learn new information. Think about all the maps, photographs, newspapers, the laws, and old stories you read. Go back to the questions you started with. Who lived in Stillwater during the 1850s? Where did they come from? Why did they settle there?

A census of Stillwater was taken in 1850. It lists 623 residents and gives some information about each of them. Some of the people found in that census are listed below. Study that list and see if it has more information about the people living in Stillwater during the 1850s.

One page from the census will not tell you all there is to know about the people who lived in Stillwater. It does not tell you, for example, whether there were many Indian families in town. It does not provide much information about the work of women. It does give you information about specific individuals and families. The complete census would, of course, provide even more information.

The census is a list of all the people living in an area at a certain time. This was the first one taken after Minnesota became a territory. Seven men were appointed to list the residents. Indians were included only if they lived in white settlements.

Name	Age	Sex	Color	Occupation	Place of Birth
Boutwell, William	47	Male		Missionary	New Hampshire
Boutwell, Hester	34	Female			New Hampshire
Boutwell, William, Jr.	7	Male			Minnesota
Boutwell, Rodney	5	Male			Minnesota
Boutwell, Catherine	3	Female			Minnesota
Boutwell, Hester	1	Female			Minnesota
Boutwell, Basil	9/12	Male			Minnesota
Falstrom, Jacob	44	Male		Farmer	Sweden
Falstrom, Margerite	52	Female	Indian		Lake Superior
Falstrom, Nancy	27	Female	Halfbreed		Lake Superior
Falstrom, Cecilla	15	Female	Halfbreed		Lake Superior
Falstrom, James	13	Male	Halfbreed		Lake Superior
Falstrom, George	6	Male	Halfbreed		Lake Superior
Clover, John	37	Male		Grocer	Tennessee
Clover, Jane	28	Female			Tennessee
Clover, Elizabeth	5	Female			Illinois
Clover, Jacob	1/12	Male			Illinois
Taylor, Margeritte	18	Female			Illinois

Connections

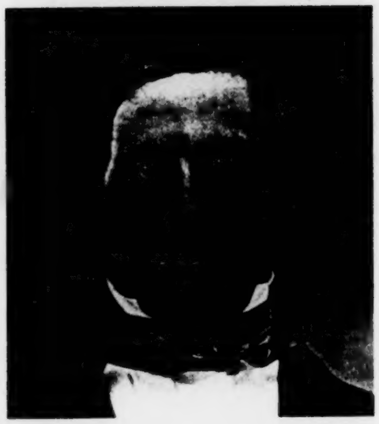
Note that several people in the census are listed as "halfbreed." This term for people of mixed Indian and white ancestry is now considered insulting. Some prefer "métis," which until very recent years was used only in Canada and generally referred to people of French-Indian heritage. Students who have read Chapters 2 and 7 will be familiar with the meaning of métis.

Historical note

Mixed ancestry. In western Canada métis or mixed-blood people were fairly numerous, and they have continued to maintain identity as a separate group. In the United States, racism was strong, and mixing of races was especially frowned upon. (In the census, "color" is listed only for those other than white.) "Halfbreeds" eventually chose to identify themselves as either Indian or white. Which they were able to choose depended largely upon their social class. An example can be seen in the census names on this page. Jacob Falstrom was a farmer, and his Indian wife was unable to read or write in English. Their children are listed as halfbreeds. Hester Boutwell and her children are listed as white, yet history tells us that she was the daughter of an Indian woman and a fur trader. Hester, however, was well educated and her husband, white missionary William Boutwell, was a respected leader of the community. Therefore she was not identified as a halfbreed.

If your first hypotheses now seem to be incorrect or incomplete, revise them. Add new information. Take out ideas that seem to be inaccurate.

Hannah Greeley


Elam Greeley

Important information about women is missing from early census lists. The Territorial Census of 1849 includes only the names of men. The 1850 census includes women's names but does not list their occupations. Elam Greeley is identified as a lumberman in the early census lists. Women, like his wife Hannah Greeley, are identified only as "female."

Jonathan McKusick, a relative of Mayor John McKusick, was the census taker for Washington County and all of northeastern Minnesota.

Name	**Age**	**Sex**	**Color**	**Occupation**	**Place of Birth**
Ramsden, Thomas	29	Male		House Carpenter	England
Ramsden, Charity	25	Female			England
Ramsden, Thomas, Jr.	6	Male			England
McKusick, John	34	Male		Lumberman	Maine
McKusick, Servia	23	Female			Maine
McKusick, Noah	26	Male		Lumberman	Maine
McKusick, Ivory	23	Male		Lumberman	Maine
Trask, Sylvanus	33	Male		Clerk	New York
Hill, Joshua	27	Male		Lumberman	New Brunswick
Farish, James	30	Male		Lumberman	England
Jackman, Henry	28	Male		Lumberman	Maine
Simpson, Albert	33	Male		Lumberman	Maine
Simpson, Emeline	25	Female			Maine
Kelly, Brigett	19	Female			Massachusetts
Martin, Adam	13	Male		Lumberman	Germany
Ames, Michael	30	Male		Lawyer	Vermont
Ames, Mary	30	Female			Massachusetts
Ames, Eugene	2	Male			Massachusetts

Classroom ideas

The census is an important primary source of historical information. The first federal census was taken in 1790. It has been recorded every ten years since then.

The first census of Minnesota was recorded during 1849, another in 1850, and a third in 1855. The state census was recorded every ten years after that until 1905. Federal law keeps information related to individuals confidential for 70 years after it is collected.

Students can organize their own census. They may collect information from any portion of the population—the entire school (students, teachers, and other staff), students only in fifth and sixth grade, or only their own classroom.

Once they have decided who will be counted, they must agree on what questions to ask. (The information collected on federal and state censuses has varied over the years. Two other census lists are on pp. A-141 and A-143.)

The students will need to develop a form for their census. There should be space for a listing of when and where the census was taken and for the names of students who asked the questions and recorded the information.

A school census—collected and properly recorded over several years—is an important historical document. The census will record changes in the school's population—its students, faculty, and staff— and the characteristics of students not recorded elsewhere.

One Last Step

By now you have written, revised, and tested your hypotheses. Your answers about who came to Stillwater and why are based on research and study. The information you collected describes many of the people living in Stillwater during the 1850s. You may conclude that some of those people came to Stillwater looking for work in the lumber business. Many came from New England or other midwestern states. They represented different occupations and backgrounds. Some came alone, and others brought their families.

It is more difficult to learn about all the people living in Minnesota Territory during the 1850s. Who were they? Where had they come from and why did they settle here?

Every town, settlement, camp, and fort was different from every other. Each family and individual

The Sawyer House was the biggest hotel in Stillwater.

HOUSE.
SAWYER HOUSE
PRINCE & FRENCH
GROCERIES

had their own reasons for being here. Finding evidence and collecting information about all of those people is probably impossible.

It is possible, however, to hypothesize about people living in Minnesota during the 1850s. The sources you studied and the information you collected about Stillwater can help.

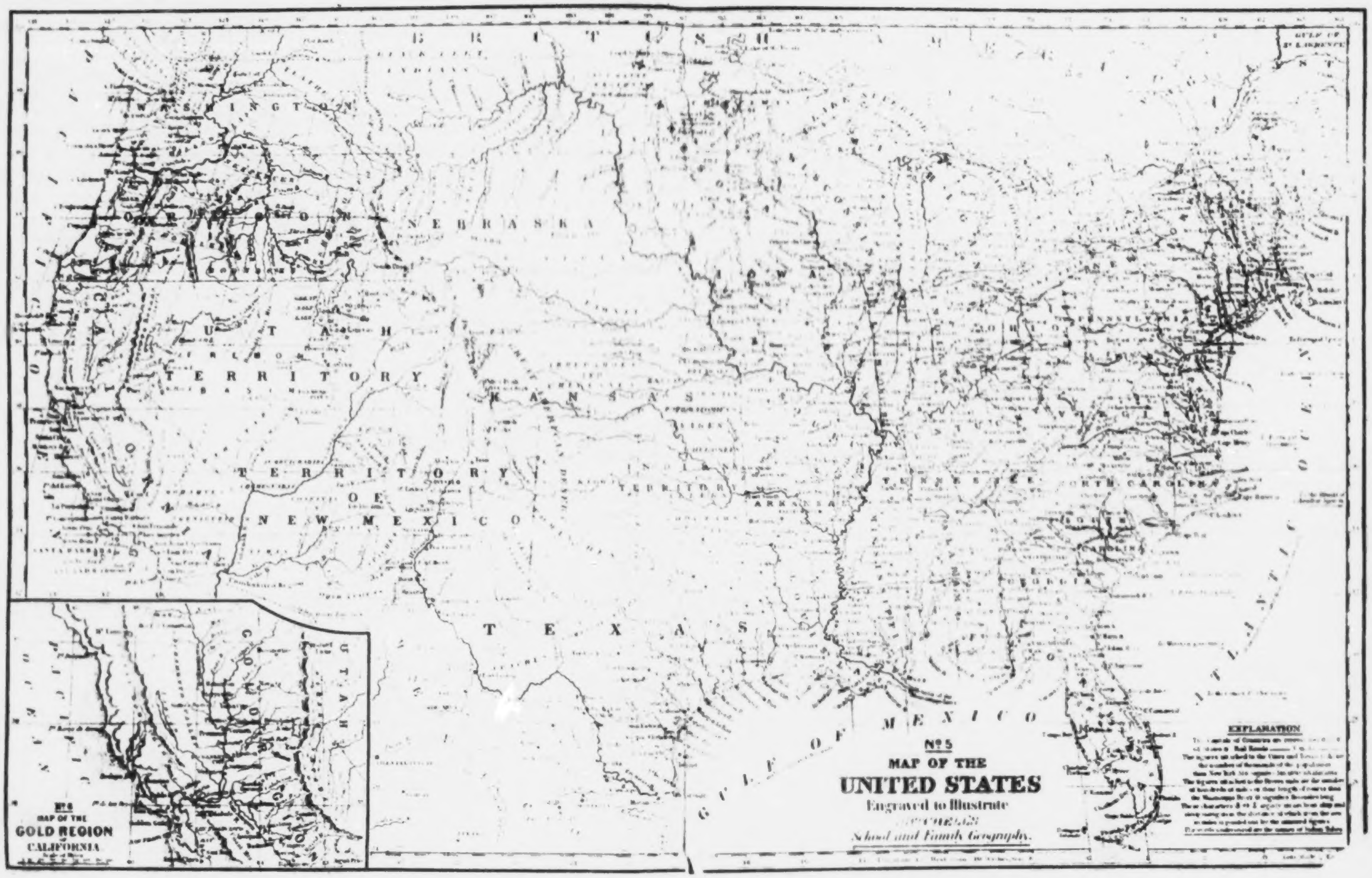
Answer each of the following questions with a hypothesis. Then list two specific sources that would help you learn more about the subject. Tell where you would find those sources. Finally, tell what you could learn from each source.

1. Who lived in Minnesota during the 1850s?
2. Where did they come from?
3. Why did they settle in Minnesota?

Remember, your sources do not have to be the same as those used to study Stillwater. You can use artifacts and other material remains. Some of the sources might be found far from Minnesota. Information about the past comes from many different types of evidence. Use your imagination and experience. These are all important tools when you're looking for truth about the past.

WESTING & SCHULTE

The corner of Main and Chestnut streets in the summer of 1870


BRITISH
WASHINGTON
OREGON
NEBRASKA
IOWA
UTAH TERRITORY
KANSAS
INDIAN TERRITORY
TERRITORY OF NEW MEXICO
TEXAS
ARKANSAS
TENNESSEE
NORTH CAROLINA
GEORGIA
GULF OF MEXICO
ATLANTIC OCEAN
No 5
MAP OF THE
UNITED STATES
Engraved to Illustrate
School and Family Geography.
EXPLANATION
No 6
MAP OF THE
GOLD REGION
CALIFORNIA
UTAH

Skills emphasized in this activity

1. Reading and speaking before a group.
2. Recognizing point of view.
3. Recognizing that values and traditions influence history and historical writing.

Sequence of learning

1. This activity is a play that students may read aloud or perform. It is based on the letters of Madison and Elizabeth Bowler, written before and during the Civil War.
2. The play is described to the students as historical fiction.
3. Each scene of the play introduces a different aspect of the war and its influence on people's lives: the home front, the battlefield, and national politics.
4. The activity concludes with a brief discussion of the Emancipation Proclamation and the end of the war.

Evaluation

1. After reading or performing the play, students should be able to describe the characters' feelings and probable motivations.
2. In a written assignment or class discussion, students should be able to describe the point of view represented by the major characters. They should also be able to describe the traditions that influenced each character.
3. The students' response should include references to the traditions that influenced the characters' point of view and the concepts of slavery and warfare.

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Activity 10
Three Scenes from the Civil War

On Saturday, July 12, 1862, a group of Union soldiers camped near the small town of Murfreesboro in Tennessee. Early the next morning, they were attacked by Confederate cavalry. Soldiers from the Third Minnesota Regiment were among the Union troops who were surrounded and forced to surrender. Madison Bowler—a young man from Nininger, Minnesota—was one of the soldiers taken prisoner.

The battle and surrender at Murfreesboro had a lasting effect on the lives of those soldiers. Military battles, however, are only one way that war can touch our lives. While soldiers from Minnesota were away from home, their families and friends were lonely. They made sacrifices for the war, too.

Members of the government worked hard to end the war. Senator Henry Rice from Minnesota, President Abraham Lincoln, and others struggled every day to solve the complicated problems that caused the war.

Three Scenes from the Civil War is based on information found in documents written during the years 1860 to 1865. It dramatizes events and emotions people experienced during the war. It is different from everything else you will read in *Northern Lights* in two important ways. First, it is written like a play—with a cast of characters and stage directions—that may be read aloud or performed. Second, *Three Scenes from the Civil War* is *historical fiction.*

Historical fiction is usually an imaginary story based on the lives of real people and actual events. The author may include events and conversations or describe a person's thoughts and emotions without evidence to prove they happened. Unlike history, historical fiction may include events that did not actually occur.

The characters in this play are real. The Battle of Murfreesboro really happened. The play is considered to be fiction, however, because some of the events and conversations have been made up. Some of the words spoken by the characters were found written in their letters, speeches, and other documents, but there is no evidence to prove these events happened as they are described here.

CHARACTERS

MR. SAMUEL CALEFF
MRS. SUSAN CALEFF
MRS. STONE
ELIZABETH CALEFF
EUGENE STONE
MADISON BOWLER
NICK O'BRIEN
COLONEL LESTER
ARTILLERY SOLDIER
SECRETARY OF STATE WILLIAM SEWARD
SENATOR CHARLES SUMNER
PRESIDENT LINCOLN
WHITE HOUSE SERVANT
SENATOR HENRY RICE

Students used this map of the United States in 1856. Slavery was still legal in some states. Madison Bowler and Elizabeth Caleff agreed slavery should end and the Confederate states should return to the Union. The two are pictured on their wedding day, during the Civil War. The letters they wrote reveal their feelings for each other and about the war.

Note to the teacher

The map on p. A-94 was published in *Mitchell's School and Family Atlas*, 1856. Students might compare the map to a contemporary map of the United States. How was the country different in size, government, laws, values, and population?

Places mentioned in the play may be found on the map: Nininger, Fort Snelling, St. Louis, Chicago, and Murfreesboro.

In 1860, when war broke out between the states, slavery was allowed in 15 states: Texas, Louisiana, Arkansas, Missouri, Mississippi, Alabama, Tennessee, Georgia, Florida, Kentucky, South Carolina, North Carolina, Virginia, Maryland, and Delaware.

South Carolina seceded from the Union in December 1860. Ten other states left the Union during the next five months. They formed the Confederate States of America.

Four slave states remained in the Union: Missouri, Kentucky, Maryland, and Delaware. The western part of Virginia also refused to secede and formed the state of West Virginia. The slave states remaining in the Union are often referred to as "the Border States."

Vocabulary and pronunciation

sacrifice: to give up something

dramatize: to make into a drama or play

Scene One: The home of Samuel and Susan Caleff in Nininger, Minnesota. Mr. Caleff is talking with a neighbor, Mrs. Stone, in the living room.

MR. CALEFF *(calling upstairs).* Elizabeth!

MRS. CALEFF *(calling upstairs as she enters the living room from the hall).* Elizabeth! Mrs. Stone is down here with a letter for you.

MR. CALEFF *(to Mrs. Stone).* Come in and sit down.

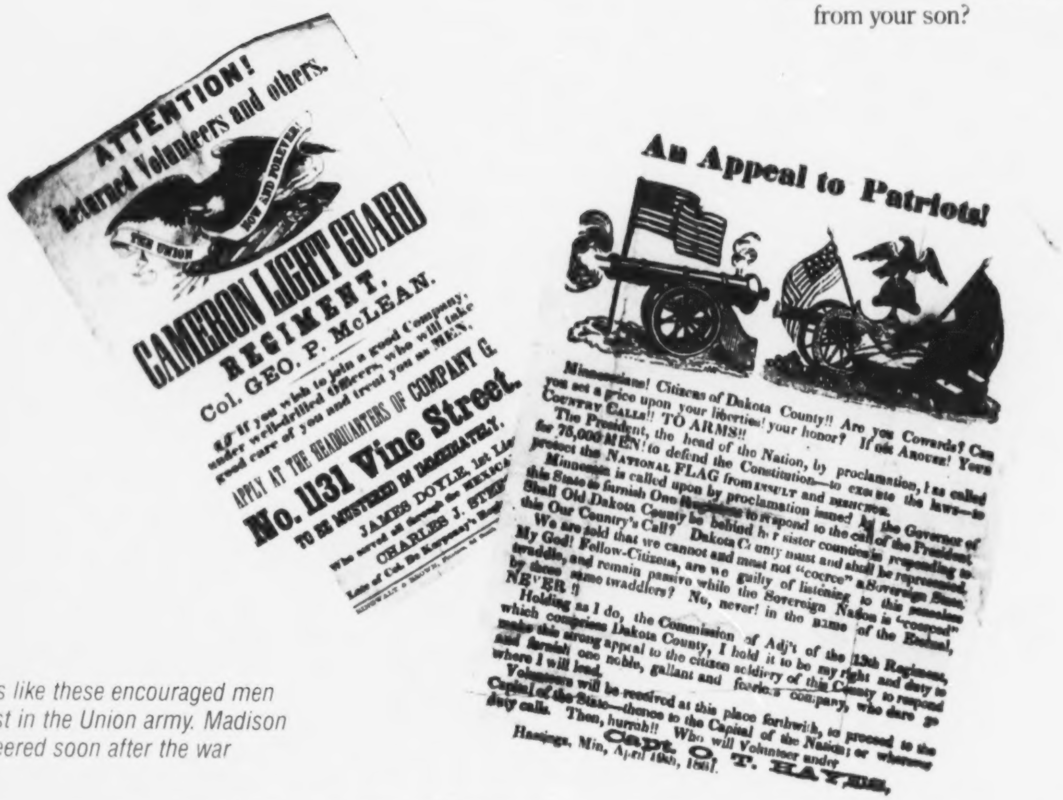
MRS. STONE. I can't stay. I just wanted to deliver this letter. I know everyone looks for mail from the boys.

MR. CALEFF. What do you hear from your son?

MRS. STONE. I haven't had a letter from Eugene for more than two weeks. They were in Nashville, guarding the capitol. He said that they expected to move east. They heard that people out there are loyal to the Union. *(Elizabeth Caleff enters the room from the hallway, eager for the letter.)*

MRS. CALEFF. Mrs. Stone has a letter for you from Madison.

MRS. STONE *(handing the letter to Elizabeth).* Here's what you've been waiting for. *(Elizabeth*



ATTENTION!
Returned Volunteers and others.

THE UNION
NOW AND FOREVER

CAMERON LIGHT GUARD
REGIMENT.
Col. GEO. P. McLEAN.

☞ If you wish to join a good Company, under well-drilled officers, who will take good care of you and treat you as MEN,

APPLY AT THE HEADQUARTERS OF COMPANY G.
No. 1131 Vine Street.
TO BE MUSTERED IN IMMEDIATELY.
JAMES DOYLE, 1st Lie
Who served all through the MEXICA
CHARLES J. STE
Late of Col. De Korponay's Reg

An Appeal to Patriots!

Minnesotians! Citizens of Dakota County!! Are you Cowards? Can you set a price upon your liberties! your honor? If not Arouse! Your Country Calls!! TO ARMS!!

The President, the head of the Nation, by proclamation, has called for 75,000 MEN! to defend the Constitution—to execute the laws—to protect the NATIONAL FLAG from INSULT and DESTRUCTION.

Minnesota is called upon by proclamation issued by the Governor of this State to furnish One Regiment to respond to the call of the President. Shall Old Dakota County be behind her sister counties in responding to this Our Country's Call? Dakota County must and shall be represented.

We are told that we cannot and must not "coerce" a Sovereign State. My God! Fellow-Citizens, are we guilty of listening to this senseless twaddle, and remain passive while the Sovereign Nation is "coerced" by these same twaddlers? No, never! in the name of the Eternal, NEVER!!

Holding as I do, the Commission of Adj't of the 13th Regiment, which comprises Dakota County, I hold it to be my right and duty to make this strong appeal to the citizen soldiery of this County to respond and furnish one noble, gallant and fearless company, who dare go where I will lead.

Volunteers will be received at this place forthwith, to proceed to the Capital of the State—thence to the Capital of the Nation, or wherever duty calls. Then, hurrah!! Who will Volunteer under

Capt. O. T. HAYES,

Hastings, Min, April 19th, 1861.

Posters like these encouraged men to enlist in the Union army. Madison volunteered soon after the war began.

Madison Bowler sent this picture of himself to his sister from an army camp.

Connections

Students who have read Chapter 10 will already have met Elizabeth (Lizzie) Caleff and Madison Bowler. More details of their story are given in this activity. Also mentioned in Chapter 10 (p. N-112) are the pressures that brought about the Emancipation Proclamation. Lincoln's decision to free the slaves in the Confederate states is part of the drama presented in Scene 3 of this play.

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takes the letter and opens it.)

MR. CALEFF What does he say, Lizzie?

ELIZABETH They're in Tennessee—at Murfreesboro—near Nashville. He sent a picture of himself and one of a friend, too.

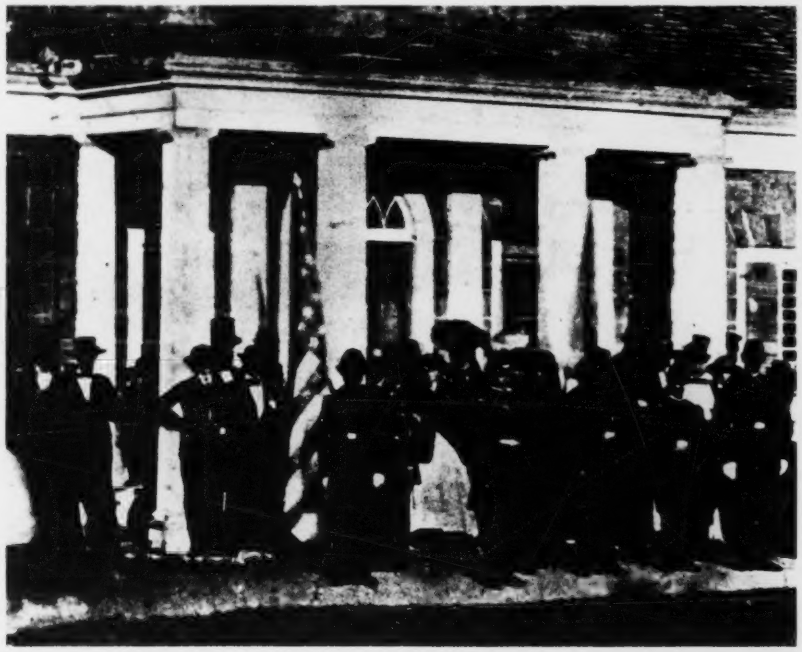
MRS. STONE When can he come home?

ELIZABETH It doesn't say. He always writes about coming home, but he says he won't leave until the war is over. It's his sense of duty. He says he enlisted to conquer the enemy and save the Union, and he'll stay until that happens.

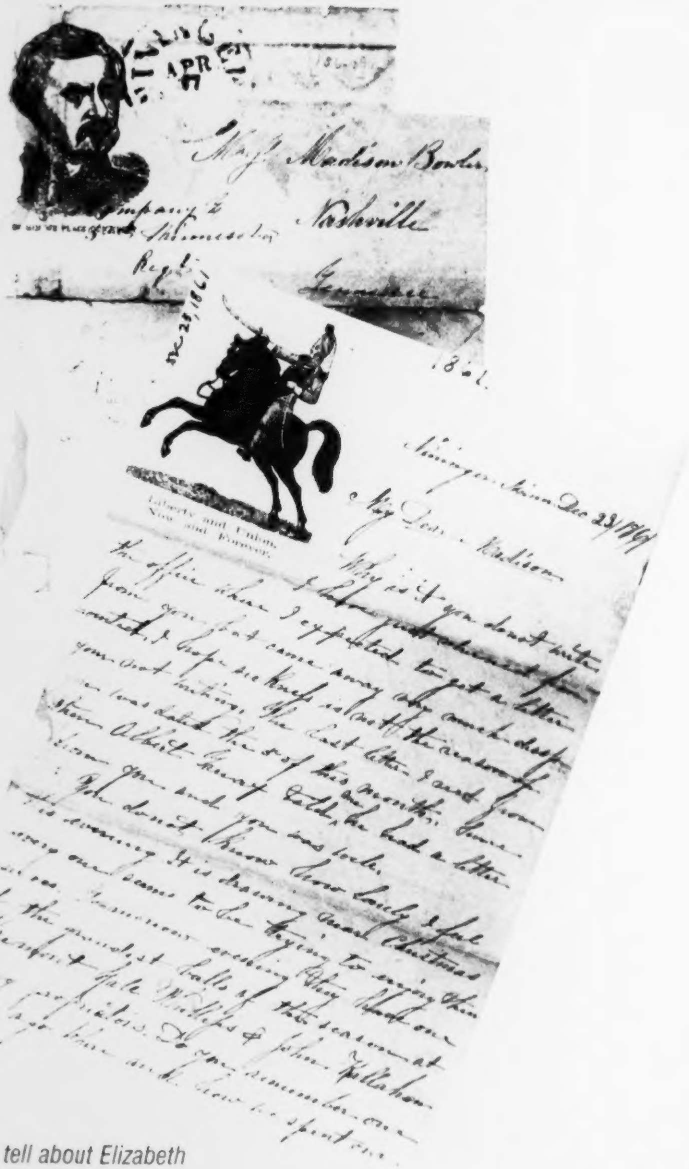
MR. CALEFF *(to Mrs. Stone).* You should hear what he has to say about the war. All of the men in his family are Democrats, but Madison sure sounds like a Republican.

MRS. CALEFF I don't think anybody in his family voted for Lincoln.

MR. CALEFF But Madison believes in the Union. That's why he joined the army. He says the troops can't wait to fight.



Officers of the First Minnesota Regiment at Fort Snelling, May 1861


Madison Bowler
Nashville
1861
Liberty and Union, Now and Forever

What can you tell about Elizabeth from these letters addressed to Madison in 1861?

Historical Note

Five candidates ran for the office of president during the election of 1860. Abraham Lincoln was the Republican candidate. Three groups of Democrats nominated candidates. Senator Stephen Douglas of Illinois was one; John C. Breckenridge of Kentucky was another. Southern Democrats, unhappy with both Douglas and Breckenridge, formed the Constitutional Union Party and nominated John Bell of Tennessee.

Note to the teacher

Elizabeth's letter to Madison describes her loneliness. The imprint on the stationery suggests her loyalty to the Union and her opposition to slavery. The letter is well written, suggesting that she was intelligent and had been a good student.

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MRS. STONE. My Eugene thinks it will be over soon.

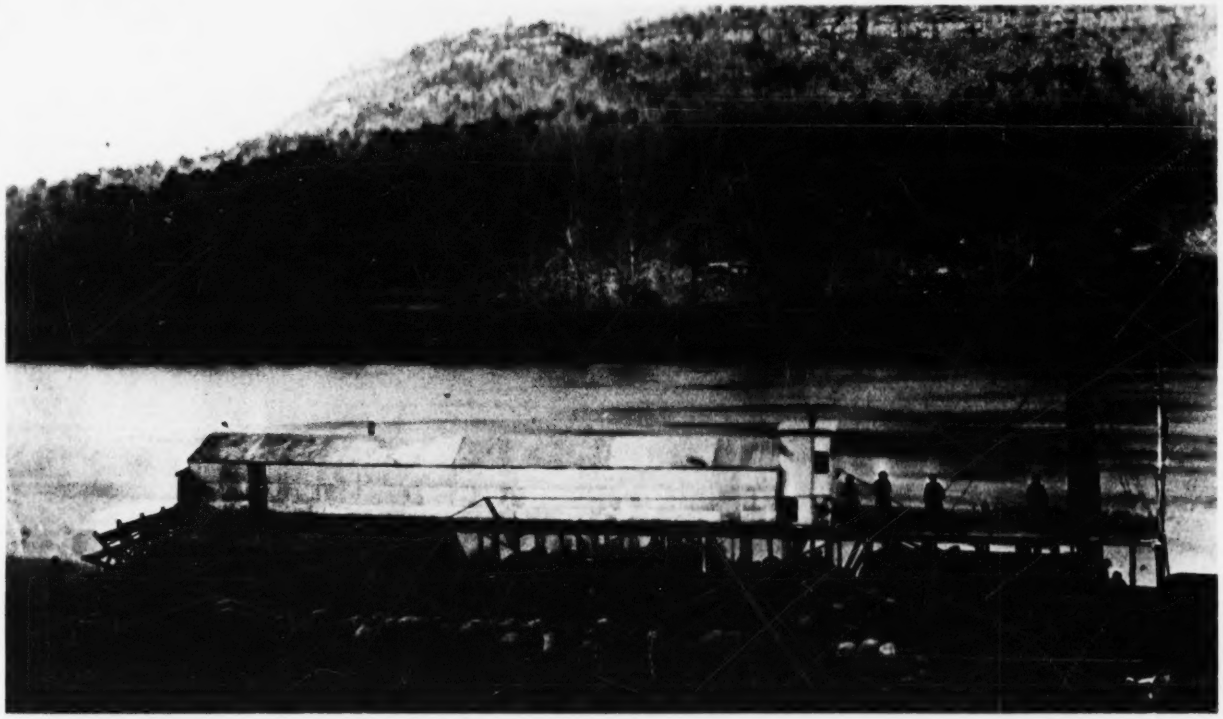
MR. CALEFF. Madison seemed to think so, too, for a while. He says the rebels lost a lot of good men. But he hasn't been so hopeful lately. The government's calling for more volunteers now, and it doesn't look so good.

ELIZABETH *(looking at the letter).* He's heard about our women's group. He says if it weren't for the work of volunteer women, even more boys would die in the hospitals.

MRS. STONE. The paper says Lincoln's plan is to block all the southern ports, send troops down the Mississippi, and attack from the north. How long can the rebels hold out?

ELIZABETH *(reading from the letter).* Listen to this. "Secession has changed everything here. The hand of war can be seen everywhere. Homes are destroyed and deserted, fields

Slow steamboats brought supplies, food, and mail to troops. Their crews were in danger from enemy fire. In November 1863, the crew of the Chattanooga *delivered supplies to Union soldiers at Kelley's Landing on the Tennessee River, just six miles from the town of Chattanooga, Tennessee.*



Note to the teacher

The steamboat delivering supplies to Union troops in this photograph is docked at Kelley's Landing on the Tennessee River. The Tennessee River flows from the Cumberland Mountains along the border between Tennessee and the Confederate states of Georgia, Mississippi, and Alabama, then north to meet the Ohio River.

Vocabulary and pronunciation

secession: states leaving the union

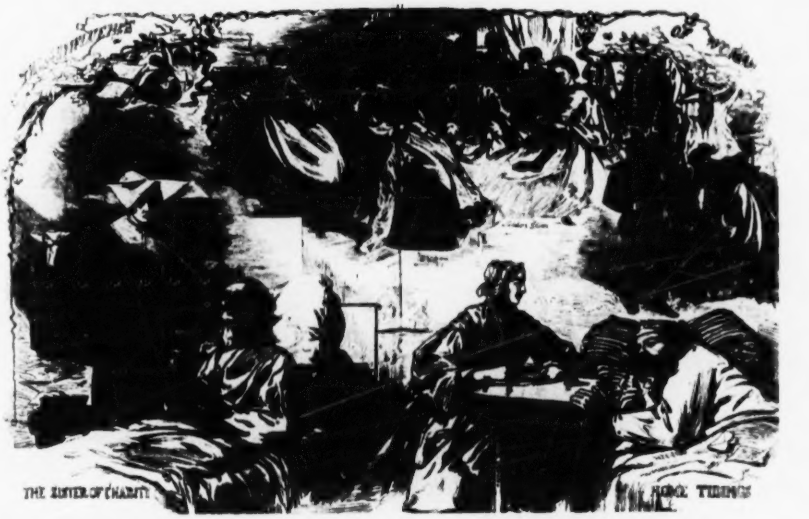
laid to waste, fences burned. Helpless women and children are left in poverty to get along by themselves. The roads are strewn with decaying carcasses of horses and cattle and hogs killed by rebels during their retreat from the Union army." It sounds dreadful.

MRS. STONE. Have they taken any prisoners?

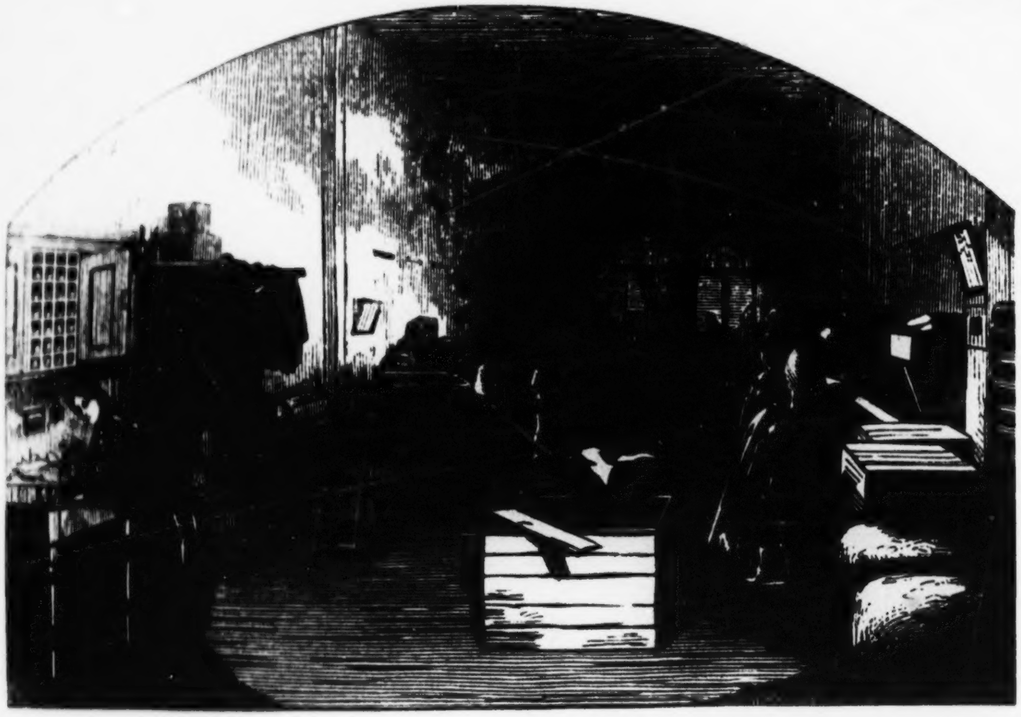
ELIZABETH. I don't know. Once he wrote about a group of prisoners he saw taken at Summerset. They were a sorry lot—dirty and ragged. He said he pitied them more than hated them. It's terrible. I wish this war were over.

MRS. STONE. These times will change, Lizzie. The President said he will do anything to win the war. By the time Madison comes home, the railroad will be built across the state. Then you two can get married and homestead on good land.

MR. CALEFF. Let's hope it's Union land and that the president is a Republican.



A front-page article in Harper's Weekly *described the work of volunteers in hospitals near the fighting. The article was published June 29, 1861.*



Union troops depended on the work of volunteers to collect, pack, and send supplies. Elizabeth and Madison wrote to each other about the work of organizations like this Soldiers' Aid Society.

Note to the teacher

Soldiers' aid societies were formed in towns all over Minnesota. Women and men volunteered to pack and ship supplies to the troops. They sewed clothing, prepared bandages, and raised money. They gave assistance and support to families of soldiers who died during the fighting.

Vocabulary and pronunciation

carcasses: dead bodies

Scene Two: Sunday, July 13, 1862, in a Union army camp at Murfreesboro, Tennessee. Madison Bowler is with his friends Nick O'Brien and Eugene Stone.

EUGENE. Get down, Madison. The rebs are coming up from the woods.

NICK *(excited and nervous)*. Over there, on the left. Near the river.

MADISON. How many are there, Nick? Can you see?

(Confederate cavalry gallop into view and toward the Union troops.)

COL. LESTER *(shouting from his position behind the troops)*. Prepare the artillery. Third Regiment, prepare to fire!

EUGENE. Get to some shelter, Madison. Find cover. They're using shotguns!

ARTILLERY SOLDIER. Field artillery ready to fire, sir.

COL. LESTER. Fire at will!

NICK. Let 'em have it!

(The explosion of gunfire and artillery is deafening. Yelling and shouting adds to the confusion.)

ARTILLERY SOLDIER. Fire again!

EUGENE. Nick, you've been hit.

NICK. Stay down, Eugene. I'll be okay.

ARTILLERY SOLDIER. Fire!

(The Confederate troops ride full speed between two groups of Union soldiers and shoot at them with double-barreled shotguns and revolvers. Bullets hiss through the air. When the cavalry charge is over, men and horses lie dead and dying in front of Bowler and his friends.)

EUGENE. They were so close you could touch 'em.

MADISON. Did you hit anyone, Nick?

This photograph was given to the Minnesota Historical Society by Edna Bowler in 1963. A note on the back reads: "Five members of the 3rd Minnesota Volunteers, Co. F, in camp at Nashville, Tennessee, 1862." Do you recognize one of the soldiers? What do you know about the lives of these men?

Note to the teacher

Madison Bowler is second from left in this photograph. The names of the other soldiers are unknown.

The uniforms provide some information about the men. Their hats are 1858 army dress hats; this model was sometimes called the "Hardee Hat." The chevrons on the sleeves of their jackets indicate rank. The soldier standing at right is a first sergeant. He reports to the captain and lieutenants; he assists them in management of the company. The four other men are sergeants. They assist the first sergeant.

Vocabulary and pronunciation

Confederate: the government formed by the southern states after they left the Union

NICK. You bet I did. If they try it again, I'll get a couple more.

EUGENE. Where'd they all come from? There must 'a been a thousand.

MADISON. I bet they lost 50 men. Why don't we go after 'em now? Finish 'em off.

ARTILLERY SOLDIER. Col. Griggs asked Lester for permission to attack. All he said was, "We'll see."

MADISON. What more is there to see? We can see we won't win unless we fight!

EUGENE. Look! A white flag. It's the rebels. Are they asking for a truce?

NICK. They're talking to Col. Lester. He's riding with them towards their camp. What are they up to?

MADISON. What happened to the Michigan boys? I haven't heard any fire from them for a while.

EUGENE. Do you think they were captured?

NICK. We shouldn't have split up last night. They had no defense against that cavalry.

MADISON *(impatiently)*. I can't understand this. Why don't we take the fight to them? I'm sick of the way we're fighting this war.

NICK. You've been hit, too, Eugene. Your leg is bleeding.

EUGENE. It doesn't hurt so much. I'll get it wrapped later.

(The men continue to wait while Col. Lester talks with the Confederate officers. It seems like hours before the men see Col. Lester appear again.)

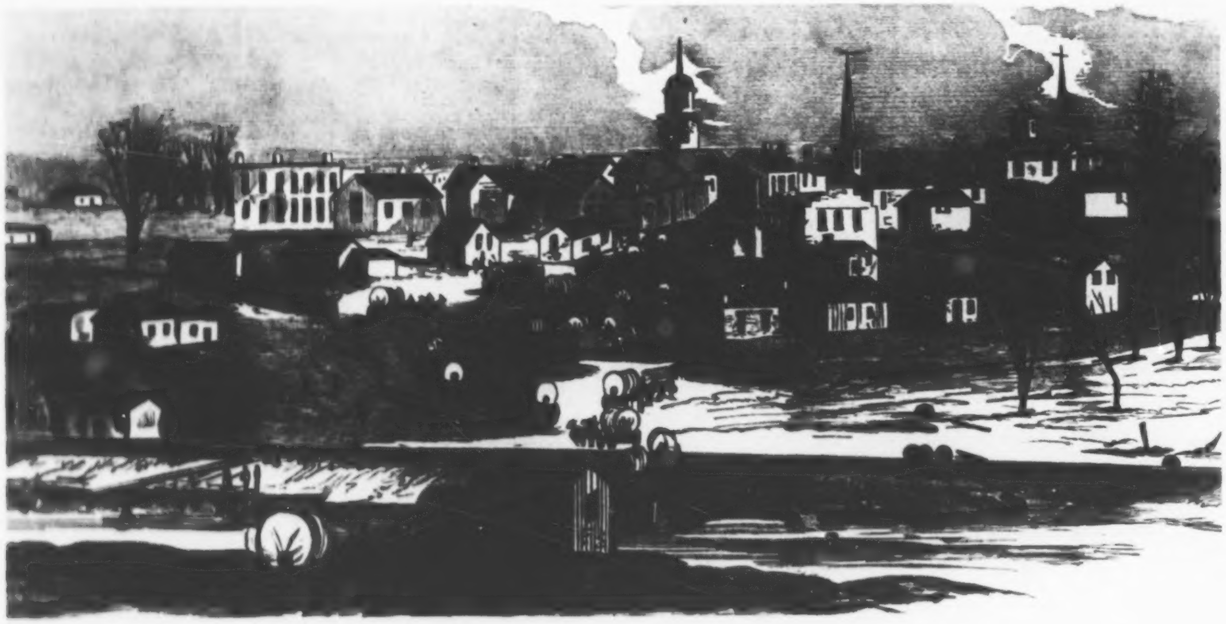
ARTILLERY SOLDIER. Look. He's back. Over there. Lester's talking with Andrews and the other officers.

EUGENE *(very surprised)*. He's carrying the flag of surrender. I don't believe it. Lester has surrendered. We're prisoners!

MADISON. How can that be? They ran from us.

NICK. They have the Michigan troops, too. Their commander has given up and he's convinced Lester to do the same.

MADISON. God have mercy on the Union. We've been disgraced.



Murfreesboro, Tennessee, in 1862. The Third Minnesota Regiment fought and was captured here by Confederate cavalry.

A soldier of the Confederate cavalry

Historical note

Third Minnesota Regiment. The surrender of the Third Minnesota at Murfreesboro was long regarded as a blot on the state's Civil War record. A blunder made by inexperienced officers, it was bitterly resented by the men of the regiment. Even long after the war had ended, they felt disgraced by it.

In exchanging prisoners, both sides generally pledged not to send the men back into battle. But when the men arrived back at Fort Snelling in September 1862, Minnesota was desperately recruiting volunteers to fight the Dakota Indians, so the experienced troops were immediately pressed into service. Some 270 men went up the Minnesota River to join General Sibley and his small force. They played a key role in the battle near Wood Lake in Yellow Medicine County, where Little Crow was defeated. (See Chapter 11, pp. N-118-119.)

Scene Three. Several days after the battle at Murfreesboro. President Lincoln is meeting with Secretary of State William Seward and Senator Charles Sumner of Massachusetts at the White House.

SEWARD. The news on every front is discouraging, sir. The Union needs a victory—something to hold off the critics and keep the Union together. This war isn't going to end soon.

SUMNER. We can't wait any longer to do something about slavery. Why can't we take some action? *(There is a knock at the door. A White House servant enters.)*

SERVANT. Excuse me, Mr. President. Senator Henry Rice of Minnesota is here to see you.

LINCOLN. Thank you. *(Pause.)* Come in, Senator. I'm glad you could come over.

RICE. Is it safe for a Democrat in a room full of Republicans?

SUMNER. It's safer here than with our troops in Virginia.

RICE. More bad news?

LINCOLN. There's not much else these days. What have you heard, Rice? What about the Minnesota regiments?

RICE. The First Minnesota was with General McClellan and the others in Virginia. They were one of the few bright spots in that week of terrible fighting outside of Richmond. They won a skirmish or two, but their losses were high.

SEWARD. What about out west?

RICE. The Third Minnesota was in Tennessee—guarding Nashville. There were plans for them to move east, but I just heard they surrendered after a battle at Murfreesboro.

LINCOLN. Do you have any details? What happened?

President Abraham Lincoln with General George McClellan and Union officers near Antietam Creek in Maryland, September 1862

RICE. They were with some troops from Michigan and Pennsylvania. There were about a thousand Union soldiers, but their camp was divided and poorly guarded. They were surprised by Georgia cavalry. There was fighting and the Michigan boys took heavy losses. They were surrounded and forced to surrender.

LINCOLN. Not a very encouraging report.

RICE. With due respect, Mr. President, the field hospitals are filled with wounded and sick boys. Troop morale is low. The Union needs a victory.

LINCOLN. We haven't lost the war yet, Senator. We're fighting to save the Union and we'll do what's necessary to accomplish that.

SUMNER. You know how I feel, Mr. President. There's no longer time for compromise. We can't save the Union without ending slavery.

SEWARD *(surprised)*. What are you suggesting, Sumner? Freeing the slaves before the war is over?

SUMNER. Nothing would help more.

SEWARD. Freeing the slaves could cost you the next election, Mr. President.

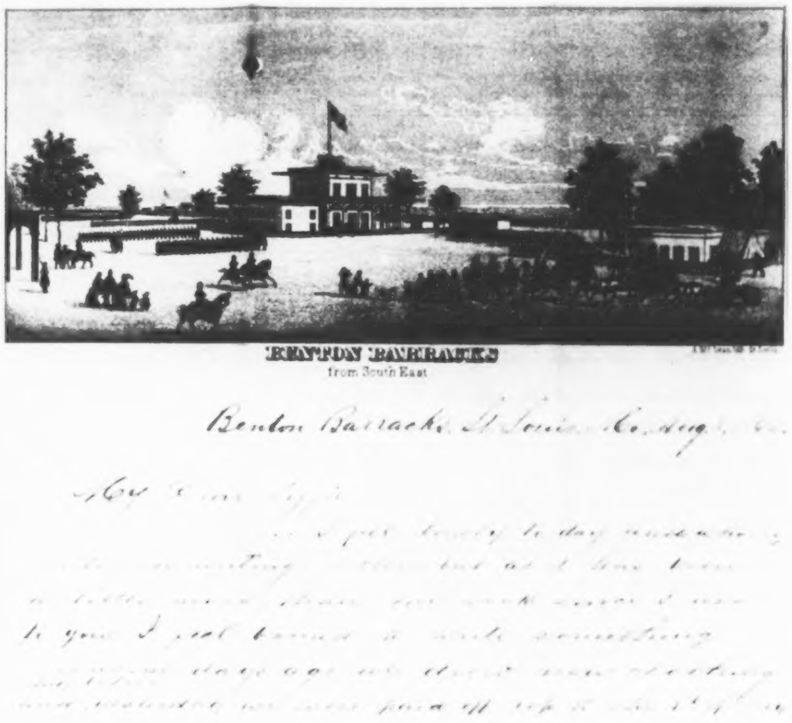
LINCOLN. There are others who say if we do *not* free the slaves, it will cost us the *war.* I'm not sure who's right. When I've made up my mind, I'll talk about it with all of you. In the meantime, Senator Rice, what can we do for the Third Minnesota?

RICE. A prisoner exchange. Our boys for theirs.

LINCOLN. We'll try it. Seward, get started on it. If things go well, it should be done in a month. Let me know how I can help. Good night, gentlemen, and pray for the Union.

(Curtain)

Senator Henry Rice of Minnesota



BENTON BARRACKS
from South East

Benton Barracks St Louis Co. Aug

Shortly after he was released by the Confederates, Madison wrote several letters to Elizabeth from Benton Barracks near St. Louis. He told her the men were "downhearted" about their "shameful surrender."

Note to the teacher

Politicians held differing opinions on whether or not to free the slaves before the war ended. Some thought it was a wise and morally correct action. Others thought that the border states (allowing slavery, but fighting with the Union) would be angered and, perhaps, leave the Union. The decision was left to Lincoln.

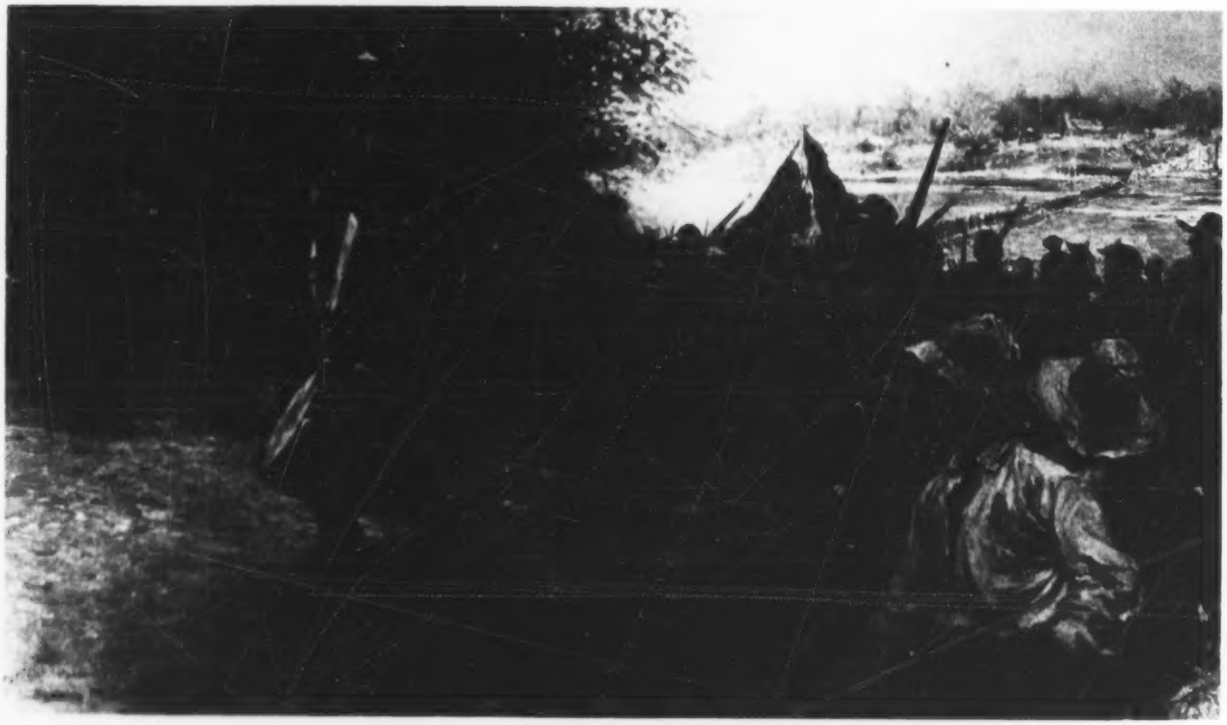
An End to the War

Soldiers from the Third Minnesota Regiment captured at Murfreesboro were released in a prisoner exchange a month after the battle. Shortly after their release, the Third Regiment was sent to Minnesota to join in fighting against the Dakota.

President Lincoln discussed ideas for an end to slavery with his cabinet advisors in July 1862. On September 22, 1862, he issued the Emancipation Proclamation. It provided that on January 1, 1863, "all persons held as slaves within any state then in rebellion against the United States shall be forever free." It was not until the 13th Amendment was added to the U.S. Constitution in 1865, however, that slavery in the United States ended.

Madison Bowler and Lizzie Caleff were married on November 30, 1862. Madison returned to

The Third Minnesota Regiment shared in some Union victories. This painting, The Third Minnesota Entering Little Rock, *by Stanley Arthurs represents one of them. When Madison Bowler returned to the South, he was stationed in Little Rock, Arkansas.*



Vocabulary and pronunciation

skirmish: small battle

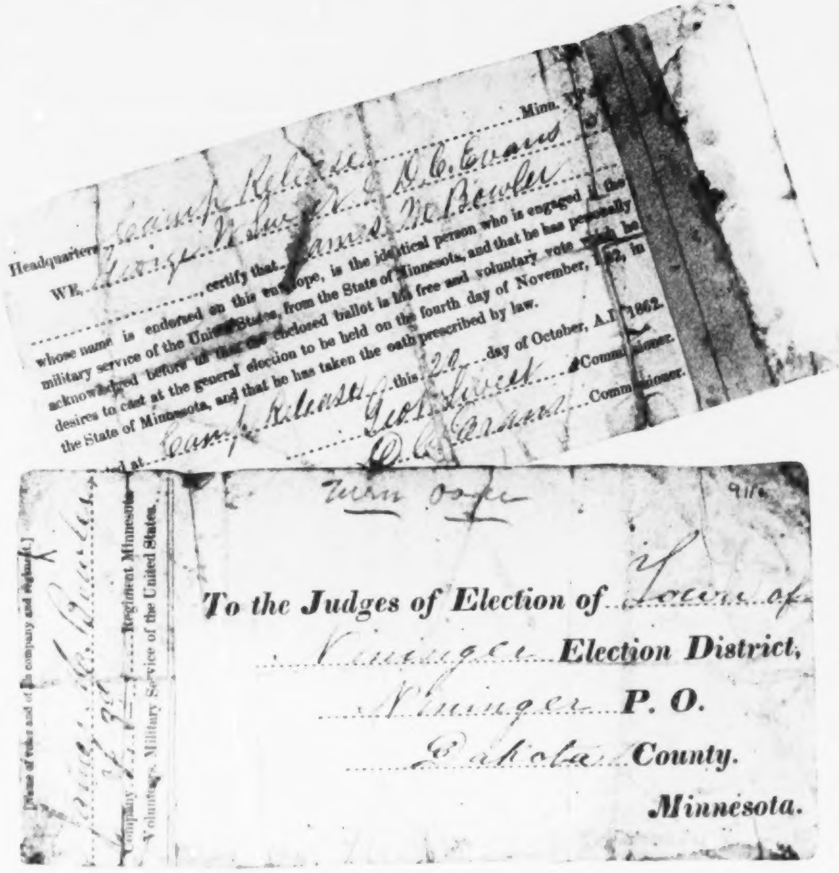
Historical note

Senator Henry M. Rice. Henry Mower Rice was a fur trader like his business and political rival, Henry Sibley. Both men were Democrats, but Sibley belonged to the Free Soil, or antislavery wing of the party, while Rice supported the administration of President James Buchanan, which was largely controlled by slaveowners. A charming and popular man, Rice was sent in 1858 to represent the new state of Minnesota in the U.S. Senate. Like most northern Democrats, he supported the Union when war broke out. He hoped, however, to avoid fighting: "I am in favor of peace. If the seceded states are determined to remain out, I am in favor of their going in peace. I would go further than this: I would give them the forts and arsenals within their limits. If they ask for more than that, I would divide the Navy with them. If they want more than that, I would release them from public debt. I would even give them more than that—anything for peace."

the South and remained in the army until 1866. He was promoted several times. Eventually he became a major and was stationed in Little Rock, Arkansas. There he commanded a regiment of black soldiers, most recruited from the Confederate states.

By the summer of 1863, Union armies were more successful in their fight against the Confederates. Northerners became more optimistic about the outcome of the war.

Lincoln was re-elected President in November 1864. Five months later, on April 9, 1865, General Robert E. Lee of the Confederacy surrendered his troops to General Ulysses S. Grant after a battle near Appomattox, Virginia. Although some fighting continued until the end of May, the Civil War had ended.



Headquarters, Camp Release ..., Minn.

WE, George W. Sweet and O. C. Evans, certify that James M. Bowler whose name is endorsed on this envelope, is the identical person who is engaged in the military service of the United States, from the State of Minnesota, and that he has personally acknowledged before us that the enclosed ballot is his free and voluntary vote which he desires to cast at the general election to be held on the fourth day of November, 1862, in the State of Minnesota, and that he has taken the oath prescribed by law.

...ted at Camp Release this 20 day of October, A.D. 1862.

Geo. [illegible] Sweet, Commissioner.

O. C. Evans, Commissioner.

Town Offic

91

[Name of voter and of his company and regiment.]

James M. Bowler

Company ... Regiment Minnesota Volunteers, Military Service of the United States.

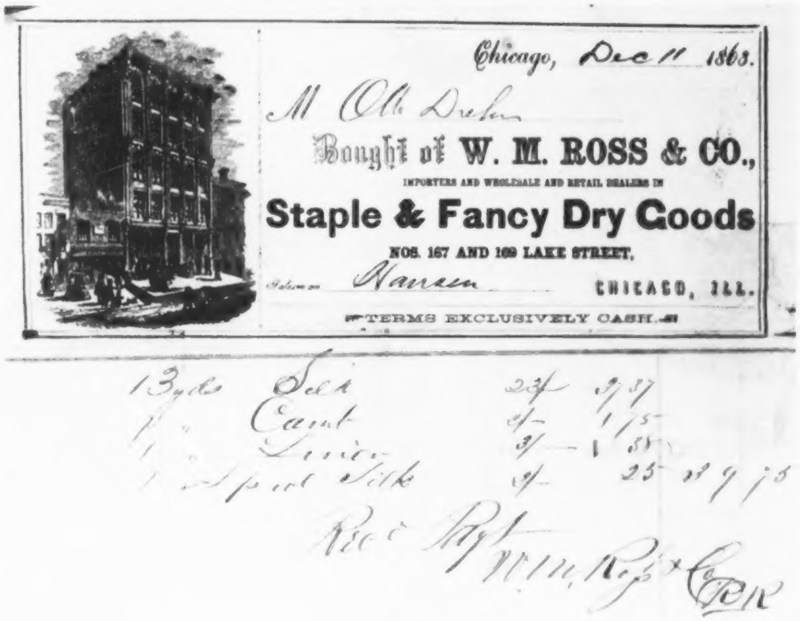
To the Judges of Election of Town of

Nininger Election District,

Nininger P. O.

Dakota County.

Minnesota.



Chicago, Dec 11 1863.

M Otto Dreker

Bought of W. M. ROSS & CO.,

IMPORTERS AND WHOLESALE AND RETAIL DEALERS IN

Staple & Fancy Dry Goods

NOS. 167 AND 169 LAKE STREET,

Salesman Hansen CHICAGO, ILL.

TERMS EXCLUSIVELY CASH.

13 yds Silk 23/ 9.37

1 " Cant 4/ 1.75

1 " Linen 3/ 1.58

1 Spool Silk 4/ .25 $9.75

Rec^d Payt

W. M. Ross & Co. R

Bowler was away from home during the election of November 1862. He sent his ballot back to Nininger from his army camp. Bowler's friend Otto Dreker was sent on army business from the camp in Little Rock to Minnesota in December 1863. Bowler gave him money to buy silk and linen in Chicago and asked him to deliver the material to Elizabeth in Nininger. At left is the receipt for the material and thread Elizabeth used to make a dress.

Vocabulary and pronunciation

optimistic: hopeful or cheerful

BEST COPY AVAILABLE

Skills emphasized in this activity

1. Compiling, organizing, and evaluating information.
2. Extracting and interpreting information.
3. Drawing conclusions or inferences from evidence.
4. Recognizing point of view.
5. Recognizing the complexity and multiple causation of events.

Sequence of learning

1. Treaties were often written between the U.S. government and Indian people during the 19th century. Primary sources describe when and how two treaties were written in Minnesota during 1851.
2. Students study sources written by missionaries, government officials, fur traders, and newspaper reporters; speeches by the Dakota; and drawings and paintings by artist Frank B. Mayer. They search for reasons that the Dakota agreed to sell their land.
3. Students take notes on each source. They analyze its point of view. They compare the opinions and information provided in each source.
4. It becomes clear that there are many reasons to explain why the Dakota agreed to the treaties of 1851. Students write brief essays listing the reasons that the United States government wanted to buy the land and what things made the Dakota give it up.

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Activity 11
Looking for Reasons in History

The Dakota or Sioux Indians agree to sell to the United States all their lands in the State of Iowa and all their lands in the Territory of Minnesota.

Those are the words of an 1851 treaty written at Traverse des Sioux, a small settlement along the Minnesota River. In the treaty the Dakota agreed to sell 24 million acres of land to the United States for about $3 million. That's about 12½ cents an acre. The Dakota also agreed to move onto a reservation along the Minnesota River.

People have always made treaties. They have used some treaties to end wars or avoid fighting. With others, they have set rules for trade or business.

A treaty is made between two people or between groups. A treaty almost always involves an exchange or trade. Everyone involved in a treaty hopes to gain something, and everyone expects to give up something.

The United States has made treaties for as long as it has existed. The U.S. government made two treaties with the Minnesota Dakota in 1851. The first was signed by the bands from western Minnesota at Traverse des Sioux on July 29. The second was signed by the eastern bands of Dakota at Mendota, across the river from Fort Snelling on August 5.

We know a lot about those treaties. Newspaper stories told when and where they were signed. People wrote diaries and letters describing who was there and what they did. An artist drew pictures of the events. That information is clear and easy to find.

It is not so easy to learn why the Dakota were willing to sell their land to the United States. Learning why something happened is often very difficult. Most events have more than one cause.

Let's begin with some primary sources—letters, photographs, and newspaper stories written by people who were there. Study each source carefully. Look for information about the Dakota, the fur traders, the missionaries, and the government.

In January 1850, missionary Stephen Riggs wrote a letter to Governor Alexander Ramsey. Riggs lived near Lac qui Parle in the western part of Minnesota Territory. He had lived with the Indians for 13 years. He knew what it was like to live on the prairie and to depend on hunting and fur traders for food and supplies. According to his letter, the Dakota were having some trouble. What kind of trouble does Riggs describe?

Lac qui Parle
January 14, 1850
Dear Sir,

There have been reports that the Dakota from Lake Traverse and Big Stone Lake are suffering. They went out in the fall to hunt the buffalo as usual. They have been disappointed. The snow has fallen two to three feet deep. It caught them on the prairie without food and warm clothes.

A few families have been able to get back to their homes. But most of them are still far out. If they reach home alive they will be able to survive on corn and fish. But they will suffer next spring and summer.

It would be good if the government could give them some help. A few hundred dollars worth of gunpowder, lead for gunshot, and some blankets will greatly relieve them.

Yours very truly,
Stephen Riggs

A year went by, but the Dakota received no help from the government. Instead the United States wanted to make a treaty with the Dakota. It offered to buy land belonging to the Dakota in Minnesota.

Land belonging to the Dakota was sold to the U.S. government in two treaties during the summer of 1851. Frank B. Mayer painted this scene from sketches he made at the ceremony on July 23 at Traverse des Sioux.

Evaluation

1. In discussion, students should demonstrate an understanding of treaties. They should be able to describe what was exchanged in the 1851 treaties.
2. Using their own notes or charts, students should be able to tell why the different groups were interested in the outcome of these treaties.
3. Students should also recognize the inequality of power between the parties making the agreement and the underlying cultural difference in the feelings of whites and Indians toward land.

Vocabulary and pronunciation

Lac qui Parle: a lake, settlement, and county in western Minnesota. Most people who live there now pronounce it "lack ah parl."

Rumors and Plans

Rumors about a treaty began to appear in the newspapers during the spring of 1851. People were talking about the Indians' land. They wondered whether it would be good for farming and what would happen if the Indians sold it to the government. From a story in the *Minnesota Democrat,* May 27, 1851:

> *If a treaty be made for land belonging to the Dakota, immigration to Minnesota would immediately surpass anything of the kind ever known in the United States, excepting California.*
>
> *This Dakota country is the most healthy and beautiful land in the country. It is well supplied with water and timber and will be good for farming.*

Why do you think the new settlers and people living in towns were so interested in the Dakota land? Write your ideas in your notebook.

Martin McLeod had lived along the Minnesota River since 1837. He traded guns, ammunition, and other supplies to the Indians for buffalo, beaver, and muskrat skins. Then he sold the skins for a profit. McLeod was a friend and business partner of Henry Sibley.

Almost everyone in Minnesota knew of Henry Sibley. He had come to Mendota near Fort Snelling as a fur trader in 1834. In 1849 he was elected to represent Minnesota in the U.S. Congress in Washington, D.C.

Stephen Riggs was a missionary who lived with the Dakota in western Minnesota. He worked as an interpreter at the meetings.

Historical note

Role of missionaries. Protestant missionaries lived among the Dakota for many years. (Most Catholic missionaries in Minnesota worked with the Ojibway.) Their purpose was to teach Christianity. They believed firmly, however, that Indian people could not become Christian unless they adopted English names, the English language, and white ways of living and dressing.

Above all, missionaries believed that Indians must abandon their traditional hunting life and become farmers. They knew that the wild resources of the land were disappearing because of increased settlement, and, like other Europeans, they believed that God had ordained a better use for the land than leaving it as open prairie and woodland.

They did not knowingly agree to cheating, and they were keenly aware of the hunger and suffering that Indians often faced. Some spent their careers working to defend the rights of Indians. Nevertheless, missionaries felt that confining Indians to a reservation was the only way to educate or "civilize" them, and they did everything possible to persuade them to give up their own culture and become members of the white community. For these reasons Riggs and others strongly urged the Indians to sign the treaty.

Here is a letter Martin McLeod wrote to Sibley in 1851. It describes some problems McLeod and other fur traders had. Figure out how the fur traders would benefit from a treaty between the Dakota and the United States. Write your ideas in your notebook.

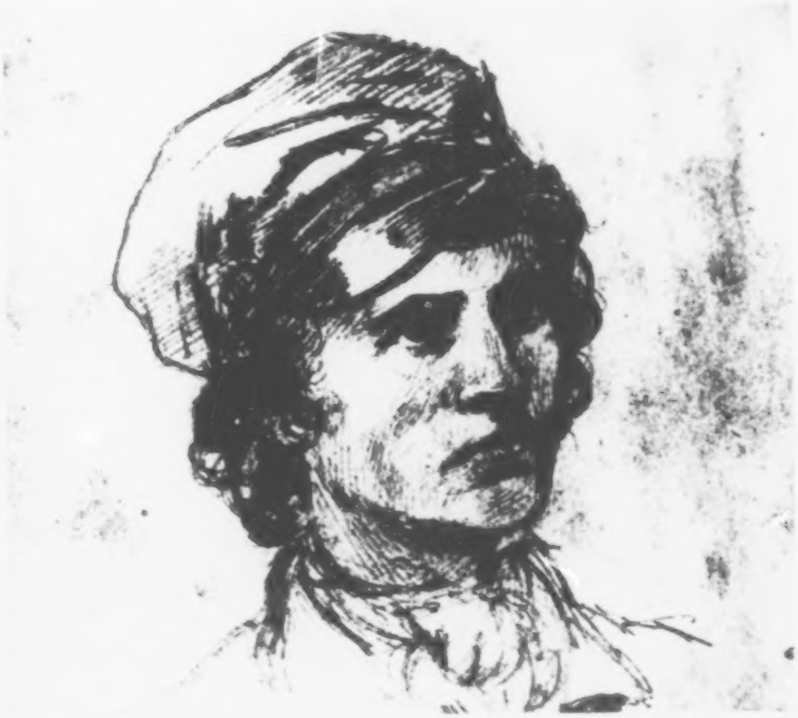
Lac qui Parle
April 26, 1851
Dear Sir,

Business has been very bad recently. Unless the Indians arrange in the treaty to pay what they owe us, we will have a very big loss.

Last fall I had to sell more supplies to the Indians on credit than usual. I had no way to know that it would turn out to be such a bad year. It has been the worst winter for hunting in many years. The oldest among the Indians say that they have no memory of such another.

There is another reason business has been so bad. Rumors about the treaty seem to have disorganized the usual preparations and plans of the Indians. They have done little but talk about the treaty all winter. They seem not to be interested in hunting to pay back what they owe. They just say, "Never mind. It is true we have nothing with which to pay now. But we will pay when the treaty is made."

I am Dear Sir
Very Truly Yours,
Martin McLeod



Martin McLeod came to Minnesota from Canada. He worked for the American Fur Company, trading with the Dakota in the western part of the territory.

Historical Note

The system of credit mentioned in McLeod's letter had operated for more than a hundred years. It benefited both traders and their Indian suppliers. Advancing goods on credit to the Indians assured a future supply of furs for the trader—to be repaid at a high rate of interest. The Indians had no trouble paying their debts while furs were plentiful. The credit system guaranteed traders would return with goods the Indians considered valuable.

The credit system broke down when furs were no longer easy to supply. Traders like McLeod eventually could not collect from the Dakota. Their creditors, like the American Fur Company for which McLeod worked, demanded payment for the goods they had advanced to the traders.

McLeod hoped the Dakota would sell their land so they could repay their debts with cash. McLeod would then be able to pay his debt to the American Fur Company.

The Government Makes an Offer

The government sent Luke Lea (Lee) to Minnesota in June 1851. Lea was the U.S. commissioner of Indian affairs. He was told to convince the Dakota to sell their land and move to reservations.

Lea asked the western Minnesota bands of Dakota to meet him at Traverse des Sioux. He told the eastern bands he would meet them later at Mendota.

Lea and Governor Ramsey arrived at Traverse des Sioux on June 29. Many other people came, too. Newspaper reporters, government officials, fur traders, interpreters, missionaries, and Dakota arrived daily. The government provided food. There was feasting and celebrating.

The meetings began on July 18. Luke Lea made a speech to the Dakota. Here is what he said:

Henry Sibley, seated below, and his friend Joe Rolette were fur traders. The Dakota owed cash to Sibley and Rolette for goods bought on credit. Why would Sibley and Rolette be interested in the treaty? Governor Ramsey, at right, was the most influential person at the meetings. He decided what would be offered for the Dakota land and how the fur traders would be paid money owed to them by the Dakota.

Note to the teacher

Your students might have difficulty remembering all of the people, their speeches, and their interests in the treaty. Ask them to keep a chart in their notebook to help organize the information. Label three columns:

1. People at the treaty meetings
2. What did they say in their speeches or letters?
3. What would they gain if the Dakota sold their land?

Have the students fill in the columns after studying each source.

You all know the reason for our meeting. The country you possess is of little value to you, and your Great Father wishes to purchase it. He thinks it would be to your advantage to sell it. There is more land than you can use. It is better for you to settle in a small area where you can have your horses and farms.

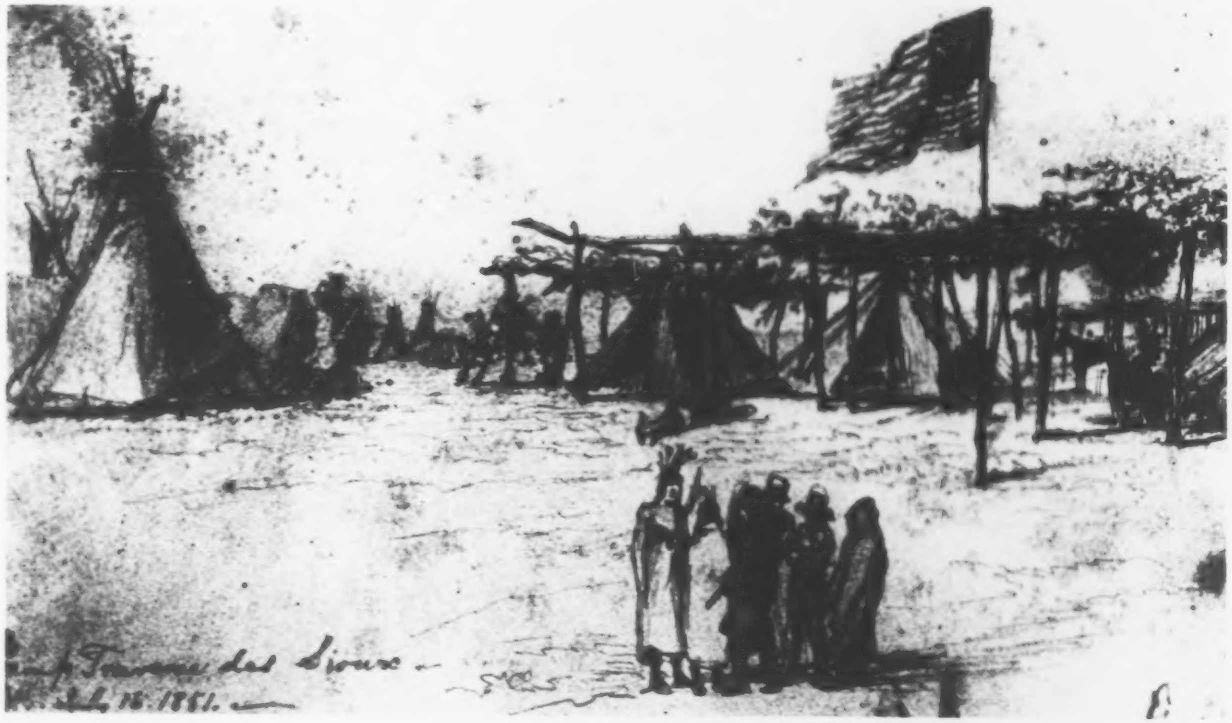
Your Great Father will place farmers among you to teach you how to raise corn and potatoes, so you do not have to depend on hunting animals. He promises you houses to live in, and that your children will be taught to read and write like those of white people.

Your Great Father will not only pay you a fair price for your land, but he will open farms, schools, blacksmith shops, and provide doctors. Mills will be built to grind the grain you raise for flour.

If you will sell your land, your Great Father will give you money for moving. He will pay you $25,000 a year for many years. He will also give you money for farming and schools.

Luke Lea made many promises to the Dakota. Make a list of them in your notebook. Does the government's offer sound like a good deal for the Dakota?

Imagine that you were a Dakota at Traverse des Sioux. What would you have said to Luke Lea?



Artist Frank Mayer was at Traverse des Sioux during the treaty meetings. He filled a notebook with drawings and wrote a diary describing the people and events. Mayer made each of the drawings in this activity.

Vocabulary and pronunciation

Great Father: the president of the United States

Connections

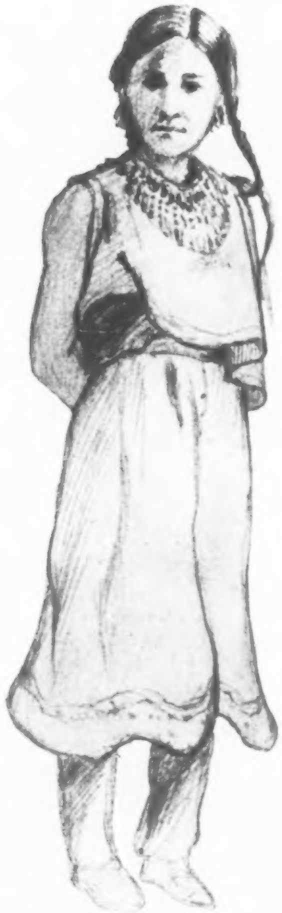
In addition to Indian treaties, three other historical concepts are illustrated in this activity.

1. *Economic power* is represented by the resources available to the U.S. government compared to the resources controlled by the Dakota. Without the economic base of furs, the Dakota were without an industry. Dependent on the material culture of manufactured goods provided by the fur traders, the Dakota were nearly powerless while bargaining with the government representatives.

2. *Political corruption* resulted from the interests and influence of fur traders, politicians, and businessmen who expected to profit from the treaty. Each group exerted pressure on the government to negotiate a treaty that would result in their economic gain.

3. *Cultural oppression* was disguised in the promises of Luke Lea and the U.S. government. Reservation life, farming, the English language, schools taught by white teachers, European-style clothing, and Christianity would replace traditional culture among the Dakota.

The Treaties Are Signed

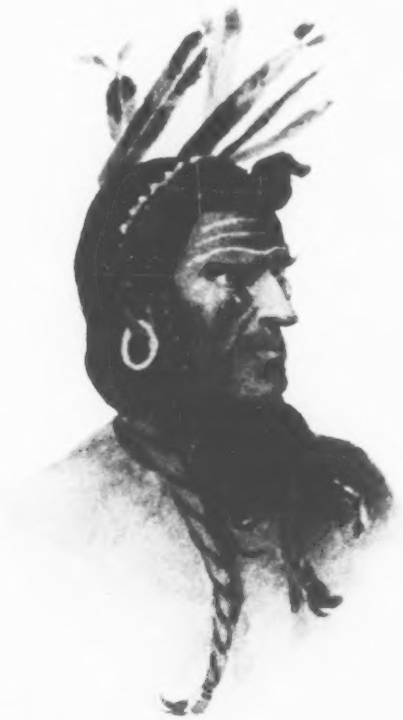


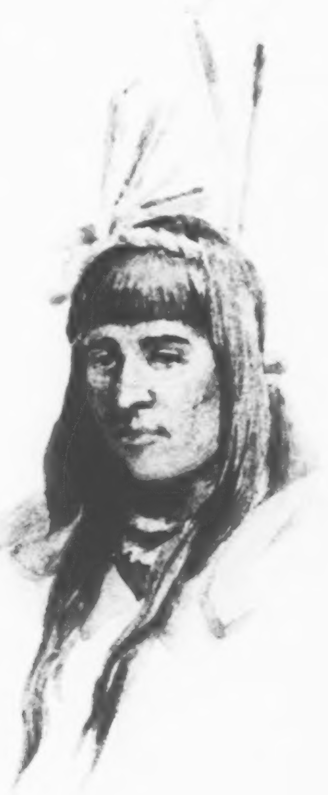
On July 23, 1851, the western bands agreed to sell their land. After each chief and head man signed the treaty, he was led to another table to sign a second document. This one was called the traders' paper. It was an agreement to pay the fur traders money from the treaty for supplies they had sold to the Dakota on credit. Thirty-three Dakota signed the traders' paper, promising to pay a total of $275,000. This is what the traders' paper said:

We, the chiefs, soldiers, and braves of the Sioux Indians, having just made a treaty with the United States and wishing to settle our debts, agree to pay the traders money we owe them as soon as money is paid to us according to this treaty.
Signed: E-tay-wah-ke-an
E-yan-mo-nee
and 31 others

Then the traders' paper listed the traders and the amounts they would get:

Alexis Bailly and H. L. Dousman	*$15,000*
Franklin Steele	*3,250*
Henry Sibley	*66,459*
Joseph R. Brown	*6,564*
Joseph Provençalle	*10,066*
Alex. Faribault	*13,500*
Martin McLeod	*19,046*
Kenneth McKenzie	*5,500*
Louis Robert	*7,490*
and 66 others	





A Dakota girl and two Dakota men, drawn by Frank Mayer at Traverse des Sioux

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Vocabulary and pronunciation
Joseph Provençalle: Joseph Pro-ven-sahl

Alex Faribault: Alexander Fair-i-boh

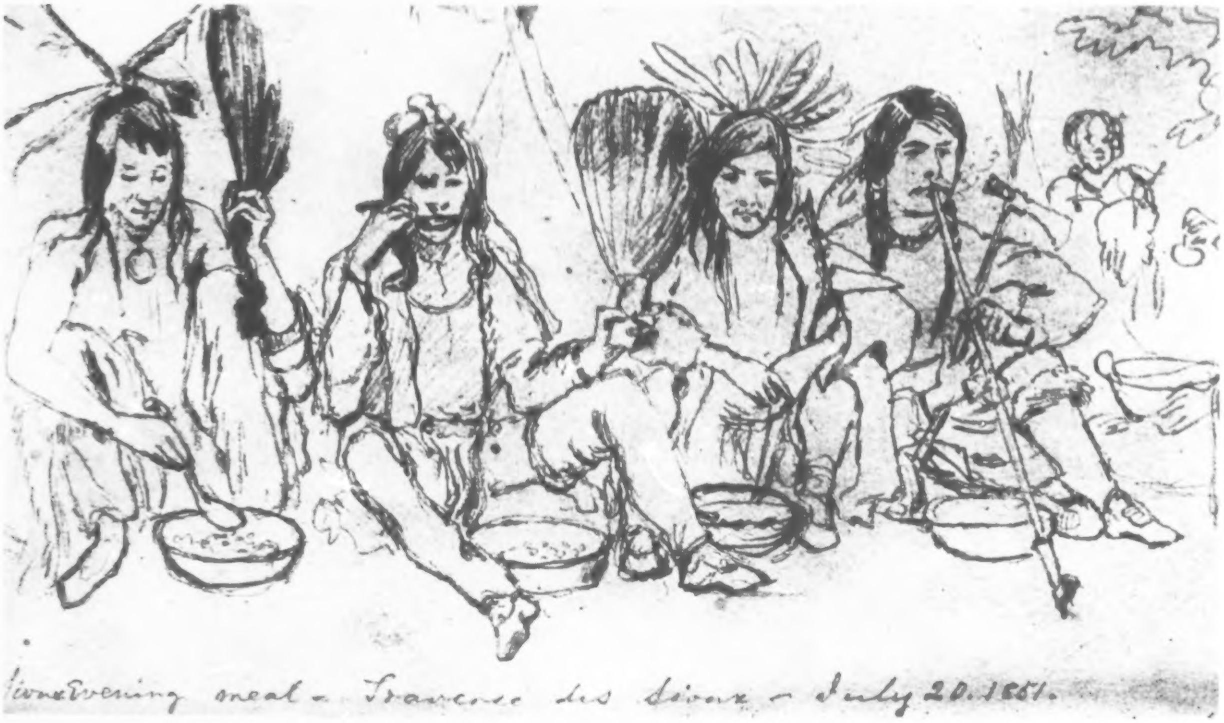
Martin McLeod: Martin McCloud

Louis Robert: Lewy Ro-bair

After the ceremony at Traverse des Sioux, Luke Lea and Governor Ramsey rode back to Mendota on a riverboat to meet with the eastern bands. There were more speeches and councils about selling land and moving to reservations. After a week of meetings Governor Ramsey asked the Indians to sign: "You have had the treaty explained to you. Have you arranged among yourselves who is to sign first or should we pick one of you to sign it?" No one moved. Finally Chief Wabasha stood up and gave this speech:

> *You have asked us to sign this paper and you have told these people standing around that it is for their benefit. But I am of a different opinion.*
>
> *In the treaty you have mentioned farmers, schools, doctors, and traders. To all of these I am opposed.*
>
> *You see these chiefs sitting here. They have been to Washington before and made a treaty in which the same things were said. But we did not benefit by them. We want nothing but cash for our lands.*
>
> *You have named a place for our home, but it is a prairie country. I am a man used to the woods, and I do not like prairies. Perhaps some of those here will name a place we would like better.*

There were other speeches that afternoon. But before the council ended, the treaty was signed. Dakota land west of the Mississippi River in Minnesota was sold to the government.


Evening meal – Traverse des Sioux – July 20. 1851.

Are Frank Mayer's drawings primary or secondary sources? Do you think they are reliable sources of information? What can be learned from this drawing?

Historical Note
Frank Mayer filled his sketchbooks with drawings of people at Traverse des Sioux. (Photography was a brand new technology in 1851. No photographs of the treaty meetings were taken.) The Minnesota Historical Society has copies of many of the drawings. Some are reproduced in *With Pen and Pencil on the Frontier in 1851*, selections from Mayer's journals and drawings, first published in 1936 and republished by the MHS Press in 1986.

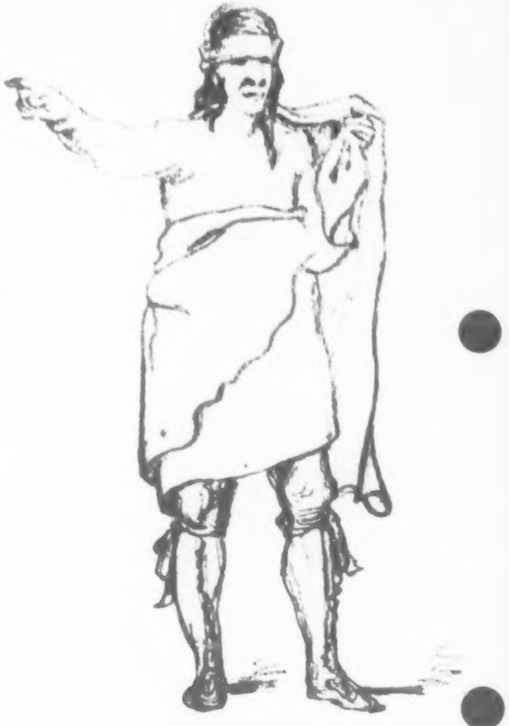
Mayer's drawings are primary sources of information. It is doubtful, however, that every detail of the drawings is accurate. For example the flag in his drawing on p. A-111 has an unusual design.

Time for Conclusions

Why were the Dakota willing to sell their land? Why did the government want to buy so much land west of the Mississippi River in 1851? Look at your notes. The information you found in primary sources should help to answer these questions.

You may have found many reasons to explain why the Dakota and the U.S. government agreed to sign treaties in 1851. That's the way it is with most events in history. There is seldom just one cause or one reason for an event. Almost every occurrence in the past has had several causes. Each contributed to the way things finally turned out.

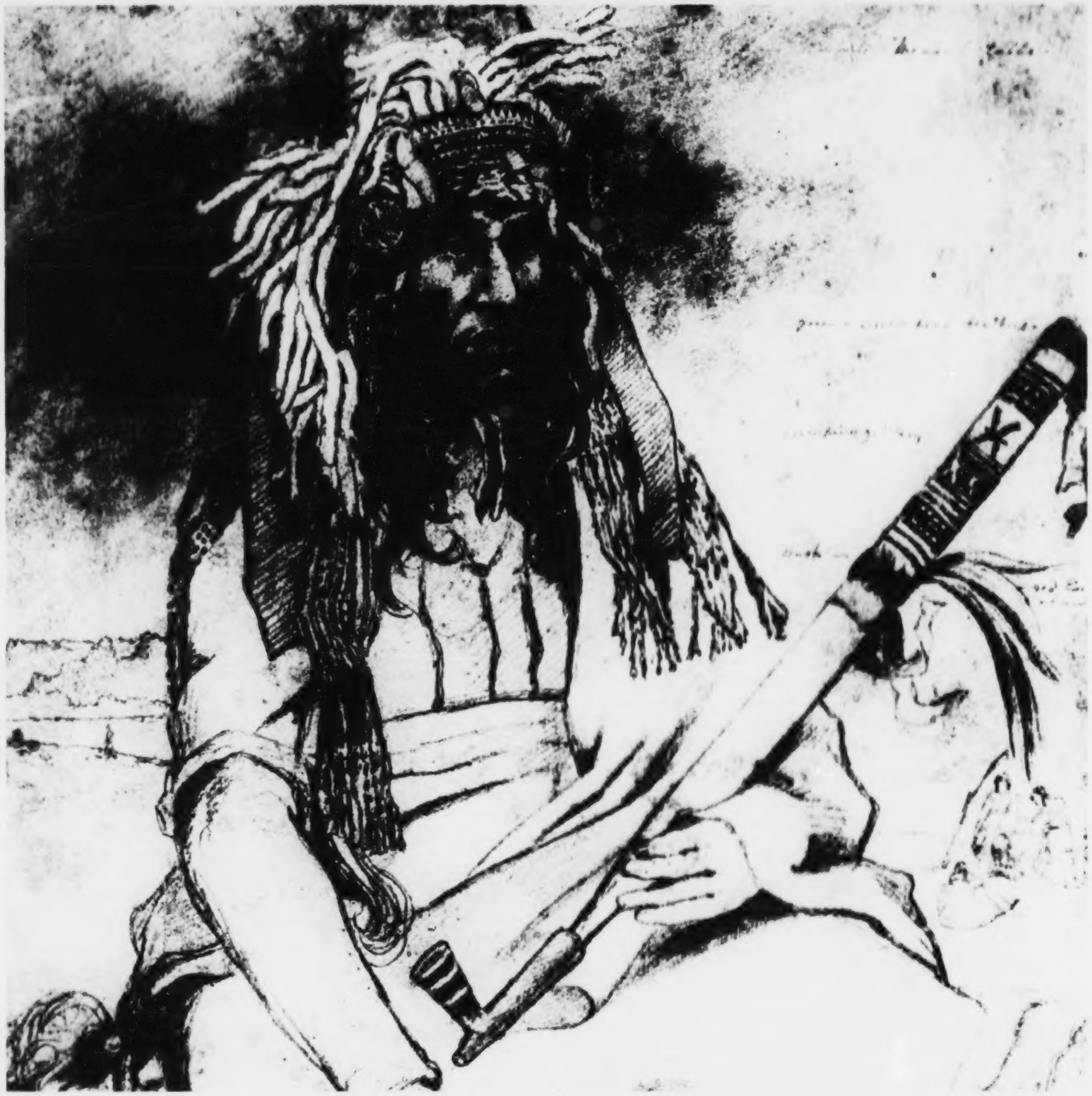
Write two or three paragraphs about the treaties of 1851. Explain why the Dakota agreed to sell their land, and why the government offered to buy it. You might start by saying: "There are many reasons to explain why the Dakota and U.S. government agreed to the treaties of 1851."



Sleepy Eye (I-šta Hba) was with the Dakota at Traverse des Sioux. He was chief of the Swan Lake Band. When Governor Ramsey and Luke Lea offered a treaty to buy Dakota land, Sleepy Eye made a speech: "Fathers, your coming to ask for my land makes me sad. And your saying that I am not able to do anything with my country makes me still more sad." Four days later, Sleepy Eye and the other Dakota signed a treaty selling their land to the United States government.

Vocabulary and pronunciation

contributed: added or helped



The politicians and fur traders knew that Little Crow would have an influence on the treaties. He was chief of the eastern bands and had traveled to Traverse des Sioux to be with his western relatives when they signed the treaty. During the debate at Mendota a few days later, Little Crow reminded Governor Ramsey that the Dakota had not been paid all that was owed to them from earlier treaties.

After several days of talk, Ramsey asked the Dakota which chief they wanted to sign the treaty first. Medicine Bottle spoke up: "There is one chief the soldiers want to sign. He has been a great war chief and our leader. It is Little Crow. We want him to sign first."

Connections

For more about Little Crow, see Chapter 11, p. N-119.

Classroom ideas

Here's an assignment that requires some library research, group cooperation, and an oral presentation. It also emphasizes the concepts of treaties and multiple causation.

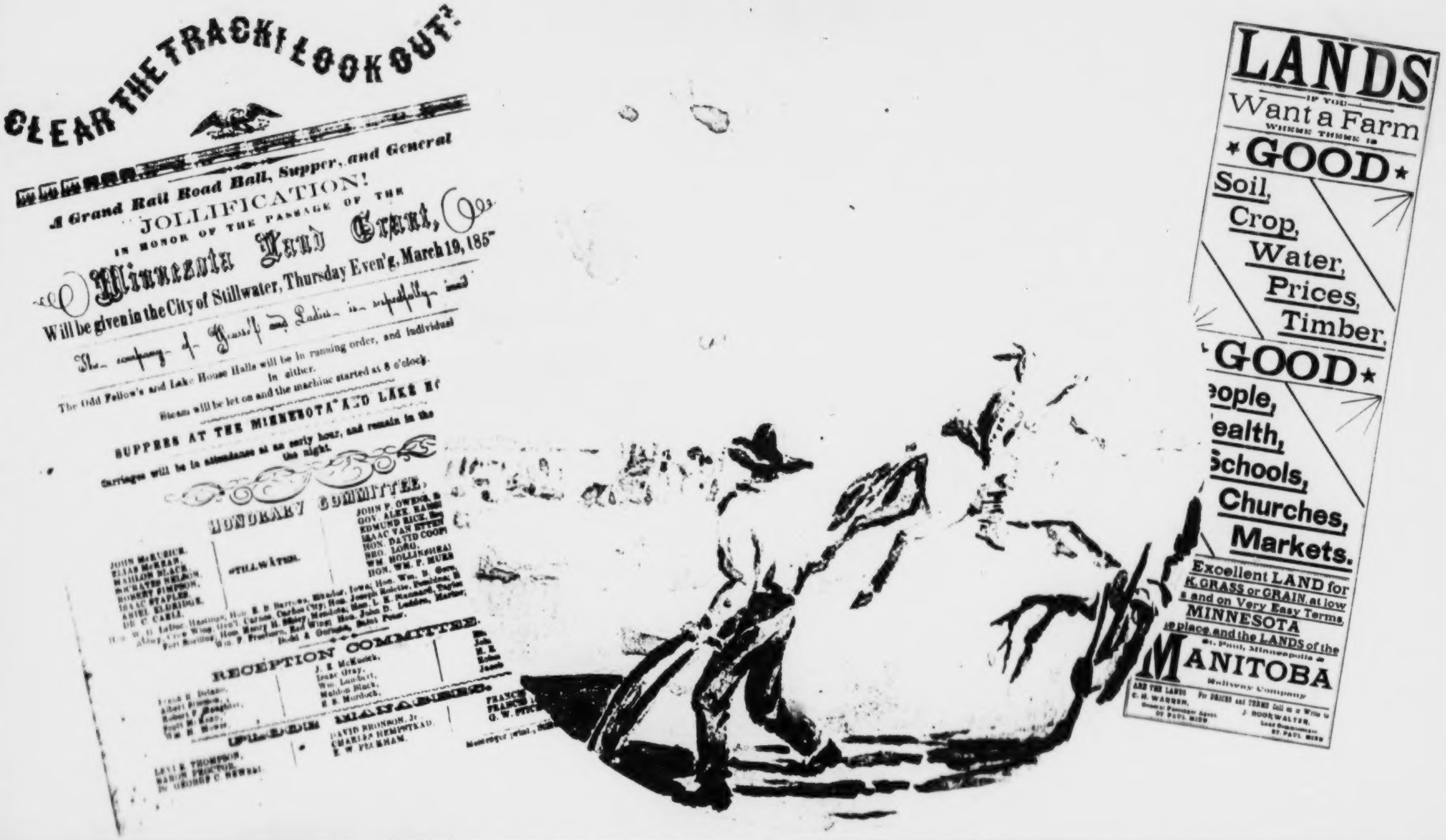
Assign students to work in small groups, each group researching the circumstances of a treaty written since 1851. The students should take notes answering the following questions.

1. What countries or groups were part of the treaty?
2. What problems led up to the treaty?
3. What were its causes?
4. What did the treaty do?
5. Where were the meetings held?
6. What was the date of the treaty?
7. What else was happening at the same time?

When the research is complete, the students should make an oral presentation. Maps, charts, lists and timelines will strengthen the reports. Treaties that might be used for this assignment include:

- Strategic Arms Limitation Talks (SALT) Treaty, 1979 and 1988
- Nuclear Testing Ban Treaty, 1963
- Southeast Asian Treaty Organization (SEATO), 1954
- North Atlantic Treaty Organization (NATO), 1949
- Treaty of Versailles, 1919
- Organization of Petroleum Exporting Countries (OPEC), 1975

Unit IV
New People and New Patterns on the Land



CLEAR THE TRACK! LOOKOUT!

A Grand Rail Road Ball, Supper, and General
JOLLIFICATION!
IN HONOR OF THE PASSAGE OF THE
Minnesota Land Grant,
Will be given in the City of Stillwater, Thursday Even'g, March 19, 185
The company of Yourself and Ladies is respectfully invited
The Odd Fellow's and Lake House Halls will be in running order, and individual in either.
Steam will be let on and the machine started at 8 o'clock.
SUPPERS AT THE MINNESOTA AND LAKE H
Carriages will be in attendance at an early hour, and remain in the the night.

HONORARY COMMITTEE.
STILLWATER.
RECEPTION COMMITTEE.
MANAGERS.

LANDS
IF YOU
Want a Farm
WHERE THERE IS
★GOOD★
Soil,
Crop,
Water,
Prices,
Timber,
GOOD★
eople,
ealth,
chools,
Churches,
Markets.
Excellent LAND for
K, GRASS or GRAIN, at low
s and on Very Easy Terms,
MINNESOTA
e place, and the LANDS of the
St. Paul, Minneapolis &
MANITOBA
Railway Company
ARE THE LANDS
For PRICES and TERMS Call on or Write to
C. H. WARREN, General Passenger Agent, ST. PAUL, MINN.
J. BOOKWALTER, Land Commissioner, ST. PAUL, MINN.

Skills emphasized in this activity

1. Using charts and graphs to organize and evaluate information.
2. Compiling, organizing, and evaluating information.
3. Recognizing complexity and multiple causation of historical events.
4. Recognizing change and continuity over time.

Sequence of learning

1. Students will follow the story of Lewis and Hannah Stowe as they make choices about their livelihood in Minnesota from 1856 to 1880.
2. The Stowes represent settlers participating in the change from subsistence farming to market farming that occurred in most Minnesota communities during those years.
3. A series of multiple choice questions gives students a sense of the alternatives available to the Stowes. Charts, graphs, and other sources provide information to evaluate the alternatives. Students compare their own choices with those made by the Stowes.

Evaluation

1. Ask students to explain the choices they make in terms of the materials presented in this activity. The charts and graphs on p. A-124 are particularly important. (You may choose to add information from Chapter 12, pp. N-124-133, to the assignment.)
2. The students' work should make reference to the changes taking place in Minnesota and its industries (like farming and transportation) from 1856 to 1880. Appropriate reference to terms like cash crops, surplus, and debt will illustrate their understanding of the issues presented in the activity.

Activity 12
The Business of Settling Down

Lewis and Hannah Stowe came to Minnesota in 1856 for business. They brought some belongings, their three young children, and plans to build and operate a hotel. They settled in Le Sueur County, about 20 miles east of St. Peter. There were other new settlers in the area. Some lived in the small town of Waterville on the south shore of Lake Tetonka. Others lived on farms cleared out of the forest.

Lewis and Hannah didn't waste any time getting started. They claimed 160 acres of land south of the lake. They hired some of their neighbors to help clear land and build the hotel. Lewis kept records of each day's work. He listed the names of everyone who worked for them. Next to the names he wrote how long they worked and how much he owed them. Some men earned 75 cents a day. Others received $1.00. One man, who brought his ox to help pull stumps and logs, received $1.50. Lewis paid some of the men in cash. He promised to pay others with supplies or work.

Work on the hotel started in October 1856. The building began to take shape early in November. The men worked through December. They didn't even take time off for Christmas or New Year's. In January 1857, the hotel was ready for business.

The Stowes began to sell goods and supplies at their hotel. Neighbors bought sugar, coffee and tea, rice, flour, and spices like ginger, salt, and pepper. Some customers paid with cash. Many promised to trade something else for the things they bought. Some agreed to work for the Stowes, clearing land for a garden.

Lewis and Hannah kept records of every expense and receipt. Their records showed a profit in 1857. They could pay their bills.

Running a business and raising a family on the frontier was hard work. Lewis and Hannah kept rooms for their hotel guests. They prepared meals for travelers. They started a garden. They hauled supplies and equipment to Waterville from Winona or Hastings. They had no machines run by electricity or gasoline. There was no train to Waterville. Mail arrived by stagecoach.

Lewis Stowe

Minnesota's new settlers wanted a symbol for the territory. Artist Seth Eastman painted a scene to represent their feelings about settlement in Minnesota. His sketch became the territorial seal and later the state seal. Soon after Minnesota became a state in 1858, railroad companies advertised land for sale and encouraged people to move there.

Note to the teacher

Seth Eastman's watercolor sketch for the territorial seal is part of a long controversy surrounding the choice of a state symbol. Eastman's design was used from 1849 to 1858. A new state seal was chosen in 1858. It was changed in 1971 and again in 1983. The most recent changes represent a more cooperative relationship between white and Indian people.

An interesting story of Minnesota symbols, including the state seal, is in *Roots: Minnesota Almanac* (Fall 1984).

Lewis and Hannah Stowe sometimes faced difficult decisions. In 1858 the hotel and store were busy. The future of the business looked good. Supplies, food, and equipment, however, were expensive. It was hard to make ends meet without raising crops and some livestock. Lewis and Hannah had to decide whether to concentrate on the hotel or divide their time and energy between the hotel and farming.

Think about the effect each choice would have on their business and family. What would you do?

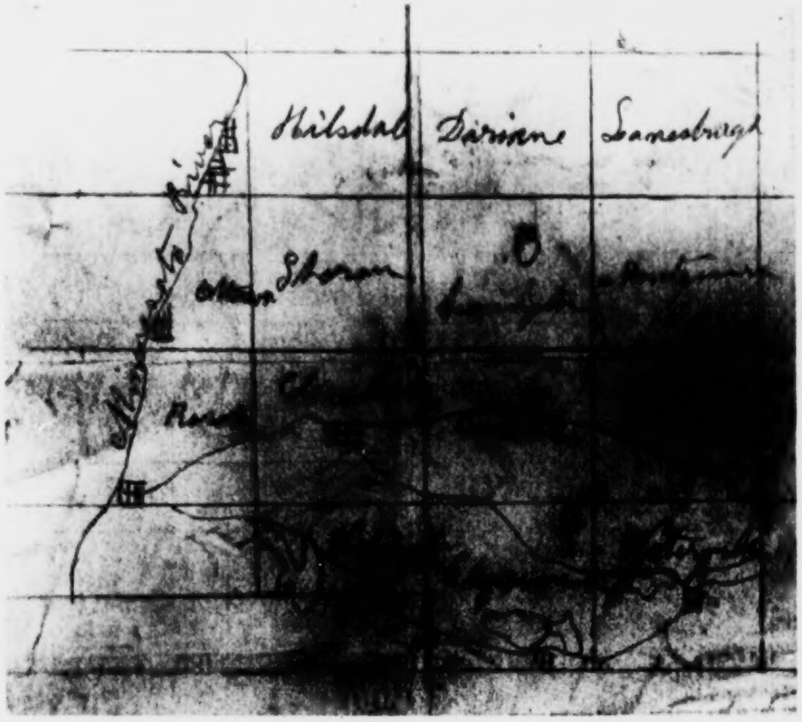
a. Work hard on the hotel business and try to make more profit.
b. Sell the hotel and move farther west where land is easier to farm.
c. Clear and plant a few acres of land near the hotel. Try to run the hotel, the store, and the farm, too.

If you chose *a*, give yourself three points. Waterville grew quickly between 1857 and 1860. But from 1860 to 1865, during the Civil War and the Dakota War, fewer people traveled through Waterville. The town's population increased very little. The hotel business suffered.

If you chose *b*, give yourself five points. Some settlers did move after living in one place for two or three years. The frontier moved steadily west.

If you chose *c*, give yourself ten points. Lewis and Hannah needed the vegetables and animals they could raise on a farm. Each year Lewis cleared more land. He and Hannah divided their time between working in the hotel, buying and selling supplies, caring for their children, and farming. They grew much of what they ate. Their hotel business provided the cash to buy what they could not grow or make themselves.

MINNESOTA
AND
ITS RESOURCES
BY
J. W. BOND
KEEN & LEE
No 148 LAKE STREET,
CHICAGO, ILLINOIS
1856.
MINNESOTA HISTORICAL SOCIETY



Like an advertisement for tourists, the book shown above was written to attract people to Minnesota. When Lewis Stowe arrived in Waterville, he drew the map at right. What are the towns Stowe indicated along the Minnesota River?

Historical note

This activity tells the story of one family living and working in Minnesota during the territorial and early statehood years. Their experience illustrates a period of important economic change in Minnesota from semisubsistence to market farming.

Early white settlers—the semisubsistence farmers—worked to produce all the food and nonagricultural goods their families needed. They often exchanged goods and services through a barter system. They tried to avoid debt, often owned more land than they could cultivate, depended on oxen rather than horses, and sold what little surplus they produced to buy products such as coffee, tobacco, gunpowder, and metal tools. Tradition was a strong influence whenever decisions were made.

The change to market farming was relatively quick in Minnesota. The railroads, efficient river transportation, and growing demand for wheat made that possible.

Farmers switched to a market economy when they recognized the opportunity for greater profit in producing cash crops. The switch represented a change in attitudes and values. Farmers managed their land for efficient production. They were willing to buy new equipment, adopt new techniques, and assume some debt. They replaced hand tools with new machines. They used horses instead of oxen because the new equipment worked better when pulled through the fields by faster moving animals. They bought factory-made supplies and equipment with money from the sale of their cash crop.

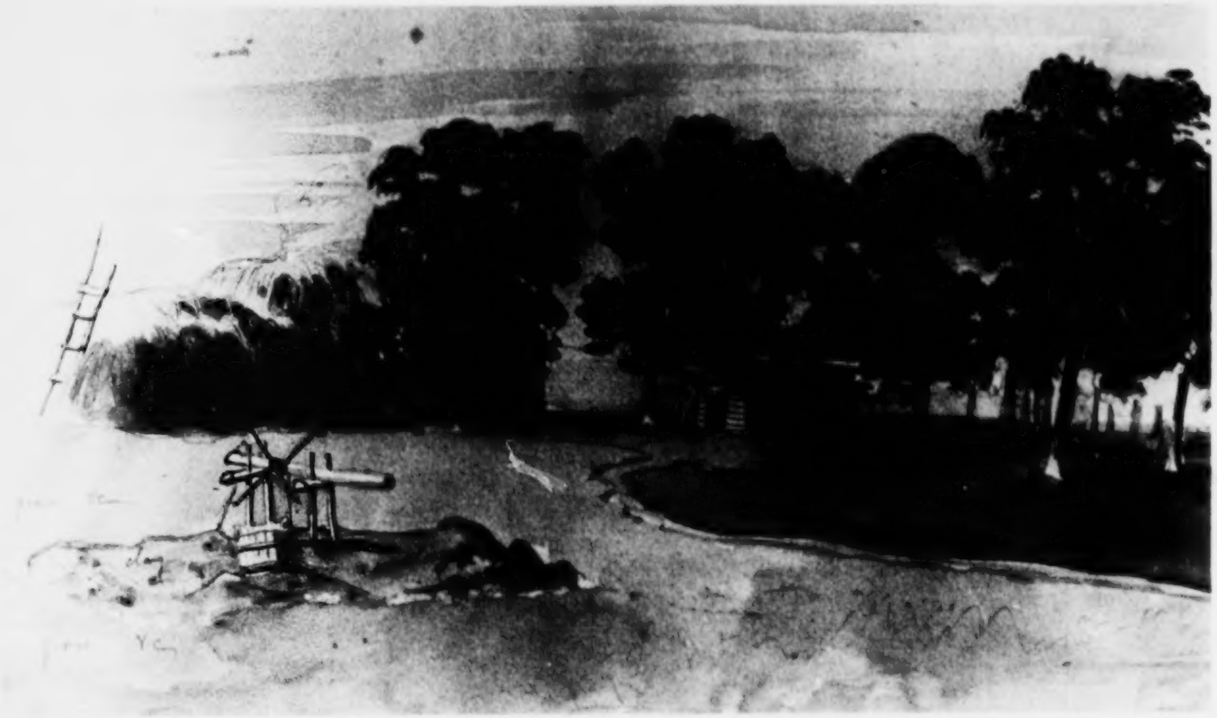
The Stowe farm was similar to others near Waterville. It was small. Most of the land was covered by forest. The trees had to be cut. Stumps had to be burned and grubbed. Rocks and boulders had to be removed before farmers could plow and plant. Most of the farmers in Waterville Township owned more land than they could clear without machinery.

In 1859, the Stowes had a team of oxen, four or five head of cattle, and a few pigs. They couldn't afford to keep horses. Their land, animals, and equipment were worth about $625.00.

In the spring of 1859, Lewis and Hannah were faced with another important decision. They had to choose what crops to plant. They studied all the information about prices and crops. What would you do?

a. Plant only wheat. At harvest use some of the wheat for flour and sell the rest.
b. Plant several vegetables and grains. Use most of the harvest for your family. If some is left over, try to sell it.
c. Plant vegetables only. Use the crop for family and hotel guests. Vegetables can be stored and will last through the winter.

If you chose *c*, give yourself three points. Wheat was a good crop that could bring a profit. If you chose *a*, give yourself five points. Frontier farmers needed a variety of crops, however. Their livestock needed grain and corn for feed. Their families depended on vegetables for their diet. That's why the Stowes planted a variety of crops. If you chose *b*, give yourself ten points.



Sketches by artist Edwin Whitefield, like this scene near Glencoe in the 1850s, are good sources of information. What do you think Lewis and Hannah Stowe's first home in Minnesota looked like?

Note to the teacher
The three towns along the Minnesota River on Lewis Stowe's map are (from north to south) Le Sueur, Ottawa, and Kasota.

Vocabulary and pronunciation
grubbed: pulled out of the ground

Lewis Stowe began plowing his fields on April 27. He could plow one acre a day with his team of oxen. (An acre is about the size of a football field.) Next, he harnessed his oxen to a spike-tooth harrow. They dragged the harrow across the ground. The spikes—about five inches long—broke up the clods of earth and made a smooth surface for planting. It took him all day to do just five acres.

He spread seeds for three different types of wheat by hand. Then he dragged the harrow across the field to work the seeds into the dirt. He planted onions, cucumbers, potatoes, two kinds of corn, sorghum, beans, and peas in straight furrows. He finished all his planting on June 14.

Farm families used most of the vegetables, grains, and animals they raised. They ground wheat into flour. They fed oats to cattle and horses, barley to pigs. They sold what they didn't need. They used the money to buy things they couldn't produce themselves. Sometimes they bought more land. Families able to produce almost all they needed, to buy more land, and to stay out of debt were thought to be very successful.

When the Stowes' wheat crop was ready to harvest, Lewis cut it with a grain cradle. He may have bought the blade in Winona or Hastings. He was a good carpenter and could have made the

PLOWS.—YOU will find at A. LEAMING'S New Shop, any quantity of PLOWS, from a *Great Grub Plow* down to the Corn Plow, and he will also have *Cultivators*, Shovel Plows, Harrows and Harrow Teeth, in order that the Farmers of Minnesota may be supplied with farming implements. All of which he will warrant to give good satisfaction.

☞ *Shop opposite King's Store.* 5-1y

There were no substitutes for a good plow and hard work. Oxen or horses supplied the power.

Vocabulary and pronunciation

sorghum: a plant from which syrup or molasses is made

furrows: rows

grain cradle: a cutting tool (see picture on p. N-126) handle. Once the wheat was cut, he had to bind clumps of it by hand. The bundles of wheat were gathered up in bunches of seven, called shocks, and stood up in the field to dry.

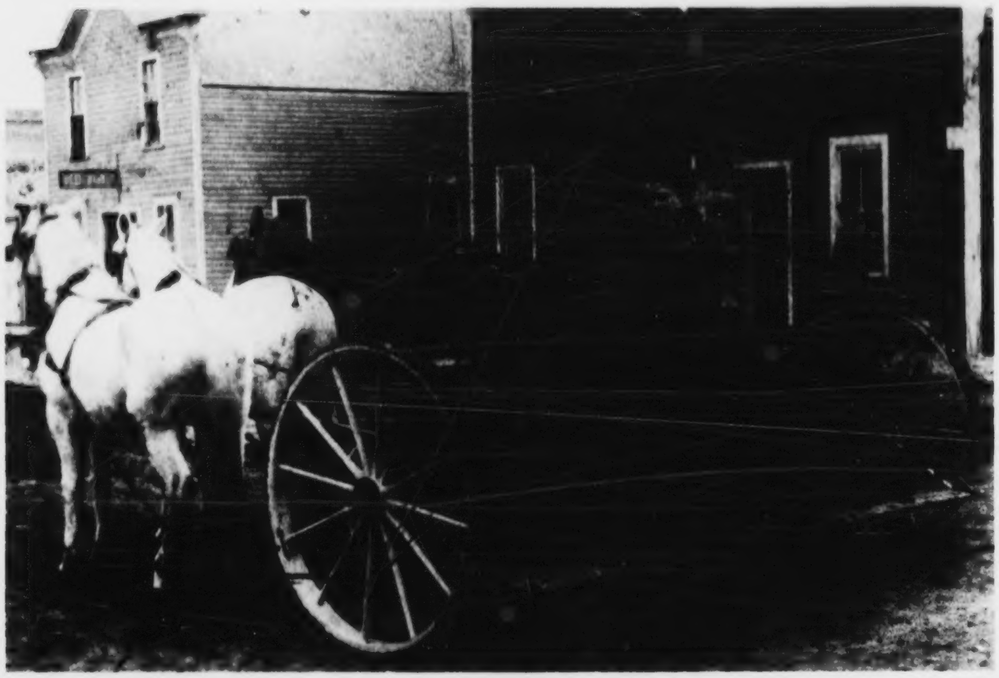
When the wheat was dry, Lewis hauled it to the barn. The kernels of wheat had to be separated from the stalk. That job is called threshing. The stalks of wheat were spread on the ground or on the floor of the barn. Some farmers threshed wheat by hitting it with a hinged hammer called a flail. Others used their horses to walk back and forth on top of the wheat to separate the kernels from the chaff. The kernels of wheat were gathered up and taken to a mill in town for grinding into flour.

After threshing, Lewis had about 100 bushels of wheat. That was more than he needed. He knew he could sell the extra wheat. He read reports in the newspaper that millers in Chicago wanted more wheat from Minnesota.

On his next trip to Hastings, Lewis took some of the extra wheat with him. When he arrived, Hastings was full of people buying and selling wheat. Wagonloads of wheat poured onto the levee. There was wheat in the streets and on the sidewalks. Storehouses were full of wheat. Lewis sold his wheat for about 85 cents a bushel. It was easy to sell. He spent some of the money on equipment for the farm and hotel. Then he bought supplies to sell at his store.

Clearing, plowing, planting, and harvesting with a team of oxen and handmade tools was slow, hard work. New labor-saving equipment was for sale in Winona. Lewis and Hannah knew that a mower pulled by a team of horses could make an easy job of cutting hay. They knew that a reaper could cut and bundle grain faster than anyone doing it by hand.

New equipment and a team of horses were useful on a frontier farm. They were also expensive.



A team of horses and new machinery like this planter made it possible for farmers like Nina Hewitt to work more land and produce surplus wheat to sell for cash.

Vocabulary and pronunciation

chaff: stems or straw

levee: wharf or landing place

685

686

Lewis and Hannah would have to go into debt to buy them. Many farmers preferred their old equipment and thought it was important to stay out of debt. What would you do? Take a look at the information Lewis and Hannah may have studied, on page 124. What decisions would you make?

a. Buy the new equipment and a team of horses. They will help increase production. If wheat prices stay up, pay off the debt soon.
b. Wait a year to see whether the price of wheat stays high. If it does, buy the new equipment.
c. Try to stay out of debt. Buying new equipment when you don't know what will happen to the price of wheat could get you into trouble. You could lose all your money and your land.

If you chose *c*, you get only two points. The price of wheat was impossible to predict. Making a living without new equipment and a team of horses was difficult. If you chose *b*, give yourself seven points. Many farmers waited awhile to buy new equipment.

The Stowes chose to buy new equipment and a team of horses. They were able to grow more wheat. The price of wheat remained high, and they were soon able to pay off their debt. If you chose *a*, give yourself ten points.

These farmers used horses to thresh the kernels of grain from the stalks of wheat. Before machines with gas or steam engines, farm work was slow and often inefficient.

Vocabulary and pronunciation

surplus: whatever was left over

frequent: happening often

633

637

Other farmers in Waterville Township grew more wheat than they could use at home, too. They knew they could sell their surplus for cash. Some farmers were willing to sell crops in Waterville rather than haul them to a bigger market for a higher price. Others hired someone else to haul their surpluses to Winona or Hastings.

Lewis Stowe made frequent trips to Winona and Hastings with his wagon and team of horses. Other farmers hired him to haul their grain. It was good business for Stowe and a good deal for farmers who couldn't otherwise get their grain to market. Everyone profited.

Agricultural
Implement
Warehouse.

N. B. & WM. H. STEVENS,
Main Street, cor. Levee,
WINONA, MINN.
Agents for the Sale of

Kirby Combined Reaper and Mower,

Each new piece of machinery helped farmers work more land. This farmer and his son used a mower to harvest their crops. Farmers depended on high prices for their crops to pay for their equipment.

The demand for wheat was growing. Lewis and Hannah thought they could make more money by producing more wheat. They faced another difficult decision. Should they leave the hotel business to become full-time farmers? Study the charts and graphs below to decide.

a. Leave the hotel business. Concentrate on farming and hope the price of wheat continues to go up.

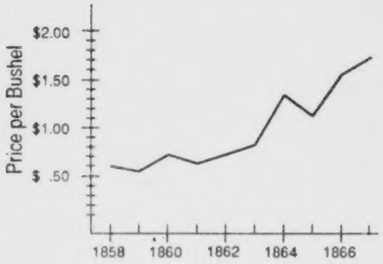
b. Stay in the hotel business. Continue to farm five acres. Use the crops for your family.

Give yourself five points if you chose *b*. Lewis and Hannah could have stayed in business with their hotel and small farm, but their profits may have been small. Give yourself ten points if you chose *a*. Farmers in Le Sueur County were changing the way they did business. They could make more profit by cultivating more land and planting about half of it in wheat. That's what the Stowes chose to do.

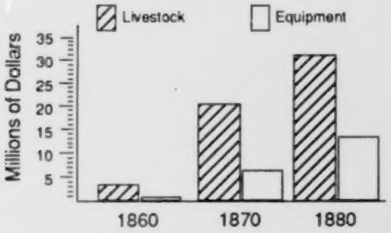
Lewis and Hannah Stowe became full-time farmers. They continued to grow vegetables for themselves. They raised some livestock and grew grain and corn for feed. Their biggest crop was wheat. It was their *cash crop*. They grew much more than they could use and then sold the surplus for cash.

By 1868, Lewis and Hannah seemed to have made the right decision. Their farm was busy and profitable. They owned three horses, two oxen, five milk cows,

Average Price of Wheat in Winona, 1858–1867



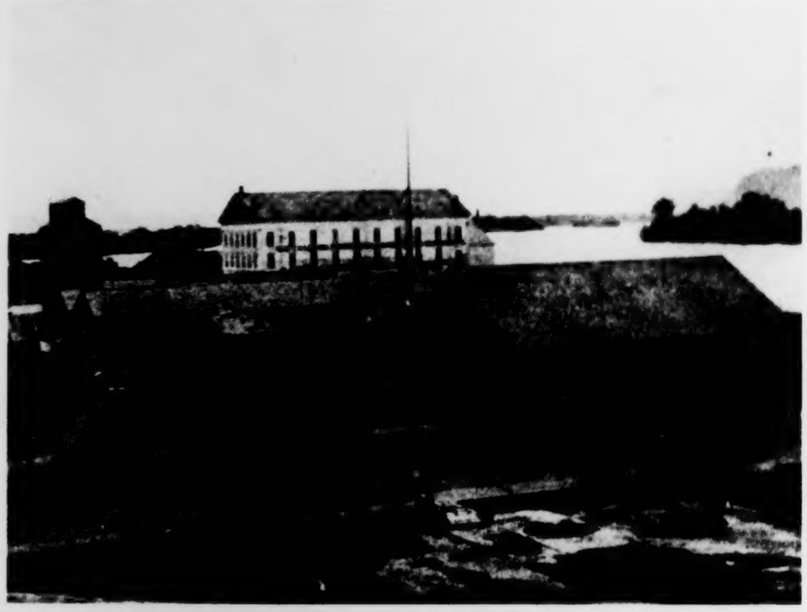
Value of Farm Equipment and Livestock in Minnesota 1860–1880



Prices of Some Agricultural Products in Minnesota, 1858–1868

	1858	1861	1864	1868
Corn	.55 bushel	.22	1.25	1.12
Rye	.58 bushel	.33	1.95	1.13
Hogs	4.45 per 100 lbs	3.05	11.75	8.75
Beef Cattle	2.50 per 100 lbs	2.38	4.75	4.00

Prices in dollars



Study this photograph of Winona taken in 1864. What businesses seem to be important in town? Do you think the town grew quickly? How can you tell?

Classroom ideas

Lewis and Hannah made decisions for their business based on experience, changes they saw in their community, and information contained in these graphs and charts.

Farmers still face important decisions. They must decide what crops to grow and how much of each to plant. When should they sell their crop? Should they raise livestock? Should they buy new equipment? Should they buy or rent more land? What kind of seed, fertilizer, herbicide, and insecticide should they use?

Ask students to complete a homework assignment. First, list all of the decisions farmers must make each year. Second, list all of the items that influence those decisions. Finally, list the places farmers may find information to help with each decision.

Find the agricultural and business section of the newspaper. Find the markets that Minnesota farmers use. Chart the price of agricultural products over several weeks.

Vocabulary and pronunciation

cultivating: plowing or tilling

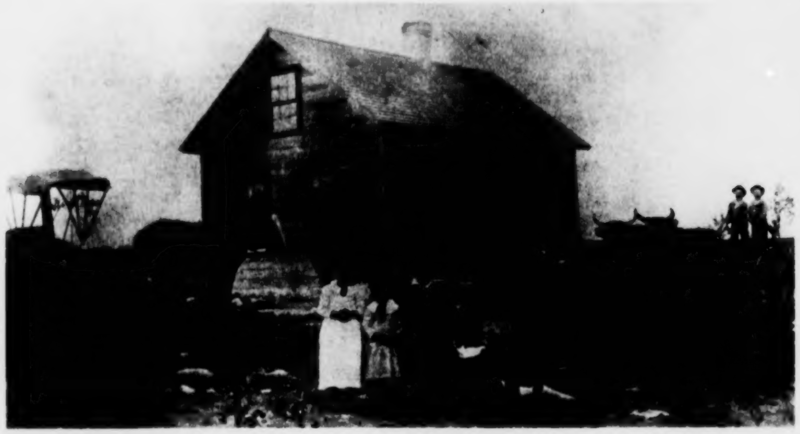
two heifers, seven calves, twelve sheep, five pigs, ten hens, one bull, and a goose. They owned shovels, pitchforks, rakes, hoes, a harrow, a reaper, a mower, a cultivator, and a plow. They had two wagons, a sled, and a sleigh. They had almost $600.00 worth of crops stored in the barn. When they added it all up, their farm was worth $4,255.20.

Lewis and Hannah sold most of the wheat, flour, cheese, butter, lamb, and veal raised and prepared on their farm. Lewis earned more money by working for other farmers. He used his plow, mower, reaper, and team of horses to plant and harvest.

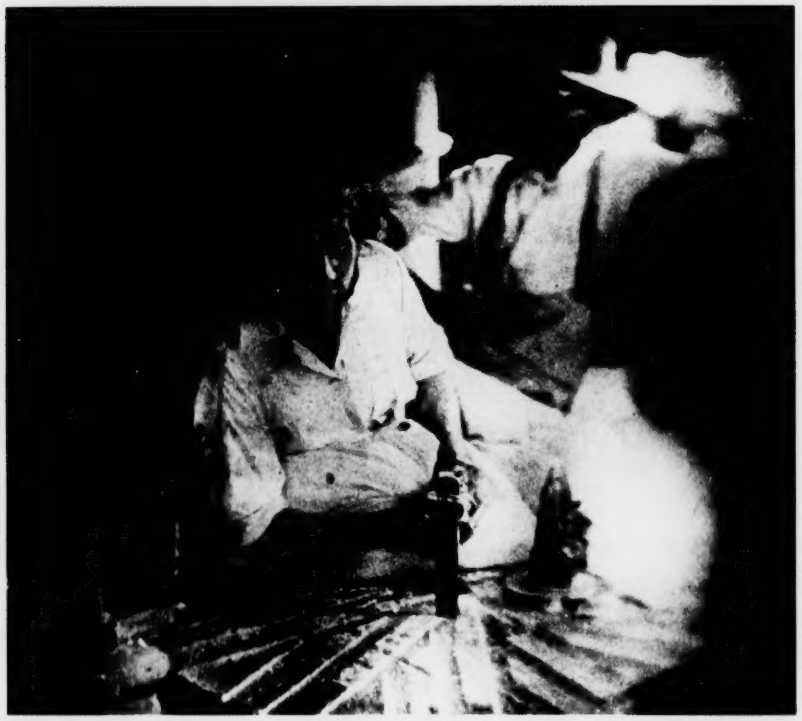
In 1868, the Stowes' total income was $705.69. Expenses for the year were $518.67.

With new machinery and a team of horses, the Stowes could clear and plant more land. By 1870, they farmed 35 acres. They had eight children: David 19, Mary 17, Elizabeth 14, Herbert 12, Alvah 9, Maria 6, Emma 4, and George 7 months. David worked with his parents on the farm. Mary was a teacher in Waterville.

The Stowes added to their house in 1870. They bought lumber, shingles, nails, cement, paint, and wallpaper. They hired men to help with the work. The new rooms were fancier and more comfortable than the rest of the house. When the work was done, they bought an organ for the parlor. It cost $200.00. They paid for everything in cash.



Here's a puzzle: How many years did the Ellefson family live in their home in Hendricks, Minnesota, before this picture was taken? What clues help answer that question?



Francis and I. P. Hill worked at the Minnesota Flouring Mill in St. Anthony. They used these millstones to grind wheat grown in Minnesota into flour.

Note to teachers

The Ellefson family, in the photograph above, lived in Lincoln County. Their home, near the town of Hendricks, was at the western edge of Minnesota. There is no date on this photograph, but there are clues to support the conclusion that the family had lived here for several years before the photograph was taken.

The house is made of milled lumber. There is glass in the windows, cedar shingles on the roof, and a brick fireplace. All of those materials were probably hauled by cart from town, where they had been delivered by train. The house is built on a foundation and probably has a wooden floor. It is probably the second dwelling used by the family.

The family owned both oxen and horses, indicating they had made the change from semisubsistence to market farming.

Most of the building materials, the carriage, and much of the fabric used for clothing were probably bought with cash from the sale of a cash crop.

The family may have planted trees (at left behind the carriage and at right behind the cart).

All of that information suggests that the Ellefsons had lived on their place for several years before this picture was taken.

Vocabulary and pronunciation

heifers: (heffers) young cows, not yet giving milk

Lewis and Hannah Stowe became well known in Le Sueur County. In 1872, their neighbors elected Lewis to the Minnesota legislature. He spent most of January and February 1873 at the capitol in St. Paul. When the legislature completed its work, Lewis was offered a new job. He was invited to become the U.S. Indian agent on the White Earth Reservation in northern Minnesota.

Lewis took the job. He and Hannah moved to White Earth. From 1873 until 1878, Lewis helped the Ojibway move onto the reservation. It was his job to see that the Ojibway children attended school and learned to read. He helped the adults to build log houses, farm their land, sell crops, and operate businesses for themselves.

The chance to work at White Earth turned out to be good luck. From 1873 to 1878, many farmers in southern Minnesota fought a losing battle with grasshoppers. Lewis and Hannah missed most of the hardship of those years.

In 1878, the Stowes returned to Waterville. They moved back into their house on land south of Lake Tetonka. They started to farm again. The grasshoppers were gone and the demand for wheat was still growing.

The new railroad through town made a big difference. Farmers could get cash crops to market

This sawmill operated at the White Earth Reservation when Lewis Stowe arrived in 1870. Some of the lumber was used to build houses for the Ojibway, replacing their wigwams.

Classroom ideas

This story of Lewis and Hannah Stowe has emphasized change over a period of time in Minnesota. Many students may have photographs of family farms. Ask students to bring family photos showing change over one or two generations. Some may have photos of farms and the changes during the last 70 or 80 years that are similar to those of the Stowes' experience.

Use the materials to make an exhibit or display emphasizing change over time.

more easily. Waterville stores sold more supplies and equipment. By 1880, more than 850 people lived in Waterville and more than 16,000 people in Le Sueur County. Sawmills and flour mills were run by steam engines. Almost all farmers plowed their fields with horses instead of oxen. They harvested with reapers and mowers instead of cradles. Most people used cash instead of credit and trade to buy things. Waterville was no longer a frontier settlement. Farmers in Le Sueur County grew cash crops for markets in cities hundreds of miles away. Times had changed.

Lewis and Hannah Stowe were part of the changes in Minnesota between 1850 and 1880. They made many choices during those years. Their decisions were based on experience and judgment. They were thoughtful and lucky. Business was good and things turned out in their favor.

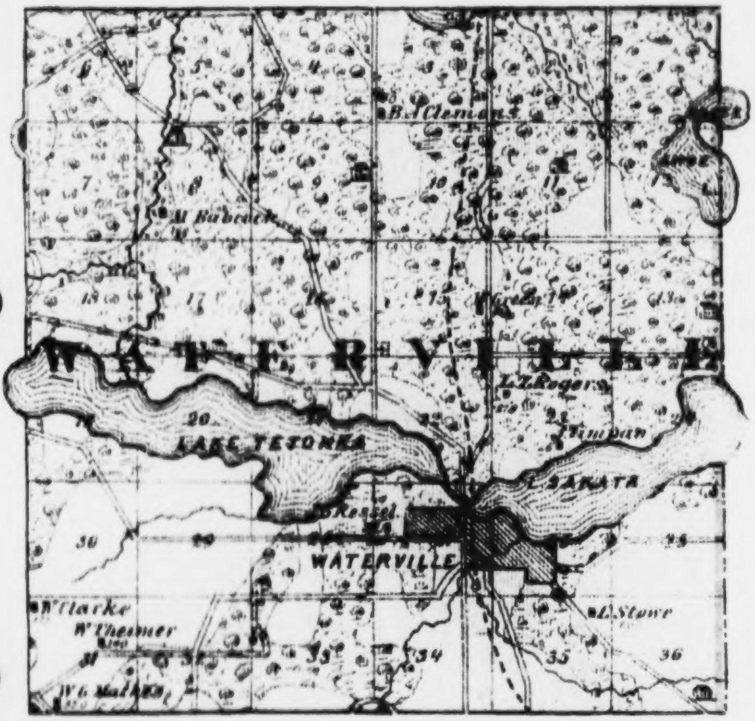
How did you do? Did your business make a profit during those years? Add up your points. If your score was:

35 points or better, you have a very good mind for business. You study and understand information before making a decision. By 1880, you would have been a successful farmer, business owner, or politician.

29 to 34 points, you were a little slow to make changes from frontier to market farming. Your business probably made a small profit.

22 to 28 points, you survived, but your farm didn't make a profit. You may have taken a job in town or moved west to start again.

21 or fewer points, you had some tough luck. Things didn't go very well in Waterville. You should have moved back East and tried something else. Better luck next time!



Lewis and Hannah Stowe returned to Waterville in 1878. Compare this map with the one Lewis drew, on page 118. What changes have happened since then?

Classroom ideas

Organize a "Centennial Scavenger Hunt." Use the event to acquaint your students better with the county or city in which they live.

Ask each student to make a list of places, people, and events in your county, town, or city that are more than a hundred years old. (You might offer some examples to get them started.)

Use a bulletin board to display the information. Draw a "Centennial Map" indicating the location of those events and places. Make a timeline (as in Activity 4, pp. A-34 to A-43) illustrating the sequence of events. Add photographs to the display.

Organize a "Centennial Walk" (a bike trip or bus ride) based on the students' research.

Make a booklet with a cover, illustrations, and a map. List the names of all the authors. Give it a title, like "A Kittson County Centennial Scavenger Hunt" or "A Historic Tour of Waterville." Have the pages photocopied or printed at a quick-print shop. Distribute the booklets (or sell them for a quarter to recover expenses) to teachers and parents.

Skills emphasized in this activity

1. Using charts and graphs.
2. Acquiring information by observation.
3. Extracting and interpreting information.
4. Recognizing historical context.
5. Recognizing change and continuity over time.

Sequence of learning

1. Airplanes, spaceships, rockets to the moon, and Jules Verne's science fiction introduce the concept of technology to students.
2. Steam engines represent 19th-century technology. Students draw the plans for a steam engine from a description of the machine.
3. Students design and engineer a practical 19th-century application for their steam engine. Their inventions will perform work previously done by hand, wind, water, or animal power.
4. Students write a brief essay or present an oral report describing how the machine they have "invented" could affect people's lives.
5. The work of four inventors (Rufus Porter, Joseph R. Brown, Frederick Jones, and Josie Wanous) is briefly described.

Evaluation

1. The students' steam engine drawings should be complete. Their machines should work. Each step in the transfer of energy (from burning coal to performing work) should be connected.
2. The essays and oral presentations should indicate an understanding of how new technology changes the way daily tasks are done and therefore changes the whole pattern of life in a society.

699

700

Activity 13
Steam Can Move the World

Activity 13
Steam Can Move the World

A century ago, people could only imagine airplanes, spaceships, and rockets to the moon. Back then, travel was limited to horse-drawn wagons, sailing ships, steamboats, trains, and walking. No one knew how to build a machine that could fly through the air at speeds faster than sound.

Long before the first airplane took off, Jules Verne wrote about machines that could fly to the moon and others that could cruise along the bottom of the ocean. His stories mixed imagination with science. They were called *science fiction*.

Jules Verne was a Frenchman. He began writing in the 1850s. His science fiction became popular in the United States and in other countries around the world. He wrote *Journey to the Center of the Earth*, *Master of the World*, *Around the World in 80 Days*, and many other books.

In one of his science fiction novels, *From the Earth to the Moon*, Verne describes a spaceship shot from a cannon half-a-mile long. The spaceship traveled seven miles every second and arrived at the moon in 97 hours, 13 minutes, and 20 seconds.

In *20,000 Leagues under the Sea*, Verne wrote about an underwater ship, the *Nautilus*, and its mysterious inventor, Captain Nemo. The *Nautilus* was a sleek submarine, faster than any boat ever built. It weighed 1,492 tons. It was 230 feet long and 26 feet wide. It traveled silently underwater around the world.

Captain Nemo bragged about his inventions. His fantastic submarine could even make electricity from the chemicals found in seawater. "I get everything from the ocean. It produces my electricity and that gives the *Nautilus* its heat, light, and movement. In short, its life."

When Jules Verne began writing stories, no one knew how to operate powerful machines with electricity. The newest inventions could produce only enough electricity to make a small light bulb glow dimly. It took time for inventors to catch up with Jules Verne.

Submarines, sea labs, space shuttles, and rockets to the moon are all part of today's world. Scientists spent years learning to design them. They tried hundreds of experiments in building them. Their discoveries and inventions changed *technology*.

Technology is the way people make things. It is the tools, materials, and plans that people use to do their work. Jules Verne made up an imaginary technology for his stories. The tools and machines he wrote about had not been invented yet.

In the 1860s, most work was done by hand or with the help of waterpower, animals, or the wind. A steamboat was the first machine that traveled to Minnesota under its own power. It arrived at Fort Snelling in 1823. No one paddled, pushed, or pulled the boat up the Mississippi. It was powered by a steam engine.

The steam engine was a new technology in 1823. The engine worked by burning wood to heat water. When the water boiled, it turned from a liquid into water vapor—steam. When water turned to steam it expanded, taking up 1,600 times more space. That's when it was put to work. (Just think how much more powerful you would be if you were 1,600 times stronger!)

This painting, The Frozen Mississippi, *was made by Phillip Little in 1910. Imagine walking along the river in front of these buildings 80 years ago. How did steam change the way people lived and worked in the city?*

Note to the teacher

The information and assignment in this activity provide specific examples of the concepts of *industrialism* and *technological change*.

Industrialization became a powerful economic, political, and social force in the 19th century. Machines powered by steam were built earlier, but their practical application developed slowly. By the mid-19th century, steam power had changed the way people did their work and lived their lives (just as computers and other electronic equipment are changing the world today).

Connections

The application of steam power to transportation shaped the history of Minnesota, and nowhere was it more important than in railroads. Chapter 13 tells how railroads determined the growth of cities and towns across the state and speeded the deforestation of its northern half.

In Chapter 15 the impact of steam power on mills and factories, along with other key changes in technology that made the growth of industry and cities possible, is described.

This activity leads students to visualize how a steam engine works and makes the point that the transformation of world technology was brought about by individual people looking (sometimes unsuccessfully) for solutions to ordinary problems.

Vocabulary and pronunciation

sleek: smooth or trim

How Does a Steam Engine Work?

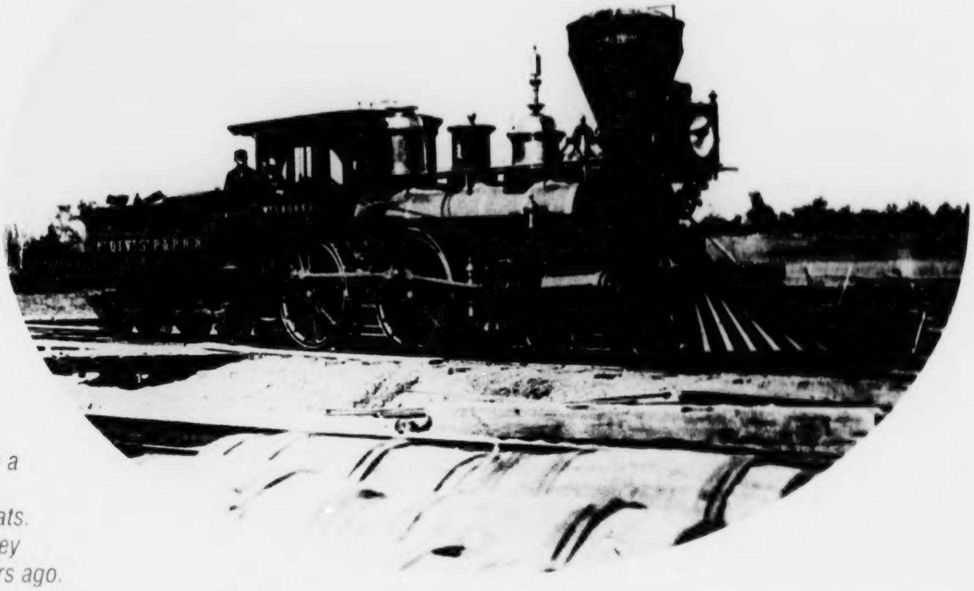
Steam engines aren't complicated. In 1850, they were made of wood and iron. They used water and wood or coal for fuel.

Take out a pencil and some paper. Read this description of a steam engine carefully. Try to draw a steam engine.

The wood or coal burns under a boiler containing water. When the water boils, it turns to steam and expands. The steam forces its way through a small pipe into a tall, round tube called the cylinder. Inside the cylinder is a piston—a steel or iron piece that works like a plunger. The steam forces the piston to move up inside the cylinder. A long rod is connected to the top of the piston. The rod connects above the cylinder to a beam.

The beam works like a teeter-totter. When the piston and connecting rod push up on one end of the beam, the other end of the beam goes down.

The second end of the beam connects to another long rod leading down to a big steel wheel called the flywheel. The rod is attached to a crank near the axle at the center of the flywheel. Each time steam pushes the piston up—forcing one end of the beam up and the other down—the flywheel makes half a turn.



This locomotive, William Crooks, *arrived in Minnesota on a steamboat. Its powerful engine could move people and supplies faster than oxcarts, horse-drawn wagons, or boats. Cities, towns, and farms grew along tracks as soon as they were built. Railroads were the freeways of a hundred years ago.*

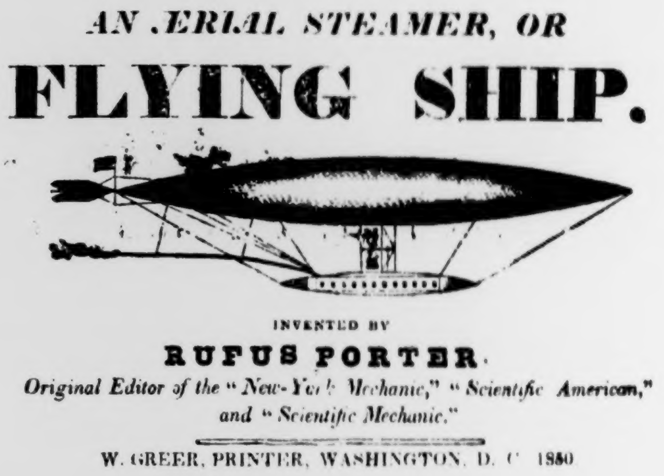
Vocabulary and pronunciation

Boiler: part of a steam engine in which water is heated and converted to steam. It is usually made of metal shells and tubes that form a container for the water and steam.

Each push on the flywheel gives it momentum. The flywheel keeps turning and pushes the rod up again. That forces the beam to move and pushes the piston back down to its original position in the cylinder. Then the process starts again.

The engine works a little bit like your bike. When you push on the pedal of your bike, it moves the crank. The crank turns the sprocket. The sprocket moves the chain, and the chain turns the rear wheel.

On a steamboat, the flywheel is attached to the waterwheel by a chain or axle. Every time the flywheel turns, it turns the waterwheel and pushes the boat through the river or across the lake.


AN ÆRIAL STEAMER, OR

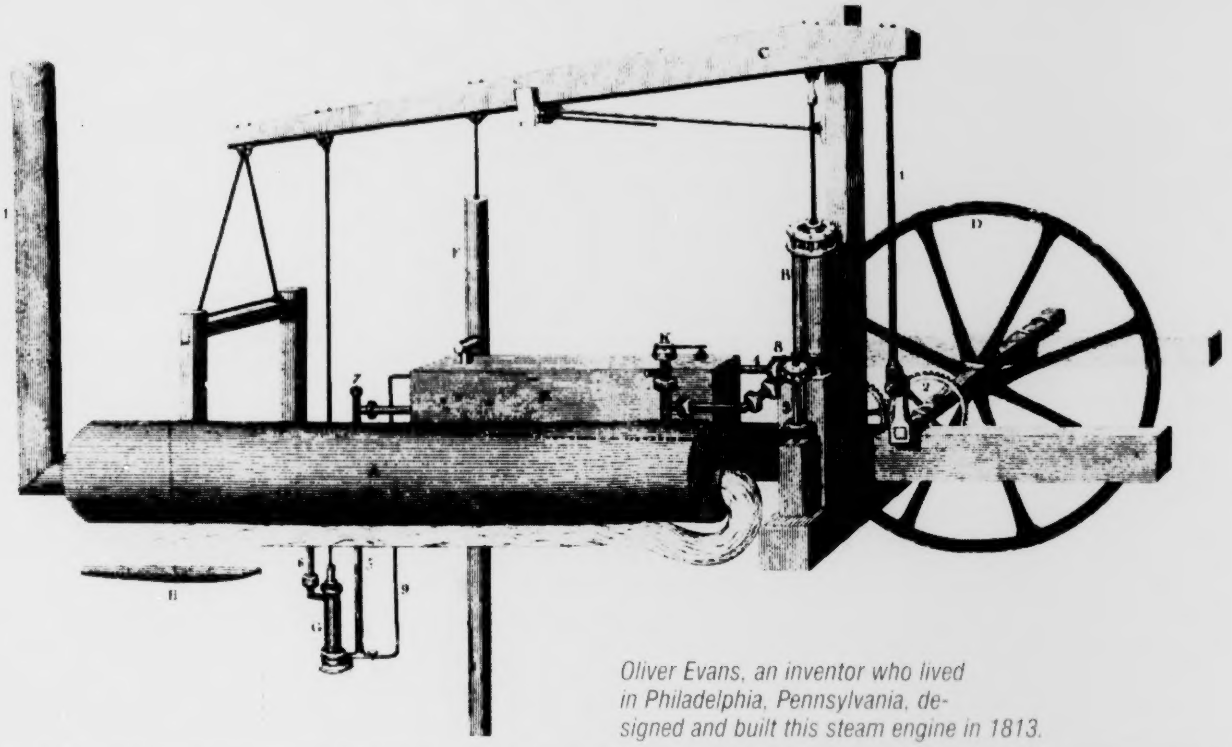
FLYING SHIP.

INVENTED BY

RUFUS PORTER.

Original Editor of the "New-York Mechanic," "Scientific American," and "Scientific Mechanic."

W. GREER, PRINTER, WASHINGTON, D. C. 1850



Oliver Evans, an inventor who lived in Philadelphia, Pennsylvania, designed and built this steam engine in 1813.

Rufus Porter was an inventor with ideas that could fly. Born while George Washington was president, he lived in New York. Among his inventions are an alarm clock, washing machine, clothes drier, and sewing machine.

Porter published plans for a steam-powered balloon in 1834. The machine was 350 feet long and filled with hydrogen gas. A steam-operated propeller provided the power. Porter built and flew a small model of the machine in 1847.

Porter improved his design and published the book, *Aerial Navigation*, in 1849. It described a balloon that would carry 50 passengers from New York to California in three days at speeds up to 100 miles an hour. Porter worked on the project for 50 years, but he was never able to build a full-sized balloon.

Note to the teacher

Oliver Evans's steam engine works in a slightly different way from the one described in the text for students.

In Evans's machine, the rod connecting its piston and cylinder to the beam is attached at the same end as the rod leading to a crank and axle that turn the flywheel.

The machine described in the text for students is simpler. Its piston and cylinder connect to a beam at the opposite end from the rod leading to the crank, axle, and flywheel.

There was little uniformity in the design of early steam engines. The same is true with most new technologies.

Vocabulary and pronunciation

momentum: the force of movement that keeps something in motion until it comes to rest

sprocket: on a bicycle, the metal wheel with cogs that fit with the links of the bike chain

Bibliographic note

Rufus Porter's book, *A Yankee Inventor's Flying Ship* (St. Paul, MHS Press, 1969) with introduction by Rhoda Gilman, includes drawings of flying machines and other inventions designed by Porter.

706

705

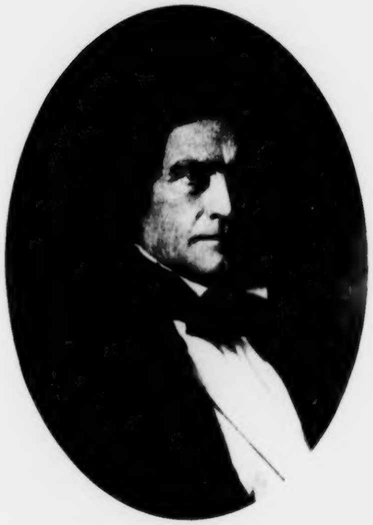
Putting Technology to Work

By 1860, steam engines were replacing waterwheels, windmills, and hand-operated machines in Minnesota. Some steam-engine inventions worked well. Others didn't. For example, sending supplies 100 miles across Minnesota by oxcart often took two weeks. Joseph R. Brown thought he could build a steam-powered wagon to do the job faster.

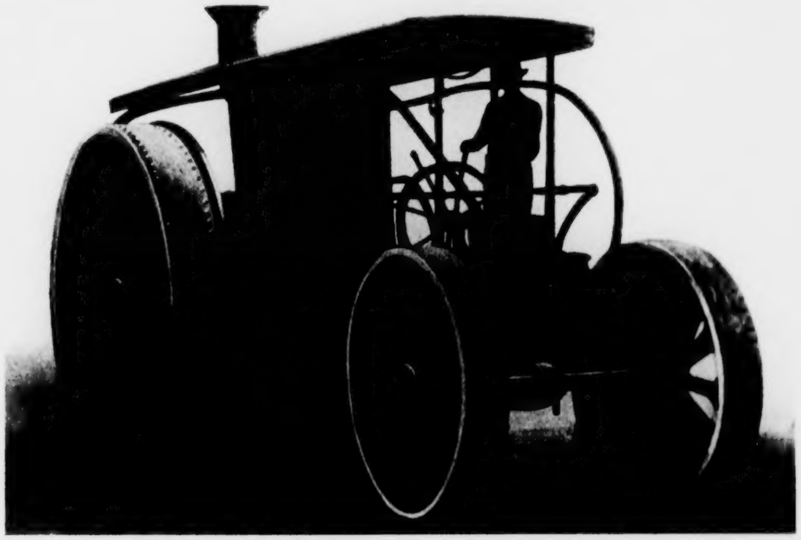
In 1859 Brown started work on his machine. He hired a machinist in New York to help him. The parts were made in New York and sent to St. Paul. Then the crates and boxes were loaded on a steamboat and delivered to Brown in Henderson, Minnesota.

The steam wagon arrived in Henderson on Saturday, May 19, 1860. The newspaper editor in town wrote: "We do not hesitate to predict its success, providing a good road is made for it. The only serious question seems to be the power of the machinery." As soon as it was assembled, Brown drove the machine down Main Street. It went forward, backward, and made sharp turns. It was a hit with everyone.

On October 6, 1860, Brown drove the new machine out of town, up the steep hill on the west side of town. It didn't take long to reach Three Mile Creek. The



Joseph R. Brown



Brown built another steam wagon in 1862. This one had wheels 10 feet in diameter and 18 inches wide. It could travel five miles per hour. Brown's new steam machine started a trip across the prairie from Nebraska City, Nebraska, to Denver, Colorado, on July 22, 1862. The machine pulled three wagons loaded with five tons of freight and two cords of wood for fuel. Twelve miles from Nebraska City, one of the engine cranks broke. Before Brown could improve the design of his steam wagon, railroads were being built across the country.

Vocabulary and pronunciation

hesitate: hold back or go slow

Historical note

Joseph R. Brown. On p. A-112, Brown's name is listed among the traders who benefited from the treaty of Traverse des Sioux. He was a versatile and talented figure, active in many areas of early Minnesota history. A young army recruit who came to Fort Snelling with little formal education, he nevertheless became a successful fur trader, innkeeper, lumberman, politician, newspaper editor, and government Indian agent, as well as an inventor. Brown was a leading member of both the Wisconsin and Minnesota territorial legislatures and was chiefly responsible for calling the Stillwater convention that sent Henry Sibley to Washington in 1848 to represent the settlers in the area that became Minnesota. Later he played a key role in drafting the state's constitution. Both Brown County and the town of Brown's Valley are named for him.

ground was soft along the creek. When the steam wagon tried to cross the creek, it got stuck. Brown tried to pull it out with horses, but the steam wagon didn't budge. It was too heavy. Brown and his crew walked back to town. They left the wagon stuck in the mud.

Brown tried again to build a steam wagon that could travel across the country. His work was slow and often interrupted. The work was expensive, too, and it was hard to raise money for the project. Brown died in 1870 before he could finish his work. Trains and automobiles soon made steam wagons unnecessary.

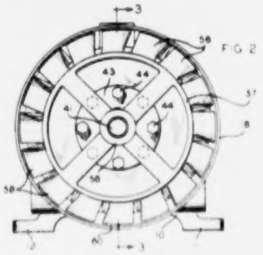

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FIG 2
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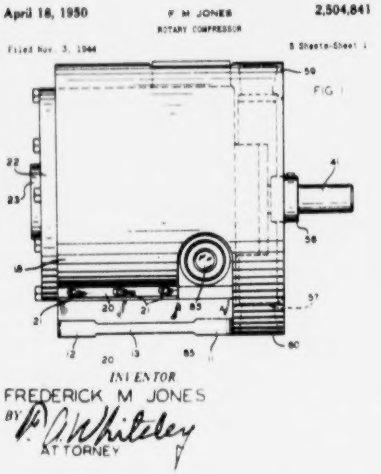
April 18, 1950
F. M. JONES
ROTARY COMPRESSOR
2,504,841
Filed Nov. 3, 1944
5 Sheets-Sheet 1
FIG 1
59
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23
41
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85
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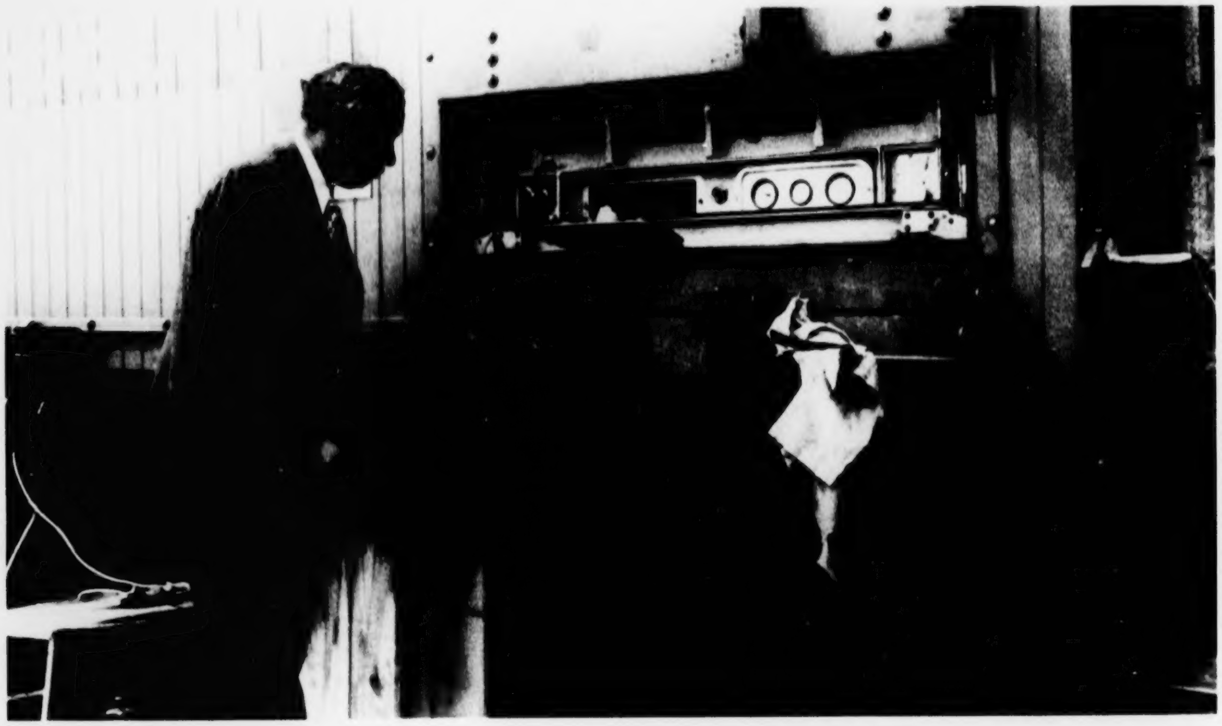
INVENTOR
FREDERICK M JONES
BY P. A. Whiteley
ATTORNEY



Frederick Jones learned science and engineering from library books and repair shop mechanics. He was a brilliant inventor with little formal education. Jones was just 20 years old in 1912 when he got a job on James J. Hill's farm near Hallock. While he worked for Hill, Jones built race cars, radios, and a sound-movie machine. In 1929, he went to work for a company building recording equipment for sound movies.

In 1935, Jones went into business to organize the Thermo-King Company. He invented special gas-powered automatic refrigeration units for trucks, ships, and railroad cars, like the one at left. Jones made the drawings to patent one of his inventions.

Try It Yourself

Now scientists and inventors draw blueprints and write computer programs before they build a new machine. It was different when steam engines were new. Then, inventors just built a model. If it worked, they built more. If it didn't, they tried another model. It was a slow and expensive process. Take a step back in time to learn what that was like.

Think of yourself as a mechanic in 1865. Take a look around you. Farmers depend on horses and oxen to do the heavy work. Housework is all done by hand. Sawmills and flour mills use waterwheels for power. Steamboats and railroad locomotives are still new inventions.

Think of a way to put your steam engine to work. What farm work can be done with the help of your steam engine? What housework can be done with steam power? How can you cut lumber or grind flour with a steam engine?

Use the steam engine you drew earlier and follow these steps:

1. Decide what job your machine will do. Will it pull something like Joe Brown's steam wagon? Will it push something like a steamboat? Will it turn something fast or lift something heavy?
2. Figure out how to get the power of the piston and the flywheel to do the job. Can you use a chain (like your bike)? Can you use gears (like a car)?

In 1905, threshing on the Sahnow family farm near Bellingham was done with steam power. The kernels of grain are separated from the stalk by a machine operated by the steam engine on a tractor. Compare this crew with the one on page 122.

Identify the parts of this steam engine. Look for the piston, boiler, flywheel, and water source.

Note to the teacher

Steam tractors like the one pictured above are often displayed at threshing shows and celebrations in many farm communities during the summer.

This photograph is dark and difficult to study. Some of the details are lost in its reproduction. The piston and cylinder are mounted horizontally on the tractor (behind the man standing on the tractor's wheel). The boiler is behind and below the cylinder. The flywheel is attached on the right side of the tractor. Water was brought to the field in the cart and tank pulled by two horses.

Classroom ideas

Assign your students a "Historical House Tour" with a parent or grandparent. Ask them to list all of the equipment, supplies, and appliances that were not part of their parents' and grandparents' homes a generation or two ago. (Make sure they spend some extra time in the kitchen.) Ask the students to write a sentence or two telling what each new invention replaced and how it has changed the way things are done at home.

For some students, this assignment will illustrate more than technological change. For the children of immigrant families, the assignment may document significant cultural change.

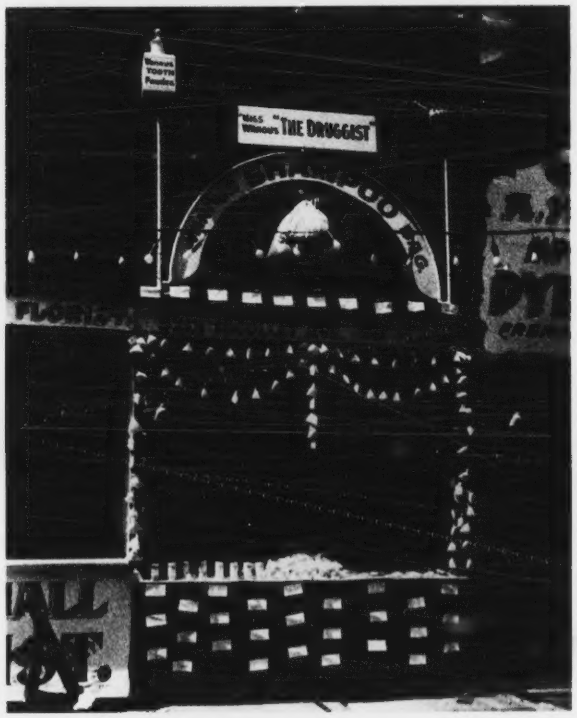
3. Draw a model of your invention. Show how it works. Label the parts. Will it stay in one place? Will you have to move it from one place to another?
4. When you finish drawing your steam-engine invention, describe it to someone else in class. Tell how it works. Does it save time? Does it save energy? Does it do a job that can't be done without it? Maybe your partner has an idea that would improve your invention.

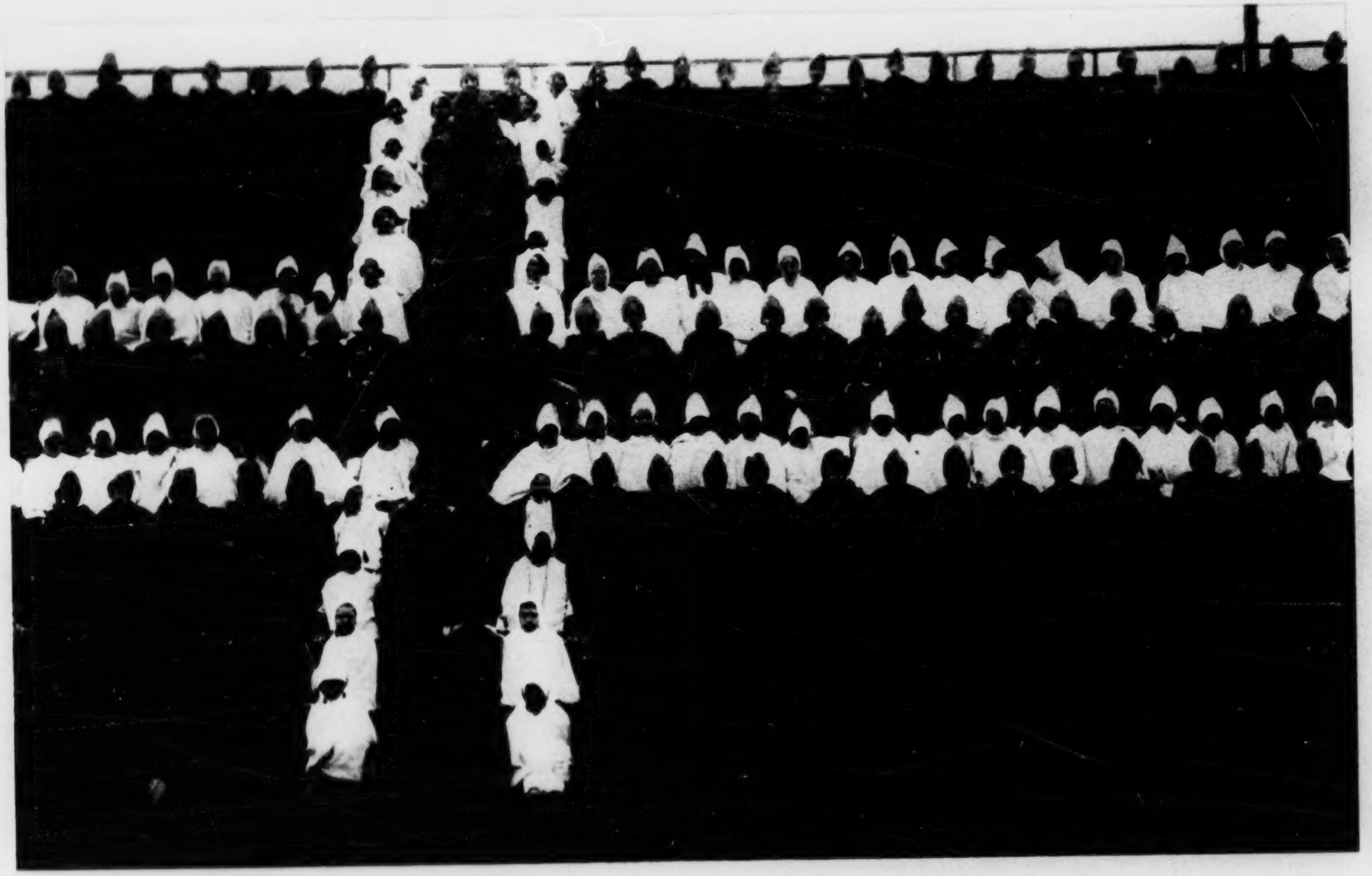
Steam engines were an important technology. In the 1800s, they changed the way much of the work was done. Other changes in technology have come along since then. Electricity, gasoline engines, the flight of airplanes, and radio and television are examples. You can probably think of more. Each of those technologies—just like the steam engine—has changed the way people work and live their lives.

Josie Wanous grew up in McLeod County near Glencoe. She worked in a drugstore during high school. After graduation, Josie moved to Minneapolis and went to the Drew Institute of Pharmacy. In 1893 she became the first female registered pharmacist in Minnesota.

Josie had a hard time getting a pharmacy job. She worked as a department store clerk before being promoted to manage the store's pharmacy. She was talented and hardworking. Josie opened her own drugstore on Nicollet Avenue. Her business grew. When Dayton's Dry Goods Company offered her a job, she turned it down. Instead, she expanded her business.

Part of Josie's success came from her inventions. She developed a line of cosmetics and invented a "shampoo bag" using imported and natural ingredients. The shampoo bag and cosmetics were profitable. In 1909 she sold her store, but she produced the shampoo bag until 1936.





Skills emphasized in this activity

1. Using nonprint materials as historical sources.
2. Collecting information from a variety of sources.
3. Comparing similarities and differences.
4. Making and justifying interpretations and generalizations.

Sequence of learning

1. Three Minnesota immigrant families are introduced. Their letters, diaries, and reminiscences describe feelings of loneliness.
2. The families' experiences are compared and a statement is written to summarize them. The statement is introduced as a generalization.
3. The characteristics of a useful generalization are listed.
4. Students are asked to form their own generalizations about two Minnesota communities based on several primary sources.

Evaluation

1. The students' response to questions on p. A-140 should be accurate. They should be able to list information about each community from the evidence available.
2. Students should be able to identity some similarities and differences in the Finnish and Italian communities.
3. Their generalizations should be based on the information they found in the evidence.
4. Students should demonstrate growth in ability to extract information by observing pictures, reading lists, and studying documents.

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Activity 14
History in General

The promise of land and opportunity brought immigrants to Minnesota. They arrived on horseback, in wagons, on trains, and steamboats. Some walked most of the way. They brought clothing and blankets with them. Some packed tools, pots and pans, and kitchen utensils. Some brought along a book, pressing letters and photographs between its pages. They brought high hopes for the future and all the money they had.

Irvin and Orvis Rollins were brothers who traveled to Minnesota Territory from Vermont in 1855. They claimed land in southeastern Minnesota, built a home, and began to farm.

Ole Rölvaag came to the United States from Norway in 1896. He became a teacher at St. Olaf College in Northfield, Minnesota. He wrote novels about Norwegian immigrants. His books captured the excitement of American cities and the loneliness of living on the prairie.

H. P. Lyght and his wife, Stella Jefferson Lyght, brought their three children to Minnesota from Pennsylvania in 1913. They thought homesteading in Minnesota would be better than working in the Pennsylvania mines. They took a train to Duluth and then a steamship along the north shore of Lake Superior.

They stayed with a Swedish immigrant named Alf Nelson at his home near Lutsen for two months. They claimed a homestead of 160 acres in the forest north of there. H. P. built a one-room cabin on their claim. They cleared land, trapped animals, and grew vegetables to support their family.

Though Rollins, Rölvaag, and Lyght came to Minnesota from different parts of the world and at different times, they shared some experiences. Like other immigrants, they were often lonely.

Irvin Rollins kept a diary. He wrote about his feelings in 1855:

> *It's a little lonesome here—no store, no mail. The cabin leaks a little just to remind me of the stories I have heard of life in the West. There is no church meeting here. It seems odd not to have a Sabbath. I have begun to realize what frontier life must be, but I am not discouraged yet.*

Norwegian immigrants and their families held a festival at the state fairgrounds in June 1925. A chorus of singers dressed in red, white, and blue robes formed the Norwegian flag. They sang Norwegian songs to celebrate the hundredth anniversary of Norwegian immigration to Minnesota.

Vocabulary and pronunciation

opportunity: chance for something better

Ole Rölvaag: O-ly ROLE-vahg

Sabbath: a day set apart for rest and prayer

Connections

Two important concepts are emphasized in this activity. They are *immigration* and *ethnic groups*.

1. Immigration is a major theme in Minnesota history. The state's character was shaped by it—especially by the large communities of immigrants from foreign lands. Immigrants came to Minnesota by different routes, for different reasons, and from many different places, but this activity focuses on the experiences common to immigrants.

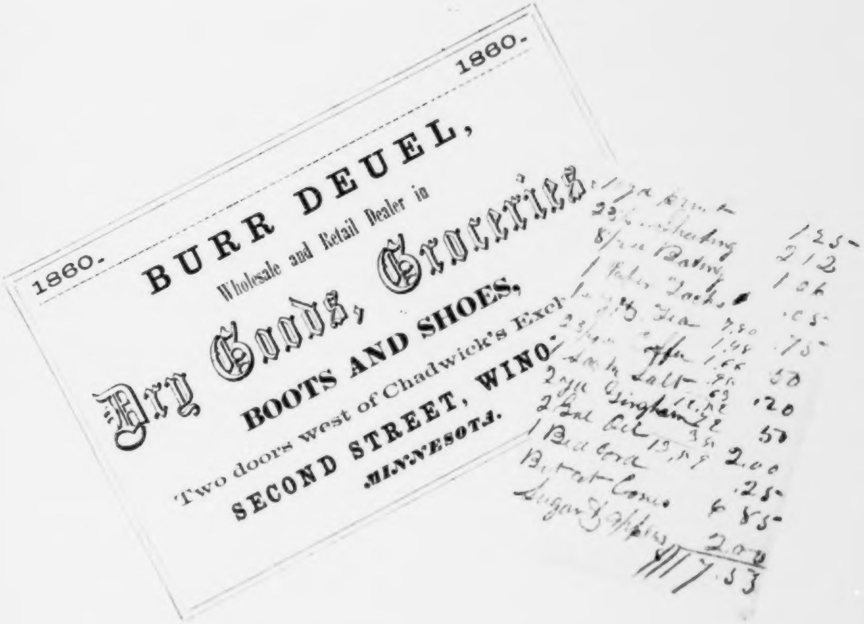
2. The Finnish settlers living in Otter Tail County and the Italians in St. Paul represent two ethnic groups. Students may be able to identify some of each group's distinct customs represented in the sources on pp. A-140-143 (language, occupation, religious traditions, or style of dress). Among the most recent ethnic groups adding to Minnesota's population are southeast Asian immigrants. Since 1975, Asian people have become a significant group, particularly in Minneapolis and St. Paul.

In his novel, *Giants in the Earth*, Rölvaag described the feelings of Beret Hansa, a Norwegian immigrant woman:

> *Beret had grown more sober as the autumn came, more locked within herself. Her face became more worn and weary. A sense of sadness lay upon her and her appearance seemed to reflect a never-ending struggle. A feeling of deep loneliness settled upon her.*

Norman Lyght remembered his family's immigrant experience:

> *The first several years were very trying, especially for my mother because she was a city-born-and-bred young lady and it was very lonesome for her. She had a hard time adjusting to those living conditions. We were about two miles from the nearest neighbor.*
>
> *She grew up near Pittsburgh and then moved to the woods. That was a great strain. I can recall her being so lonesome that she would run up and down the trails crying. She was so full of loneliness. It's hard to picture that in history books, but those are the facts. She should be nominated as one of the bravest people in the world.*



1860.

1860.

1860.

BURR DEUEL,

Wholesale and Retail Dealer in

Dry Goods, Groceries,

BOOTS AND SHOES,

Two doors west of Chadwick's Exch

SECOND STREET, WINO

MINNESOTA.

Irv and Orvis Rollins wrote the shopping list above on the back of a business card. They shopped at Burr Deuel Dry Goods and Groceries in Winona. Twenty years after Ole Rölvaag arrived in the United States, he and his family posed for the photo at right, in 1916.

Bibliographic note

In addition to *Giants in the Earth* (1927), Ole Rölvaag wrote three other novels about Norwegian immigrants. They are *The Boat of Longing* (1933), *Peder Victorious* (1929), and *Their Father's God* (1931).

Vocabulary and pronunciation

adjusting: getting used to

nominated: named

Were All Immigrants Lonely?

Were all immigrants lonely? Probably not. The information in those diaries, stories, and recorded memories represent only three families. It is likely others shared their feelings. It is also likely that some immigrants were not lonely in their new homes.

A statement that summarizes many individual events or relationships is called a *generalization*.

A good generalization tells how things *usually* are. It should be supported by most of the information you can find about the subject. "Immigrants were often lonely" is a generalization based on the evidence left by Rollins, Rölvaag, and Lyght.

Generalizations are an easy way to deal with large amounts of information. They are a kind of shorthand to explain or describe events.

Generalizations don't have to be about history. You can generalize about almost any subject. Give it a try. Make a generalization about your school, your class, about parents, sports, television, or the books you like to read. Just remember the characteristics of a useful generalization:

1. It summarizes many individual events or relationships.
2. It is based on the information you have about the subject.
3. It describes how things usually are.

H. P. and Stella Lyght settled on land near Lutsen and raised their family. They posed for this picture outside their home, probably in the 1940s.

Vocabulary and pronunciation

represent: stand for

summarizes: pulls together in a short way

individual: single or separate

characteristics: things that describe or set apart

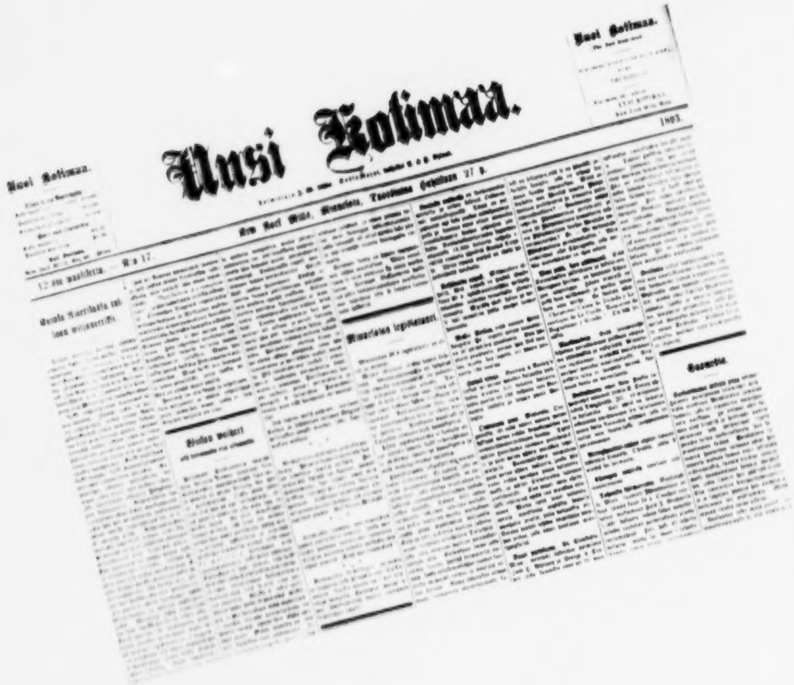
Generalizing about the Past

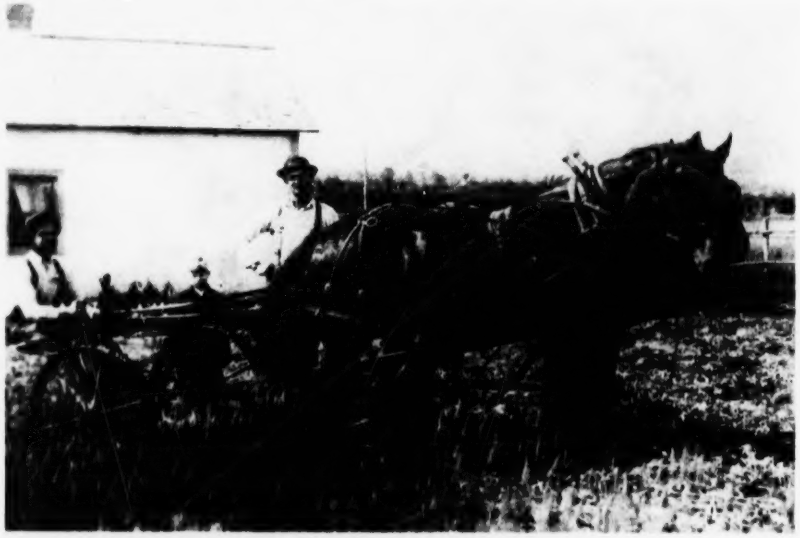
There are enough sources about immigration history to keep you busy studying for a lifetime. Most people who study immigration history in Minnesota visit the Minnesota Historical Society in St. Paul or the Immigration History Research Center in Minneapolis. They read documents and study objects owned by individual immigrants. They look at photographs and census lists from towns and neighborhoods where immigrants settled. Then they make generalizations about immigrants based on their research.

Here are several sources from two immigrant communities in Minnesota between 1880 and 1920. Some of the maps, photographs, and census lists come from northeastern Otter Tail County. The others are from a neighborhood in St. Paul. Just like Irvin Rollins's diary, Ole Rölvaag's stories, and Norman Lyght's recorded memories, these sources give you an idea of what it was like to be an immigrant in Minnesota.

Study them. Compare them to each other. Then use your new skill to generalize about the past:

- List three different things you can learn about each community from these sources.
- Write two generalizations about each community based on the information in these sources.
- Write two generalizations based on these sources about immigrants in Minnesota between 1880 and 1920.


Uusi Kotimaa.



The sources on this page and the next are from Otter Tail County. The newspaper is written in Finnish. The census information was collected in 1910. The photographs were taken about 1910.

Bibliographic note

A recent and useful book on immigration to North America is *The Immigrant Experience* by David M. Reimers (New York, Chelsea House, 1989). The book is written for students in grades six through nine.

Note to the teacher

The name of this Finnish language newspaper translated to English is *The New Homeland.* The paper was published in New York Mills, also in Otter Tail County. It was a weekly paper. The existence of a weekly newspaper written in Finnish suggests a large community of Finnish immigrants in that part of the state.

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Compare your generalizations with others in class. (Write them on the chalkboard or in your notebook.) Is each supported by *most* of the sources? Does each describe things as they *usually* happened? Does each summarize many individual events or relationships? If your generalizations pass those tests, you have accomplished two goals of a historian. You have learned about immigration history, and you have mastered the skill of generalization. Congratulations!

CENSUS OF PADDOCK TOWNSHIP, OTTER TAIL COUNTY, JUNE 1900

Name	Relation	Age	Place of Birth	Year of Immigration	Occupation	Speak English
Minny, Jacob	Head	45	Finland	1880	Farmer	yes
Elizabeth	Wife	45	Finland	1890	—	no
John E.	Son	17	Michigan	—	Farm Labor	yes
Selma E.	Daughter	15	Michigan	—	—	yes
Fannie	Daughter	5	Minnesota	—	—	—
Lauria, Henry	Boarder	55	Finland	1882	Shoemaker	no
Holt, Mike	Head	33	Finland	1897	Farmer	yes
Severina	Wife	27	Finland	1895	—	yes
John J.	Son	2	Minnesota	—	—	—
Einar W.	Son	1/12	Minnesota	—	—	—
Jacob	Brother	17	Finland	1891	Farmer	yes
Ahola, Charles	Boarder	8	Minnesota	—	At school	yes

A funeral. The man standing may be holding a Bible or prayer book.

The students in this school studied many subjects in Finnish. English was taught as a second language.

Connections

Chapter 14, pp. N-146-155, provides more information about the variety of people who immigrated to Minnesota. Several statements used in the text are good examples of generalizations:

"No matter where they came from, most Minnesotans seemed to agree on the importance of schools, churches, and laws" (p. N-145).

"Immigrants met with many prejudices" (p. N-148).

Both statements summarize many individual examples, are supported by the information available, and describe the way things usually occurred.

Vocabulary and pronunciation

accomplished: reached or got done

Italian immigrants settled this small neighborhood along the river, just south of downtown St. Paul, in the 1880s. Most of the people spoke Italian, and the area became known as the Upper Levee or Little Italy.

Photographs can be as useful as written sources in learning about the past. Some people say they can read photographs. They find information in each part of a photograph like others learn from each sentence of a paragraph.

Compare these photographs taken in a St. Paul neighborhood from about 1900 to 1938 with those from Otter Tail County on pages 140 and 141. Read each picture. Look for information in the clothes people wear, the buildings in the background, the people in the picture, the work they do, and the way they pose for the camera.

Family portraits are an old tradition. The Codianni family, which lived in Little Italy, posed for a picture in 1898. Left to right are Giovanni, parents Antonio and Concetta, and Guiseppi. Snapshots are important documents, too. The snapshot of the junior high basketball team at far right was taken in 1936. Most of the boys lived in Little Italy. Their coach, Frank Todora, is in front.

Historical notes

1. The Upper Levee area in St. Paul is no longer a residential neighborhood. Like the old West Side flats across the Mississippi River (described in Chapter 4, pp. N-45 to N-53), the buildings in this community were destroyed during the 1950s and 1960s. A redevelopment project built dikes to protect the area from flooding. New businesses and roads were built in the area. The families living there found other homes.
2. The households chosen for the census lists (pp. A-141 and A-143) appear typical of each community. Most households included parents and children. Most included both people born in Europe and others born in the United States. The Italian families seem to have come directly to Minnesota after immigration. (Few were born in other states.) Many Finnish families had members born in Michigan. The dates of immigration represented are typical in both communities.

Italian women posed in 1938 with bread from the outdoor oven.

CENSUS OF CITY OF ST. PAUL, WARD 5, JUNE 1900

Name	Relation	Age	Place of Birth	Year of Immigration	Occupation	Speak English
DiJoia, Celestino	Head	75	Italy	1892	—	no
Marie Guiseppe	Wife	68	Italy	1892	—	no
Jannetto, Nicolo	Head	40	Italy	1887	Laborer	yes
Toni	Wife	40	Italy	1887	—	no
John	Son	21	Italy	1887	—	yes
Charley	Son	17	Italy	—	Labor—Tin	yes
Nick	Son	11	Minnesota	—	At school	yes
Frankie	Son	9	Minnesota	—	At school	—
Tina	Daughter	8	Minnesota	1881	—	yes
Yaguina, Langula	Mother-in-Law	64	Italy	—	—	—
LaRisghe, Louigy	Head	22	Italy	1892	Hod Carrier-Plaster	yes
Concert	Wife	27	Italy	1892	—	no
Josephine	Daughter	8	Italy	1892	At school	—
Sammy	Son	3	Minnesota	—	—	—
Rosine	Son	5/12	Minnesota	—	—	—

Classroom ideas

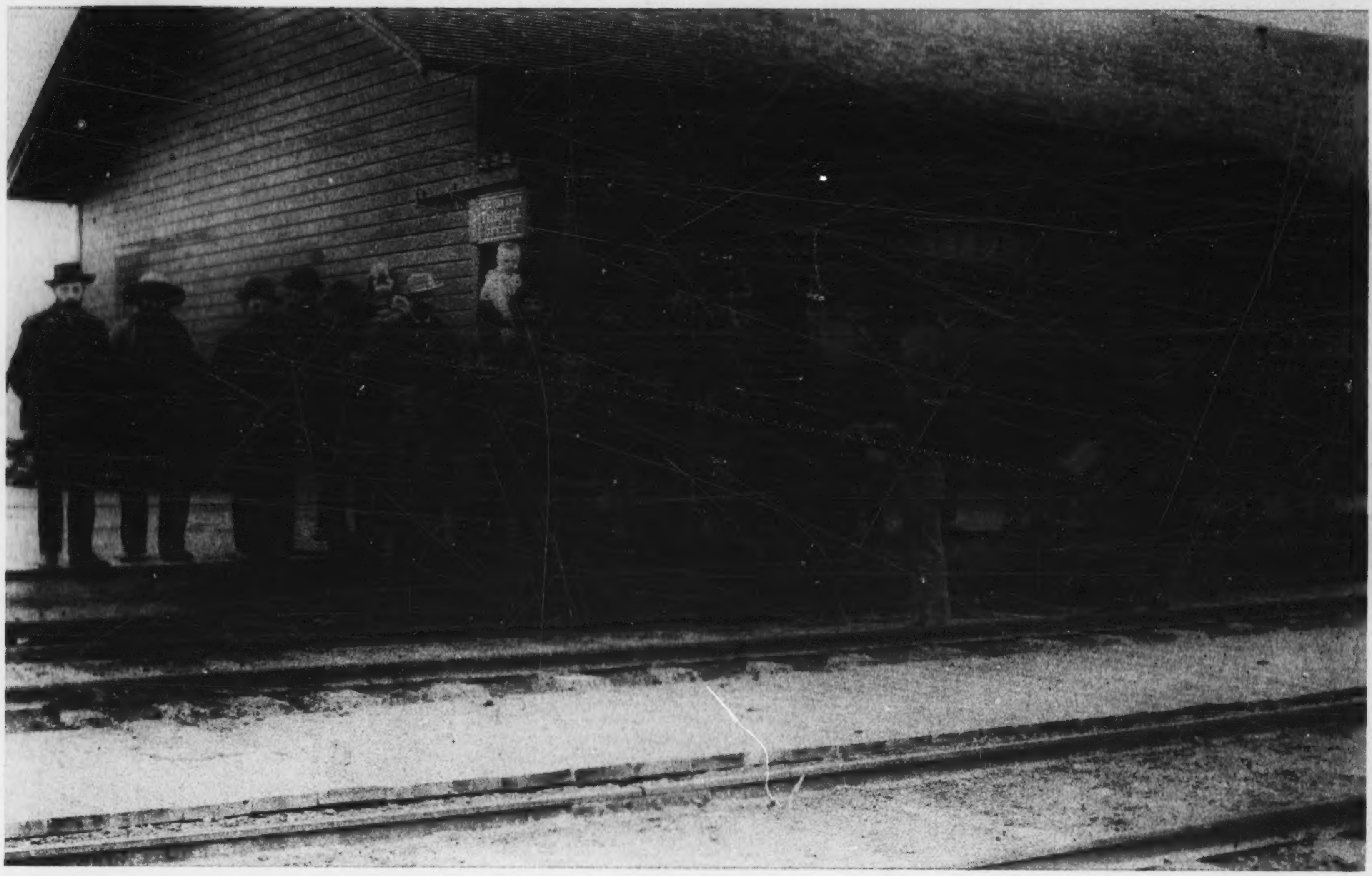
Plan a "Celebration of Immigrants" for your classroom. Assign each student, individually or in groups, to make a presentation to class or a display on one tradition that ethnic groups brought with them to Minnesota.

Spend a day's lesson on each tradition. Foods, language, folklife (including games, sports, and other recreational activities), art, music, clothing, and religion are appropriate topics.

Ask students to do their research by talking with members of their families rather than using reference books.

One group of students may report on selected chapters of *A Nation of Immigrants* by John F. Kennedy (1958).

Unit V
Minnesota Joins the Industrial World



Skills emphasized in this activity

1. Recognizing point of view.
2. Making and justifying interpretations and generalizations.
3. Distinguishing facts from opinions.
4. Recognizing the complexity and multiple causation of historical events.

Sequence of learning

1. Students read about the tensions and conflicting interests between workers and owners that brought about the Great Northern Railway strike in 1894. The term *labor union* is introduced and explained.
2. Students examine letters from leaders of the two opposing sides—James J. Hill, and Eugene V. Debs. The opinions expressed in their letters represent different points of view.
3. Statements from farmers, businessmen, and others who were affected by the strike illustrate the complexity of this event.
4. Students are assigned roles in negotiating a settlement to the strike. One group argues the case from the union's point of view; one group represents James J. Hill's position. The third group assumes the role of arbitrator. These students listen to the arguments from union and management, then write a settlement for the strike.
5. The students' settlement may be compared with the actual outcome of the strike.

Activity 15

In Union There Is Strength

Trouble was brewing in the summer of 1893. People were out of work in cities and towns. Farmers were having a difficult time making ends meet. Men and women who had jobs worked long hours for little pay.

Newspapers reported the problems people faced. Headlines told readers "Laboring Men Suffer." Stories described people "glad to work any number of hours at reduced wages."

Business owners were worried. It was hard to make a profit. They looked for ways to save money. Some had to fire employees. Many lowered wages. Most worked longer hours just to break even. They did what they could to stay in business.

Working men and women worried, too. They knew they could lose their jobs or have their wages cut. Often they had no choice but to take what was offered. Some tried to protect their jobs. They joined *unions*—groups of workers willing to take action for higher pay and better working conditions.

Unions had a hard time getting started. Many business owners refused to cooperate with unions. Union organizers were often fired. Their followers were threatened. Violence was sometimes used to frighten union members. Sometimes they had to defend themselves against attack.

Some railroad workers organized small unions called *brotherhoods*. Each brotherhood represented a different kind of railroad worker. The locomotive engineers belonged to one brotherhood. The locomotive firemen belonged to another. The conductors and the mechanics each had their own brotherhood.

Most business owners disliked unions. James J. Hill was one of them. Hill was president of the Great Northern Railway Company, one of the biggest in Minnesota. Hill's company was profitable, and he was a wealthy man. His trains pulled freight, passengers, and mail across the country. The Great Northern Railway stretched from St. Paul all the way across North Dakota, Montana, Idaho, and Washington to the Pacific Coast. Hundreds of men worked for Hill. Some of them belonged to brotherhoods.

Progress toward higher pay and better conditions for railway workers was slow. Some employees became dissatisfied. One of them was Eugene Debs, a locomotive fireman from Indiana.

In the summer of 1893 Debs decided to take some action. He quit his job to organize a new union for railway employees. Debs said small brotherhoods were not strong enough to bargain with the powerful railway companies. He believed that railway employees needed one big union to bargain as equals with the company owners. He called his new union the American Railway Workers Union.

James J. Hill and Eugene Debs disagreed on how to run a business. Hill thought the owners should make all the important decisions for their company. Debs thought that employees were as important to any business as the owners. He believed employees should be able to bargain with the owners for better pay and working conditions. If the workers joined one big union, he said, they would be strong enough to do it.

As far as James J. Hill was concerned, Debs was a troublemaker. As far as Eugene Debs was concerned, Hill was a villain.

Striking employees of the Great Northern Railway stood in front of a station along the tracks near the Blackfoot Reservation in Montana, April 1894. The station managers gave bread and coffee to the men.

Evaluation

1. Students should take notes as they read and discuss the issues in this activity. Their notes should accurately identify people, organizations, and the point of view each represents.

2. Students should cooperatively organize their groups and effectively present arguments to represent the point of view represented by opposing interest groups.

3. The group of arbitrators should be able to distinguish between evidence and opinion when they write and defend their ruling.

Note to teachers

You will find the outcome of the Great Northern strike described in notes to the last page of this activity, p. A-155.

Vocabulary and pronunciation

making ends meet: stretching money far enough to pay expenses

It Depends on Your Point of View

James J. Hill and Eugene Debs had different ideas about what was right and wrong. They disagreed on what was important and what was fair. Each man had his own *point of view.* They understood things differently and acted differently, too.

Everyone has a point of view. The things we think are right and wrong, important, and fair influence the way each of us understands events. Point of view influences the way we act, too.

James J. Hill acted to help his company make money. Eugene Debs and members of the American Railway Union acted to protect their pay and their jobs. The disagreement heated up during the summer of 1893. It boiled over in April 1894, when Debs led the Great Northern workers in a strike against Hill's railway. Hill blamed Debs for the strike. Debs blamed Hill. Which one was right? Was one of them a troublemaker? Was one of them a villain? Your answers depend on your point of view.

On June 20, 1893, Eugene Debs met with 50 railway employees in Chicago, Illinois, to organize the American Railway Union. Unlike the brotherhoods, the new union invited *all* railway workers to form one big union. In the next few months, many Great Northern employees joined the American Railway Union.

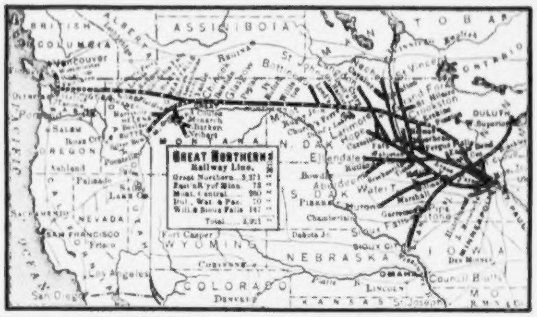
At about the same time in St. Paul, James J. Hill decided to cut the cost of operating his railway. He fired some employees and lowered the pay of many others.

NEW TRANSCONTINENTAL LINE

GREAT NORTHERN RAILWAY

FROM THE
GREAT LAKES
TO
PUGET SOUND.

ACROSS :—
Minnesota,
North Dakota
Montana,
Idaho and
Washington.



In 1893, the Great Northern Railway completed construction of track from St. Paul to the Pacific Coast. At right, James J. Hill adds a spike to celebrate the event.

Historical note

James J. Hill. The economic and political power of James J. Hill, described in Chapter 13 (pp. N-138 to 140), made his confrontation with Eugene Debs and the American Railway Union especially important. The strike was watched by the entire nation. It had significant implications in the careers of each man.

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Try to put yourself back in time to 1893 and 1894. Read the speeches and letters of James J. Hill and Eugene Debs. Figure out how to solve their disagreement and settle the strike of April 1894. The first stop on your trip in time is August 1893. That's when James J. Hill writes to all Great Northern station managers:

Gentlemen:

Take whatever steps necessary to reduce service to the lowest point possible. Take off all extra men. Reduce the wages of others. Keep one or two small gangs of men to pick loose rocks off the tracks. The machinery department, car cleaners, and inspectors should be reduced to the lowest possible level and the same in all station and telegraph service.

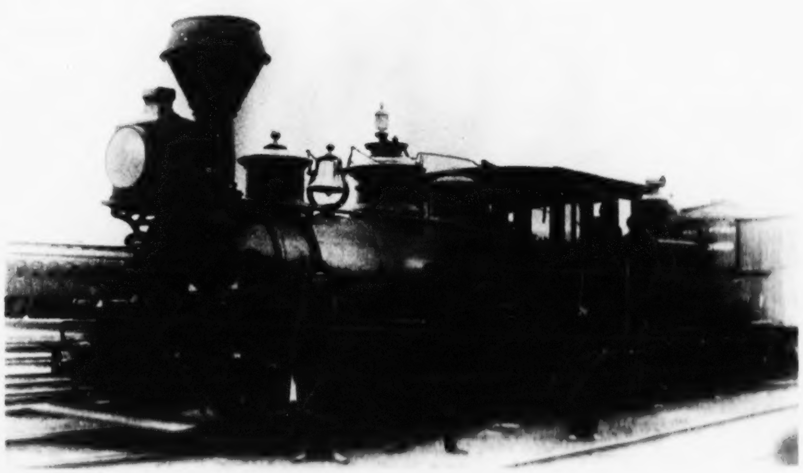
- *Reduce all salaries above $5,000.00 per year by 30%.*
- *Reduce all salaries between $2,000.00 to $5,000.00 by 25%.*
- *Reduce all salaries between $1,200.00 to $2,000.00 by 20%.*
- *Reduce salaries of less than $1,200.00 by 15%.*

The rates of wages may appear low, but there will be plenty of men to work at those rates.

James J. Hill

On August 31, 1893, a group of Great Northern workers wrote back to Hill:

We ask that you reconsider your decision to lower our wages. Most of us have families and were already receiving the poorest pay of



Eugene Debs, at left, organized the American Railway Union in 1893 and 1894. Railway employees like those above joined his "one big union."

Historical note

Eugene V. Debs. Hill was not the only one who considered Debs a troublemaker. A dedicated unionist and radical, Debs was for many years a charismatic spokesman for American working people and those who believed in fundamental social change. In 1895 he was jailed in Chicago as a result of the bitter Pullman Company strike. Later he joined the Socialist Party and was its candidate for president in 1900, 1904, 1908, and 1912. A pacifist who opposed all war, he was jailed again during World War I. His fifth and last campaign for president was conducted in 1920, while he was still confined in a federal prison.

all railroad workers, only $35.00 to $50.00 per month and working 12 to 13 hours a day, seven days a week. The price of everything including fuel is so high we can hardly exist on our reduced wages.

James J. Hill refuses to change his mind. In January he lowers wages again. In March, he lowers wages a third time. Employees are now paid 30 percent less than in August 1893. Many of the workers complain that they cannot afford the price of room and board—$26.00 a month—in towns along the Great Northern line. The new pay schedule includes:

Engineers	*$80.00 a month*
Conductors	*$80.00 a month*
Brakemen	*$47.00 a month*
Section Hands	*$1.00 per day*

On April 13, 1894, members of the American Railway Union protest the Great Northern pay cut. They are willing to strike. Debs's assistant, James Hogan, writes a letter to the general manager of the Great Northern Railway.

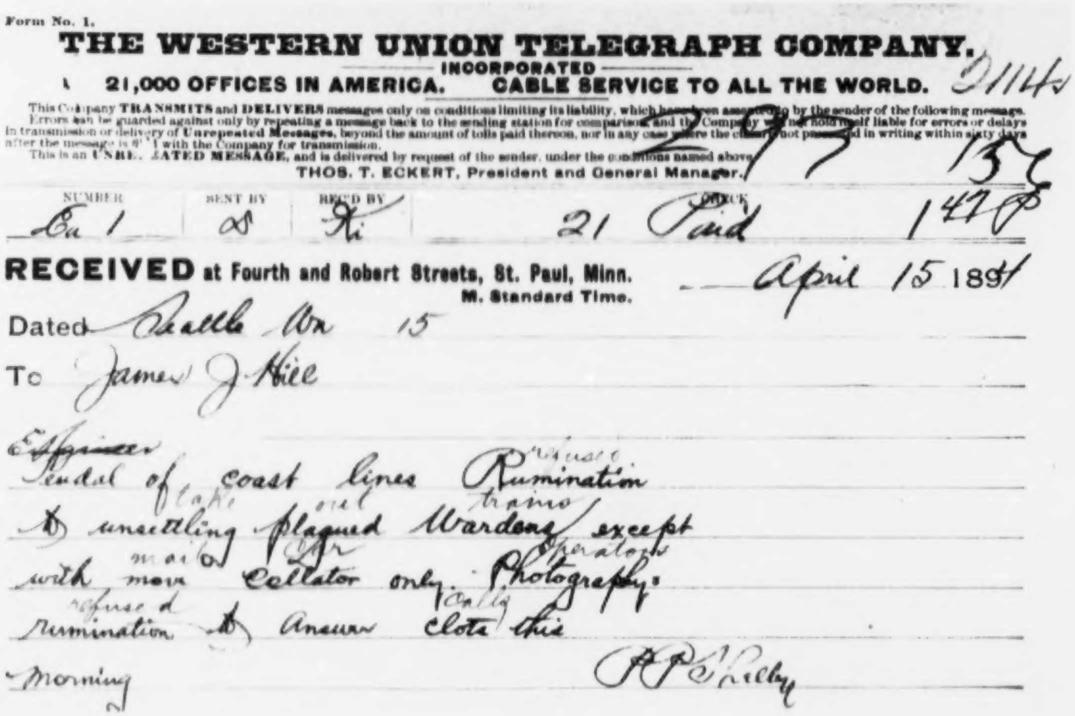
Sir:

I am instructed by your employees to say that unless the wages that were in effect before August 1, 1893, are restored, all Great Northern employees will quit work at 12:00 o'clock noon today.

James Hogan

Hill receives the letter only three hours before the strike deadline. He rejects the union's demand. Hill and his managers try to keep things under control. They make plans and send messages to

James J. Hill and his company managers didn't know whom they could trust. During the strike, they sent messages in code. Here is one of the coded telegrams sent to Hill. Someone translated the code, writing in other words above it.



Form No. 1.

THE WESTERN UNION TELEGRAPH COMPANY.

INCORPORATED

21,000 OFFICES IN AMERICA. CABLE SERVICE TO ALL THE WORLD. 2114

This Company TRANSMITS and DELIVERS messages only on conditions limiting its liability, which have been assented to by the sender of the following message. Errors can be guarded against only by repeating a message back to the sending station for comparison, and the Company will not hold itself liable for errors or delays in transmission or delivery of Unrepeated Messages, beyond the amount of tolls paid thereon, nor in any case where the claim is not presented in writing within sixty days after the message is filed with the Company for transmission.
This is an UNREPEATED MESSAGE, and is delivered by request of the sender, under the conditions named above.

THOS. T. ECKERT, President and General Manager.

297 15

NUMBER	SENT BY	REC'D BY		CHECK	
Ca 1	S	Ki	21	Paid	147 P

RECEIVED at Fourth and Robert Streets, St. Paul, Minn. April 15 1894
M. Standard Time.

Dated Seattle Wn 15

To James J Hill

~~Effinger~~

refused

Feudal of coast lines Rumination

take out trains

to unsettling plagued Wardens except

mail Car Operators

with move Collator only. Photography.

refused Only

rumination to Answer Clote this

morning

R P Shelby

Note to teachers

The statements and letters on pp. A-148-153 represent several points of view. Facts and opinions are mixed together in each source. A chart (drawn on the chalkboard or on a worksheet) may help students learn to distinguish fact from opinion and to remember each character in these complicated events.

Organize the chart like this for each source:

Source: Author: Date:

Facts:

Opinions:

The chart will help students organize information for the final assignment in this activity. Information from the poster, newspaper and other illustrations may be added to the chart, too.

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each other in code. Here's one to Hill from a station manager in Montana:

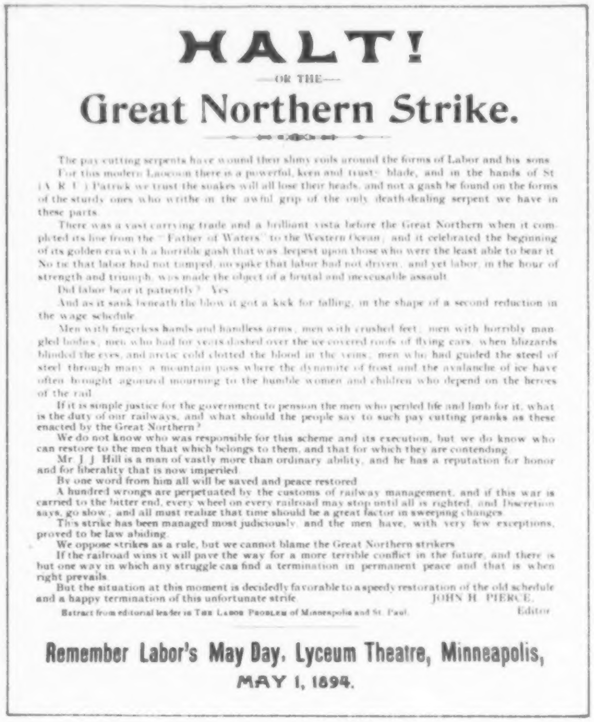
To J. J. Hill:
The smithy tripped night junket, we are occultation running architective tutors except numerously tutors blanch Havre apologees Babylon apologue newly occultation apologue Spokane. The men azure unexpected collitigant limitable George.

The telegram is delivered to Hill's office in St. Paul and translated:

The situation tonight is we are not running any trains except passenger trains between Havre and Butte and between Minot and Spokane. The men left work at twelve o'clock.

On April 14, 1894, Hill sends a letter to the newspaper describing the strike from his point of view:

Some trains on the Great Northern Railway have been abandoned by men quitting work. I received notice only a few hours before the trains stopped running. It is my wish that all employees will go back to work. Those who continue working will be the first to be promoted or receive pay increases. The company is at all times ready to hear and consider any complaint.
James J. Hill



HALT!

—OR THE—

Great Northern Strike.

The pay-cutting serpents have wound their slimy coils around the forms of Labor and his sons.

For this modern Laocoon there is a powerful, keen and trusty blade, and in the hands of St. (A. R. U.) Patrick we trust the snakes will all lose their heads, and not a gash be found on the forms of the sturdy ones who writhe in the awful grip of the only death-dealing serpent we have in these parts.

There was a vast carrying trade and a brilliant vista before the Great Northern when it completed its line from the "Father of Waters" to the Western Ocean, and it celebrated the beginning of its golden era with a horrible gash that was deepest upon those who were the least able to bear it. No tie that labor had not tamped, no spike that labor had not driven, and yet labor, in the hour of strength and triumph, was made the object of a brutal and inexcusable assault.

Did labor bear it patiently? Yes.

And as it sank beneath the blow it got a kick for falling, in the shape of a second reduction in the wage schedule.

Men with fingerless hands and handless arms, men with crushed feet, men with horribly mangled bodies, men who had for years dashed over the ice-covered roofs of flying cars, when blizzards blinded the eyes, and arctic cold clotted the blood in the veins; men who had guided the steed of steel through many a mountain pass where the dynamite of frost and the avalanche of ice have often brought agonized mourning to the humble women and children who depend on the heroes of the rail.

If it is simple justice for the government to pension the men who periled life and limb for it, what is the duty of our railways, and what should the people say to such pay cutting pranks as these enacted by the Great Northern?

We do not know who was responsible for this scheme and its execution, but we do know who can restore to the men that which belongs to them, and that for which they are contending.

Mr. J. J. Hill is a man of vastly more than ordinary ability, and he has a reputation for honor and for liberality that is now imperiled.

By one word from him all will be saved and peace restored.

A hundred wrongs are perpetuated by the customs of railway management, and if this war is carried to the bitter end, every wheel on every railroad may stop until all is righted, and Discretion says, go slow, and all must realize that time should be a great factor in sweeping changes.

This strike has been managed most judiciously, and the men have, with very few exceptions, proved to be law abiding.

We oppose strikes as a rule, but we cannot blame the Great Northern strikers.

If the railroad wins it will pave the way for a more terrible conflict in the future, and there is but one way in which any struggle can find a termination in permanent peace and that is when right prevails.

But the situation at this moment is decidedly favorable to a speedy restoration of the old schedule and a happy termination of this unfortunate strife.

JOHN H. PIERCE,
Editor.

Extract from editorial leader in THE LABOR PROBLEM of Minneapolis and St. Paul.

Remember Labor's May Day, Lyceum Theatre, Minneapolis,
MAY 1, 1894.

Union organizers like Eugene Debs, far left, gave speeches, wrote newspaper articles, held meetings, and talked to railway workers. They organized rallies like the one advertised in the poster. They used strong language, accusing company owners of cruel and selfish actions.

Vocabulary and pronunciation

situation: way things are

abandoned: left without care

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On April 18, 1894, Eugene Debs arrives in St. Paul and moves into the Sherman Hotel. He writes a note to Hill suggesting they meet to discuss the strike and settle their disgreement. He has terms by which the Great Northern Railway employees will return to work:

1. *Wages will be increased to their level before the first pay cut in August 1893.*
2. *If it is necessary for the railroad to cut costs, working hours will be shortened instead of firing employees.*
3. *There will be no prejudice against any employee who took part in the strike. Everyone will return to work and have an equal chance at promotion and a pay raise.*
4. *The new pay raise will start as soon as the employees go back to work.*

On April 19, 1894, Hill and Debs send letters to each other by messenger. They try to arrange a meeting but cannot agree on who should attend.

To Mr. Eugene Debs:

I am pleased you want to meet today. Our company is always ready to meet and hear from its employees on any topic. I want to remind you that we will meet only with the men on our payroll or with their representatives.

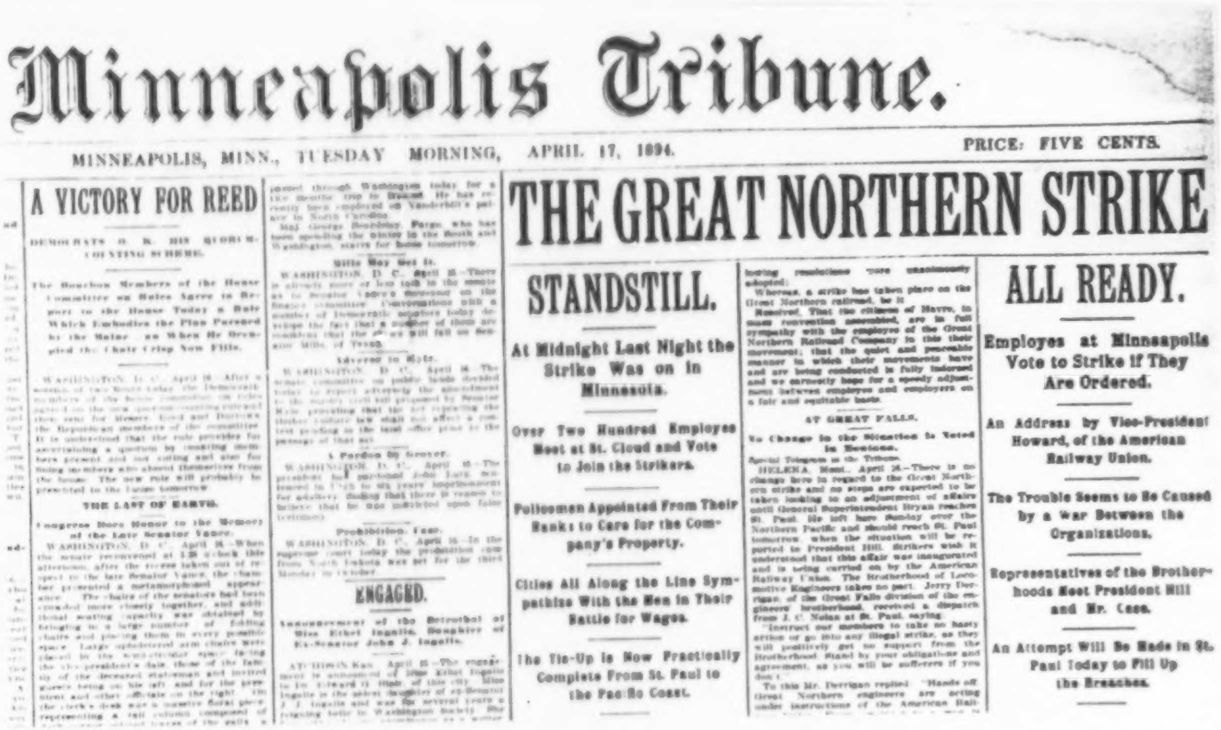
Yours truly,
James J. Hill

To Mr. James J. Hill:

If I understand your letter, you do not consider the men on strike as your employees. In that case, our committee cannot meet with you.

Yours very truly,
Eugene Debs

The Minneapolis Tribune *reported that many people in towns along the Great Northern supported the strike. The townspeople shared the point of view of the union members.*



Minneapolis Tribune.

MINNEAPOLIS, MINN., TUESDAY MORNING, APRIL 17, 1894. PRICE: FIVE CENTS.

A VICTORY FOR REED

ENGAGED.

THE GREAT NORTHERN STRIKE

STANDSTILL.

At Midnight Last Night the Strike Was on in Minnesota.

Over Two Hundred Employes Meet at St. Cloud and Vote to Join the Strikers.

Policemen Appointed From Their Ranks to Care for the Company's Property.

Cities All Along the Line Sympathize With the Men in Their Battle for Wages.

The Tie-Up Is Now Practically Complete From St. Paul to the Pacific Coast.

ALL READY.

Employes at Minneapolis Vote to Strike if They Are Ordered.

An Address by Vice-President Howard, of the American Railway Union.

The Trouble Seems to Be Caused by a War Between the Organizations.

Representatives of the Brotherhoods Meet President Hill and Mr. Case.

An Attempt Will Be Made in St. Paul Today to Fill Up the Breaches.

Connections

Two concepts are illustrated in this activity: *economic power* and *economic rights.*

1. Economic power is the ability to determine the distribution of wealth. It is often associated with the ownership of the resources and control of the means of production. James J. Hill's wealth and power is described in this activity and in Chapter 14 (pp. N-138-140). During the events of 1893 and 1894, Hill used his power to protect his wealth and property.

   Eugene Debs convinced many railroad employees that the only true wealth was the ownership of one's own labor. His union achieved economic power when the employees refused to operate railroad equipment until they were satisfied with the payment they received for their work.

   Labor contract bargaining is based on the exercise of economic power and a willingness to compromise.

2. The Americana Railway Union and its 1894 strike were efforts to gain economic rights for workers.

   From the workers' point of view, the concept of economic rights includes fair treatment on the job, equal employment opportunities, and fair wages. Those issues may be understood differently from management's point of view.

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Would You Join the Strike?

Just think of what is happening! Hundreds of employees have walked off their jobs. They have left the trains in depots and railroad yards. Passengers and freight are stranded. Do you think the workers have a right to do that? Do you think Hill should agree to meet with Debs and his committee?

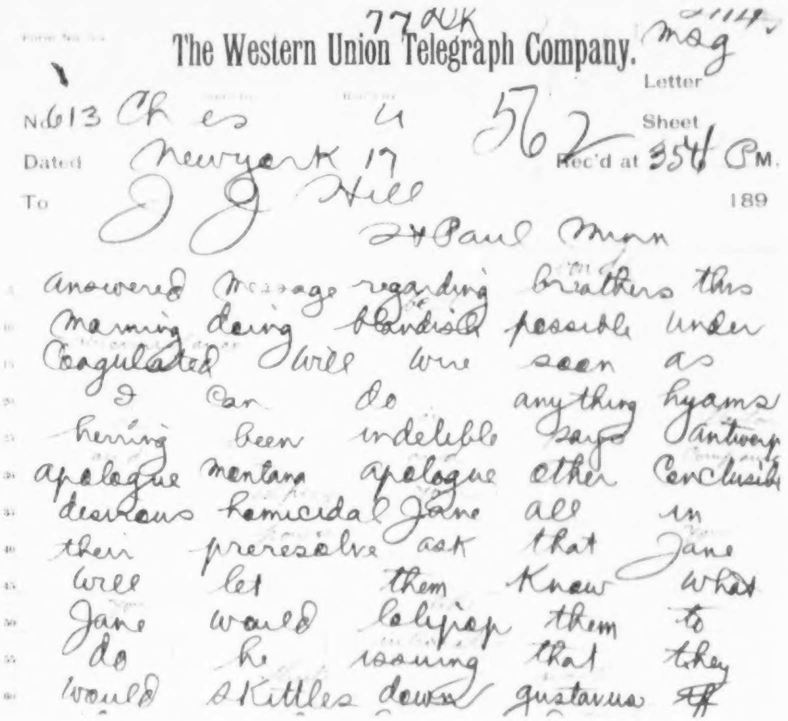
Imagine yourself in James J. Hill's shoes. Think of things from his point of view. He wants to keep his business going. He could replace the striking workers with others willing to work. What would you do in his place?

Now try to put yourself in the boots of someone who worked for the Great Northern Railway in 1894. Think of things from that point of view. Would you join the strike? How would you act?

On April 23, 1894, the governor of Minnesota tries to convince Hill and Debs to settle the strike. He writes a letter to both men:

> *Dear Sirs:*
>
> *For several days a strike on the Great Northern Railway has interfered with travel and business. Many citizens of the state have asked me to help solve the problem. It is my duty to ask both of you to find a way to end the strike. Is it possible to settle this disagreement soon and avoid further loss to the public?*
>
> *Knute Nelson*
> *Governor of Minnesota*

This coded telegraph message was sent to Hill from a business partner in New York. Other railroad companies, it says, will do whatever is necessary to help Hill fight the American Railway Union. Most railroad owners shared Hill's point of view.



77 UK
The Western Union Telegraph Company.
Msg
Letter
No 613 Ch es 4 562
Sheet
Dated Newyork 17
Rec'd at 354 PM.
To J J Hill 189
St Paul Minn

answered message regarding brothers this
morning doing blandish possible under
coagulated will wire soon as
I can do anything hyams
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Governor Knute Nelson

Connections

Students may remember reading about Governor Knute Nelson in Chapter 14 (p. N-146).

The strike is big news from St. Paul to Seattle. It's in all the newspapers. Everyone who works for the Great Northern Railway—and almost everyone who lives along its tracks—takes sides with Hill or Debs. People with different points of view write letters to Hill.

April 26, 1894
To James J. Hill:

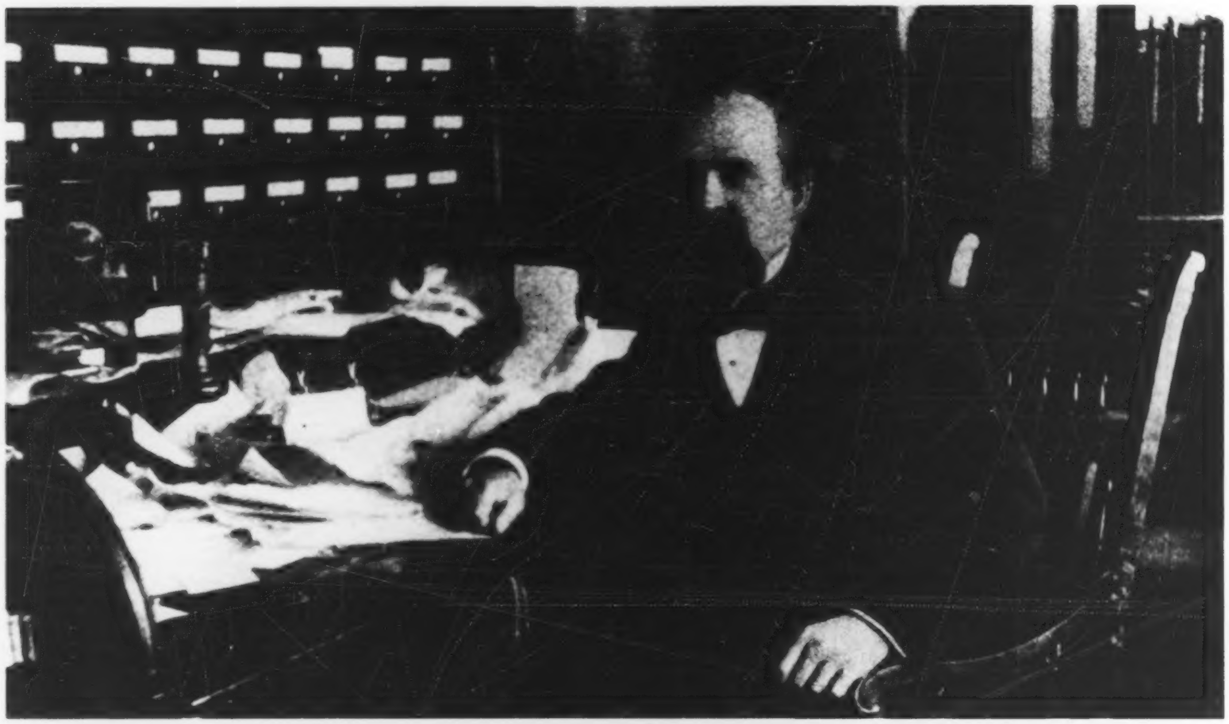
Business owners here in Butte, Montana, support the strikers. They agree that wages are too low. They will send a letter to the President of the United States today, asking him to help end the strike. Businesses here are closing because the freight trains have stopped.
W. W. Tilley

April 27, 1894
My Dear Mr. Hill:

You have gone as far as anyone could ask to solve this problem. It is too bad there is not wisdom and good judgment among your men. You have been very fair and reasonable. Their failure to accept your offer has weakened them and strengthened you.
W. H. Nuesdale, Manager
M & St. L Railway

April 28, 1894
My Dear Sir:

I can run a handcar and work on the track here or any ordinary labor on the railroad. I can organize the farmers between Grand Forks and Fargo to look after your



Charles Pillsbury headed the committee that heard Hill and Debs describe the issues causing the strike. Hill expected the business owners to share his point of view and force the union members back to work.

Vocabulary and pronunciation

handcar: a small car that carried workers along railroad tracks. It was moved by pumping a bar by hand.

track and cut the weeds for less than you are paying for it now and they will be almighty glad to get the money.

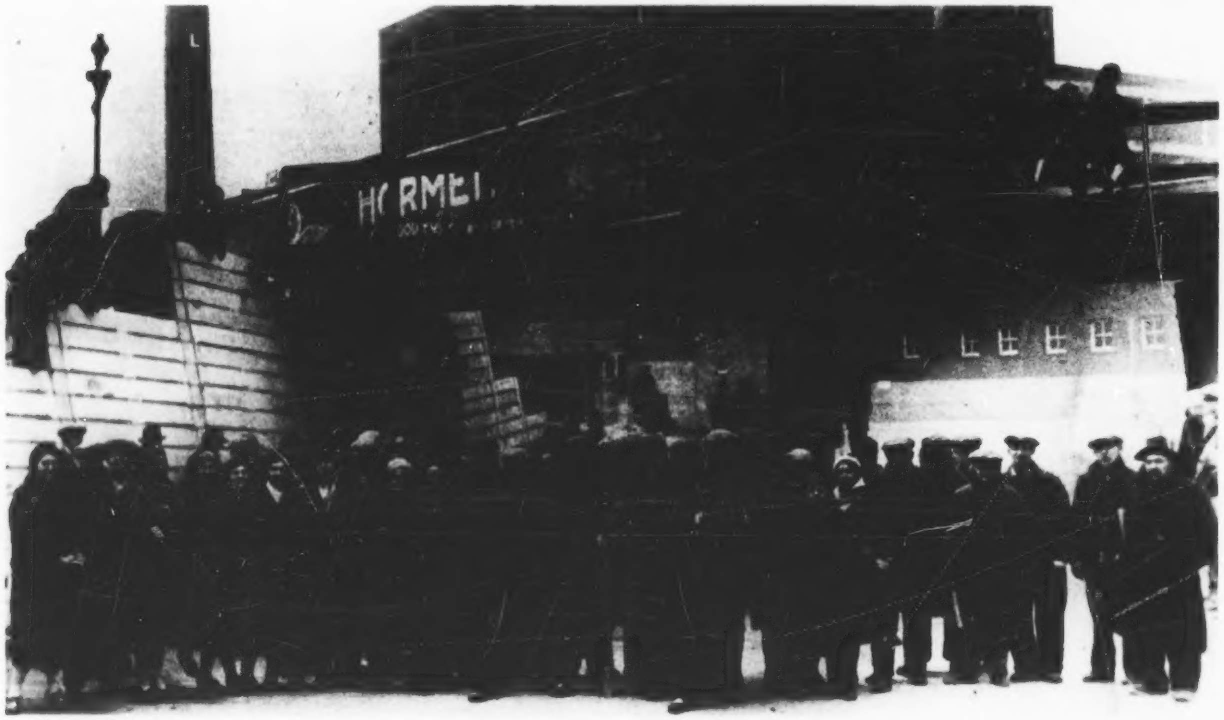
Budd Reeve
North Dakota Farmer

Two days later, a group of Minneapolis and St. Paul business owners invite Hill and Debs to discuss the strike at a meeting with them. Both Hill and Debs attend the meeting and give speeches. After their meeting, the business owners write a letter to Hill and Debs:

It is our opinion that the company and the union should agree to have the strike settled by a committee. The committee will consider all points of view and offer a plan to end the strike. Whatever wrongs exist should be righted. Justice should be found. At present, innocent people are suffering because the railway is not operating.

Hill and Debs agree to the plan. Hill believes the business owners agree with his point of view and will force Debs to end the strike. Debs believes the strength of his one big union will force the business owners to support his demands.

A committee of 14 business owners is appointed. On May 1, they meet to hear Hill and Debs discuss the strike again. The committee members review all the information and consider each point of view. They know that their conclusion will affect hundreds of railroad workers. It could mean the difference between profit and loss for the railroad.



Employees of the Hormel Company in Austin went on strike in 1933. The men and women interrupted work and blocked the entrance to the Hormel plant. Another strike at the plant made headlines in 1985 and 1986.

Classroom ideas

Most of the faculty and staff of Minnesota public schools belong to a union. Union members and their representatives bargain with their employer, the school board, to establish terms of employment. Everything from salary to the number of students in each classroom may be bargained during contract negotiations.

Assign several students the responsibility of organizing a panel discussion on unionism. Ask them to invite several union members (a teacher, custodian, food service worker, secretary, or the principal) to class. Invite a member of the school board to be a member of the panel.

Prepare the students by discussing questions to ask panel members. Tell the students to listen carefully and take notes to remember the panel members' point of view on each question. (Should teachers and principals belong to the same union? How are the leaders of a union chosen? What is a labor contract? Do you think teachers should strike? Should police or doctors have the right to join a union and strike?)

After the discussion, ask students to express their points of view on those topics.

Vocabulary and pronunciation

conclusion: decision or winding up

How Does the Strike End?

You have heard about the strike from several points of view. James J. Hill, Eugene Debs, the governor of Minnesota, men and women who live along the Great Northern tracks, and others affected by the strike have given you their opinions.

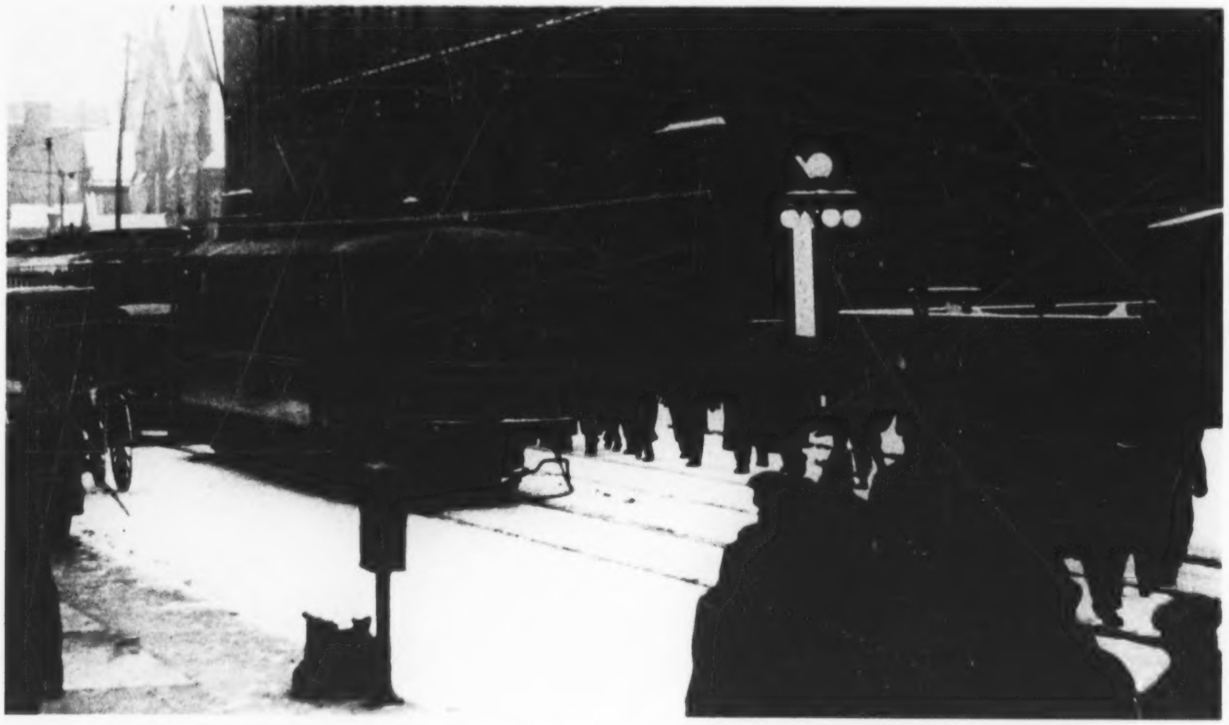
It's time now for *you* to settle the strike. You may support James J. Hill and his point of view. You may agree with Eugene Debs and support his union members. Or you may be a member of the committee selected to end the strike.

Divide your class into three groups. One group represents James J. Hill. Its members give speeches supporting his point of view. They may tell the committee that this strike is unfair because the employees quit with almost no notice and left trains, passengers, and freight stranded.

The second group represents Eugene Debs and the American Railway Union. Its members may give speeches supporting the union's demands.

A third group represents the committee of business owners appointed to end the strike. Its members will listen to all the speeches. Then, just like the original committee, they will write a plan to settle the strike. They must decide what is right and wrong.

Streetcar operators in St. Paul went on strike in November 1917. The Twin City Rapid Transit Company threatened to fire employees for wearing union buttons while driving the streetcars. Union members refused to take off the buttons. On November 23, the union president was fired for refusing to work overtime. Union members went on strike to protest. On November 28, they held a parade and demonstration in downtown St. Paul.



Note to the teacher

The strike was settled at a meeting held on May 1, 1894. Hill was there representing his Great Northern Railway. Debs and two assistants represented the Union. Fourteen members of an arbitration committee attended.

Debs presented a list of "terms by which the employees of the Great Northern System (now out on strike) will return to work."

Members of the committee listened to the discussion and asked questions. Before the meeting ended, Hill and Debs agreed to the decision written by the committee. The settlement included the following terms:

1. Wages would be returned to their level before the first salary cut was made on August 1, 1893.
2. All striking employees could return to their jobs without any penalty for taking part in the strike. (The only exceptions were employees who were arrested and proven guilty of injuring someone or destroying company property.)
3. The new rates of pay would be in force as soon as the employees returned to work.

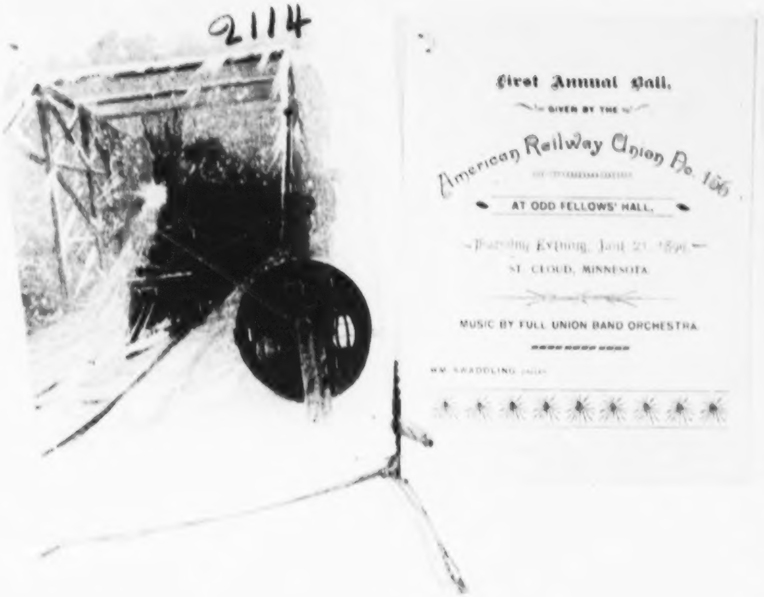
Students can compare the settlement written by their own committee to the terms Debs demanded (see p. A-150).

Union members were pleased with the settlement. Their success encouraged other unions. Few serious labor disputes were later settled as easily as this one. Economic rights are not easily won. Economic power is not easily compromised.

On May 1, 1894, the committee of 14 business owners met to write a report that would settle the strike. Their conclusions were based on the information you have read. Their point of view influenced their decision. They presented the report to Hill and Debs.

How did the members of your classroom committee settle the strike? Did they accept Hill's point of view? Did they accept the union's demands? Did they find a compromise? Your teacher will tell you how the strike was settled.

Compare your committee's decision with the settlement reached in 1894. Then you can decide whether the company or the union came out ahead and whether justice was served.



First Annual Ball,

GIVEN BY THE

American Railway Union No. 156

AT ODD FELLOWS' HALL,

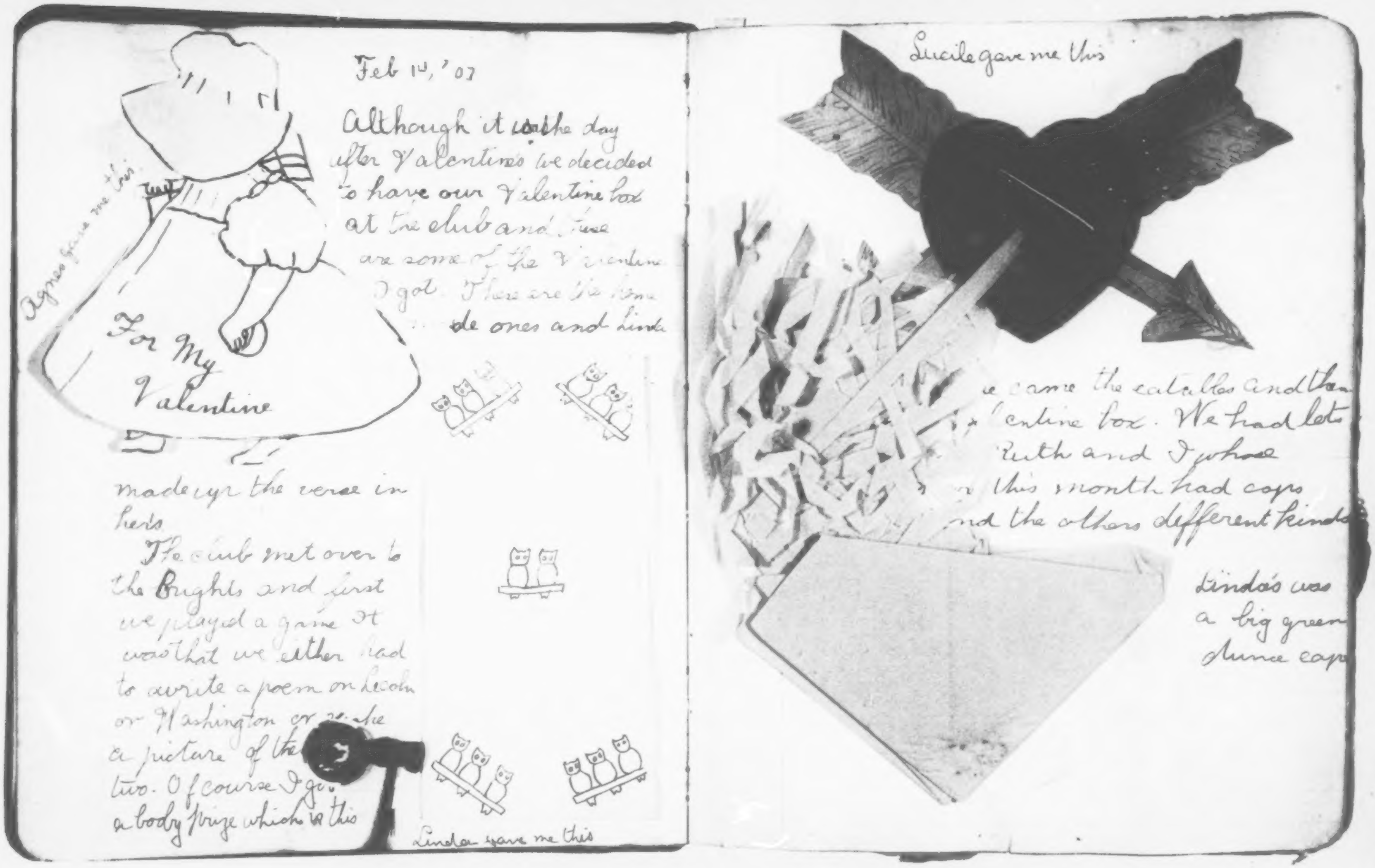
[illegible] Evening, [illegible]

ST. CLOUD, MINNESOTA

MUSIC BY FULL UNION BAND ORCHESTRA

American Railway Union members held a party when the strike was settled. They hired a band, rented a hall in St. Cloud, and invited all their members. Do you think they had a reason to celebrate?

These women demonstrated support for the International Street Railway Trainmens Union on November 28, 1917.



Agnes gave me this

For My Valentine

Feb 14, '07

Although it was the day
after Valentine's we decided
to have our Valentine box
at the club and these
are some of the Valentines
I got. These are the home
de ones and Linda
made up the verse in
hers.
The club met over to
the Brights and first
we played a game It
was that we either had
to write a poem on Lincoln
or Washington or make
a picture of the
two. Of course I got
a booby prize which is this

Linda gave me this

Lucile gave me this

e came the eatables and then
alentine box. We had lots
Ruth and I whose
this month had caps
nd the others different kinds

Linda's was
a big green
dunce cap

Skills emphasized in this activity

1. Comparing similarities and differences.
2. Recognizing the nature and variety of historical source materials.
3. Recognizing change and continuity over time.

Sequence of learning

1. History most often describes change. This activity is about some things that seem to stay the same. The experience of human emotions is one of them. Social class is another. Students are introduced to the emotions of friendship and to social class through the stories of two young women, Dorothy Walton and Adina Adams.
2. Dorothy and Adina grew up in Minneapolis and St. Paul at the turn of the century. Dorothy's scrapbooks, letters, and notes describe friendships, experience, and personal values. Events in Adina's life are described in her reminiscence, a newspaper article, and photographs.
3. Students write two short essays. The first should compare Dorothy's feelings and experiences with their own. The second should describe what it was that Dorothy and Adina had in common.
4. The historical value of the record kept by Dorothy is pointed out, and students are invited to start memory books of their own.

BEST COPY AVAILABLE

Activity 16
Some Things Don't Change

When you read a good story or watch a good movie you get interested right away. The action is exciting. The characters face challenges and experience emotions everyone recognizes. Love, fear, competition, jealousy, and selfishness are examples.

History describes the conflict and emotions of human experience, too. The difference is that history describes real events.

Dorothy Walton and Adina Adams were real people who faced problems and experienced emotions while they grew up in Minnesota. Dorothy and Adina were about your age in 1905. Neither of them became famous. Their names and accomplishments aren't attached to important dates in history books. But both girls led lives full of events that were important to them.

Dorothy was born in Minneapolis. She grew up and went to school in a small neighborhood south of downtown. She had two sisters. Audrey was four years older than Dorothy. Grace was younger.

Adina Adams was born in St. Paul. She grew up in a house on St. Anthony Avenue. Her home and much of her old neighborhood are gone now. They were destroyed when Highway I-94 was built through the city.

Even though Dorothy was born almost a century ago, getting to know her is easy. Dorothy wrote letters and saved the letters other people sent to her. She pasted photographs, concert tickets, and postcards in her scrapbook. She kept a record of her piano practice and of when she went to chorus. She made lists of her friends and the things they did together. Dorothy kept a record of almost everything she did.

Dorothy's scrapbooks, letters, and notes are primary sources of historical information. They tell where and when things happened, the problems she faced, and the emotions she felt. Just like a good story, her scrapbooks and letters describe experiences you can recognize.

Dorothy Walton celebrated Valentine's Day, Lincoln's birthday, and Washington's birthday all at once with a party on February 14, 1907. The eighth-grade girls made cards for each other, played games, had contests, ate candy and cookies, and laughed.

Evaluation

1. Students should be able to recognize similarities in the social life of these two young women who grew up in different towns and ethnic groups more than 80 years ago. Dorothy and Adina valued personal friendships, family relationships, and the excitement of adventure. They also shared the opportunities of economic privilege and social class.
2. The students' essays should describe the similarities and differences they recognize among themselves, Dorothy, and Adina. The objects they collect and include in their scrapbooks should express their own values, personalities, and aspirations.

Connections

Both Dorothy Walton and Adina Adams lived in the Twin Cities. Their lives reflect the growing comfort and the emphasis on social life, education, and culture that could be found among middle class people there after the turn of the century. For another glimpse of Dorothy Walton's world, have students look at the picture of Hennepin Avenue on p. N-166.

753

757

Dorothy's books are also evidence of her relationships with other people. They reveal her values, the things she felt were important.

Dorothy began writing in her diary when she was in grade school. She wrote letters and notes almost every day. Here's what she wrote on the first day of school after Christmas vacation:

Tuesday, January 2, 1906

Foggy and snowy. Woke up feeling as tired as when I went to bed at night. Had a good breakfast. Went to school. Hate Miss Hunter worse than ever. After school we went sliding and had a fine time.

Dorothy's diary wasn't fancy. Her notes each day were short. Here's another one:

Tuesday, February 6, 1906

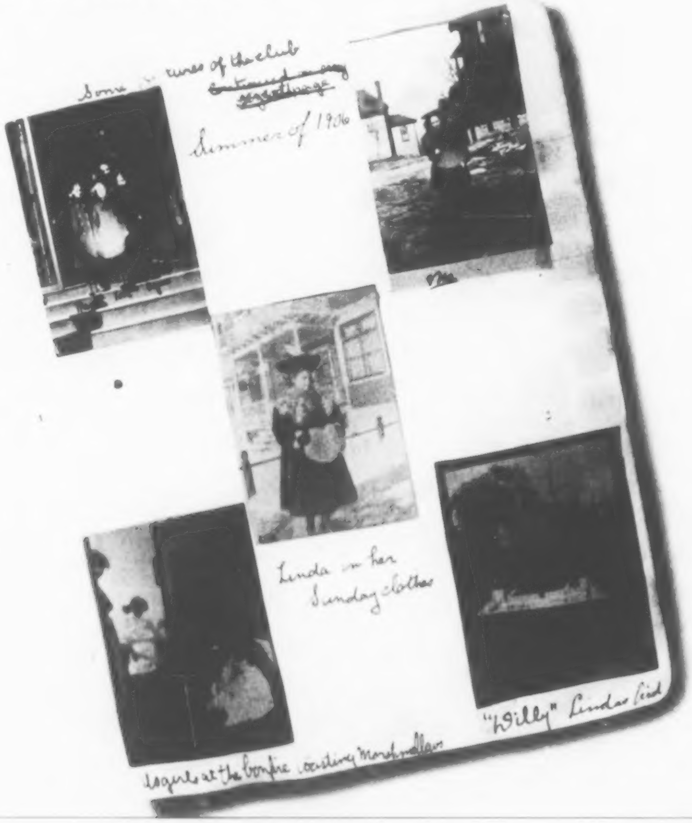
Not so cold. The teacher told me that I wasn't very well prepared for seventh grade. I knew it. After school we went sliding in front of Maude's. I went down the hill over the drift and into the fence around the tennis grounds. I got a black eye, skinned my shin and eyebrow and knee.

You may recognize the feelings and events that Dorothy describes. Even though she lived far from you and a long time ago, you may have some things in common. As you read, keep track of the experiences you share with her.

PEEKING OVER THE ROOF

A PROFILE OF YOURS TRULY

PEEKABOO


Some [illegible] views of the club
Summer of 1906
Linda in her Sunday clothes
"Willy" Linda's bird
4 girls at the bonfire roasting marshmallows

Does your family keep a scrapbook of snapshots like these of Dorothy Walton and her friends? Have you seen photographs of your parents or grandparents when they were your age?

Note to the teacher

Dorothy's scrapbooks illustrate the concept of *self-expression*. Her personality, values, and ideas are evident in the photographs and objects she saved.

Dorothy and her sister Audrey kept scrapbooks and saved correspondence for many years. Page after page of the collection reveals the girls' personalities with thoughtful, charming, and fanciful notes and memories.

The Waltons' scrapbooks, letters, and some photographs are part of the MHS manuscript collection. More photographs of the Walton and Adams families are collect-ed in the MHS audiovisual library.

You and your students may view and study the original sources at the Society's libraries. If you would like to visit the libraries with your class, call and speak with a librarian or member of the MHS Education Department to plan the trip.

Finding Similarities

Dorothy was excited about graduating from eighth grade. She wrote about some of the special events at the end of the school year. Here's how she described two of them:

June 6, 1907

We went to Excelsior on our school picnic today and had a dandy time. Linda and I shooted the shoots on our feet. That's like walking down a ladder. We had a PEACHY day and roller-skated till we went, which was at four.

July 5, 1907

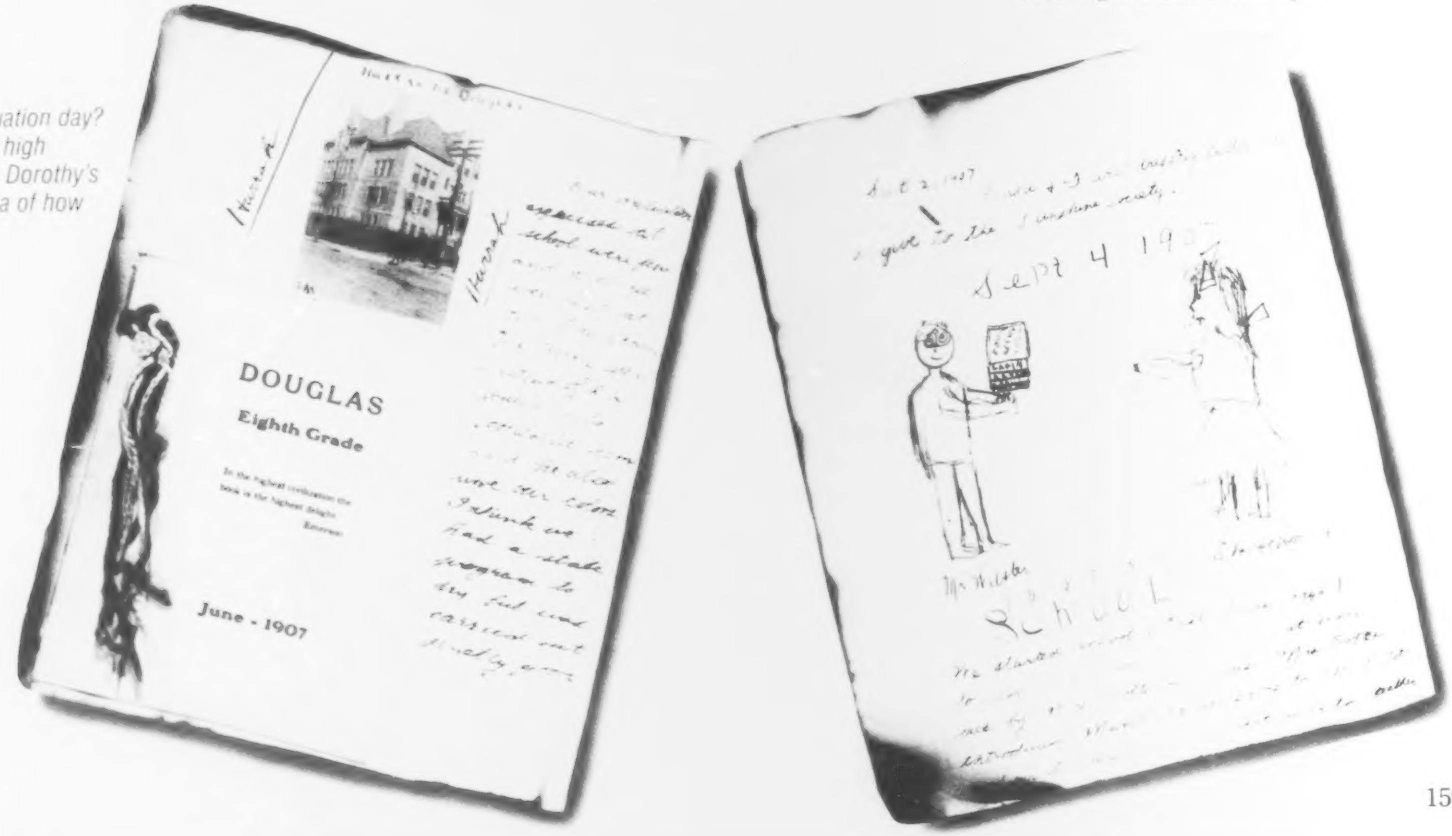
We had the afternoon off because diploma day was this morning. So Agnes Potter and I made a cake for Miss Forester, who is getting married. The cake was half yellow and half white with a sunflower made of yellow and white candles for Douglas School colors in the center.

Dorothy wrote about things other than school. During the summer she spent time with friends and enjoyed her vacation. They had picnics, mowed the lawn, went to the lake, and stayed overnight with friends.

In 1907, Dorothy was 13. She started high school in September. The year turned out to be busy.

September 4, 1907

We started school today at East Side High. K and I went up alone



Hurrah

DOUGLAS

Eighth Grade

June - 1907

Sept 4 19

School

How will you feel on graduation day? How about the first day of high school? These pages from Dorothy's scrapbook give you an idea of how she felt on those days.

but were met by Mrs. Potter and Agnes. Mrs. Potter introduced Muriel, K, Agnes, and me to Mr. Webster and our teachers. We all sat together.

February 1, 1908

This morning Linda asked me to bring my sled, skis, and skates and spend the day with her. Talk about fun.

I got there just about lunch time. Linny made me the cutest cookies—hearts with arrows through them. We had a dandy lunch. After lunch we went skiing over in the hollow. There was a path made there with a bump attached to it. You ought to have seen us go down that thing the first few times. I simply screamed at Linda.

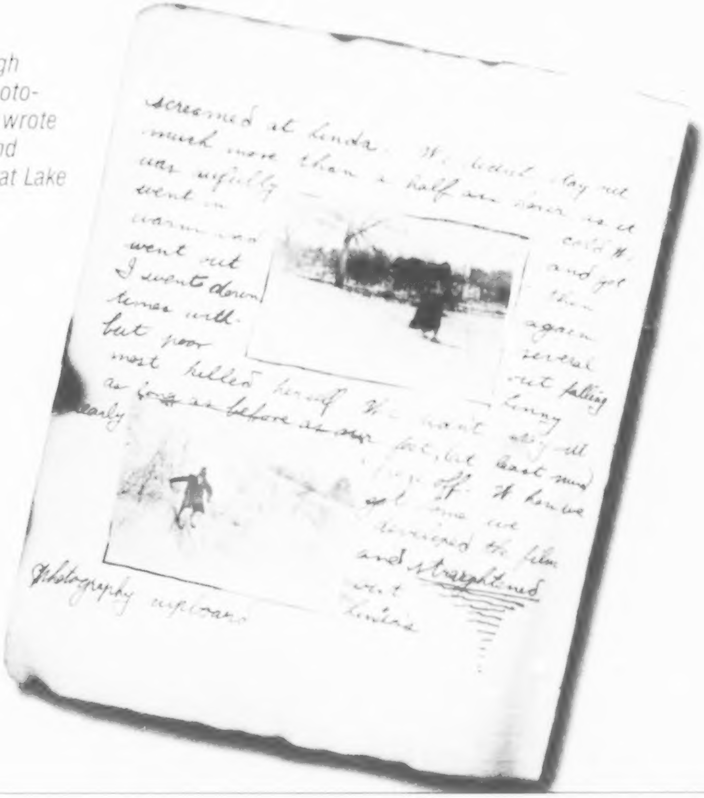
I went down several times without falling, but poor Linny. She almost killed herself. We didn't stay out much more than half an hour as it was awfully cold and our feet nearly froze.

March 26, 1908

Stayed home from school. My throat hurt to swallow. Dad called in Doctor Law. Scarlet Fever! Horrors!!!

Dorothy's friends wrote letters to her while she was sick and stayed at home. Muriel, Linda, Agnes Bright, Agnes Potter, Katherine, and others wrote to tell her about gym class, chorus, club meetings, and each other. Katherine wrote about an argument she had with Agnes:

Dorothy was a freshman in high school when she put these photographs in her scrapbook. She wrote about skiing near her home and about a weekend with friends at Lake Minnetonka.



Connections

Dorothy's home was quarantined while she was ill with scarlet fever. She and her friends wrote letters to each other while she was away from school. Sometimes her friends came over and they talked through the window.

Like diphtheria, scarlet fever was a contagious disease that was subject to quarantine in those days. The Waltons had a sign on their house similar to the one shown on p. N-154. Dorothy kept the sign and saved it in her scrapbook.

April, 1908

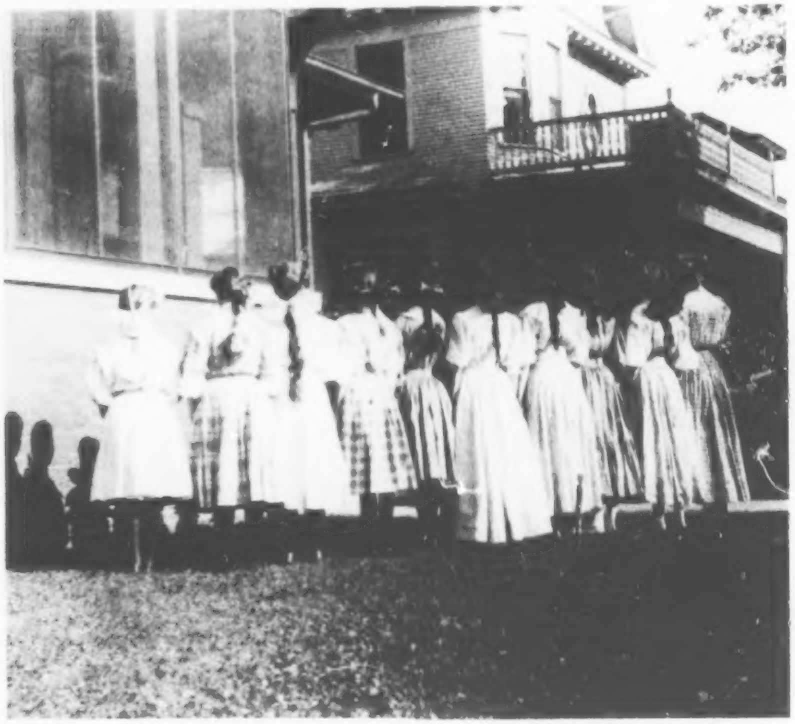
Oh, Tom! I'm mad. Agnes saw me writing a note to you while she was giving her book report and she took it and read it. I tried to take it away from her and she tore it. I hope Agnes has to recite and I'll get her so fussed she won't know what to do. Miss D. just told Juliet and me to stop whispering.

Your friend, K.

By May, Dorothy was back at school. It was difficult to make up the work she missed. She was disappointed with her grades. "I'm very much ashamed of this card," she wrote. "It might have been better if I hadn't had scarlet fever as I had such a lot to make up."

In 1910 Dorothy took a long trip out west with her father. Before she left, her friend Linda wrote a long letter to her. It included a list of things they had enjoyed together. Linda told Dorothy to think of them during her trip. The list includes events Dorothy described in her memory books.

After reading the letter, write three paragraphs. In the first paragraph, tell about an event or feeling in your life similar to one in Dorothy's. In the second paragraph, write about Dorothy's personality and the things she liked to do. In the third paragraph, describe Dorothy's relationships with the other people. What seemed to be important to her?



January 15, 1910
Dearest Tommy,

I am going to give you a list of things to think of while you are gone.

1. Think of my fifth birthday party to which you came with long curls hanging down your back—at which time I was introduced to one of the dandiest girls I know.
2. Then think of the time when I dared you to go on some rubber ice and you fell in and were sent to Miss Forester's office.
3. Now remember the first day at high school.
4. Don't forget the house party and how we dressed up in each other's clothes.
5. Don't forget the night you stayed all night at my house and we climbed out on the roof.
6. Now think of Miss West's house party, about the ginger ale, and how unearthly early Miss West got up next morning.
7. Remember the day you and K and I went sliding on the big hill.
8. Think about the day we walked to St. Paul.
9. Now don't forget your old chum and don't forget to write soon.

I hope you have a perfectly splendid trip.

Linda

Dorothy invited some friends for a "pigtail party" at her house. The girls stayed overnight. They had pillow fights, turned somersaults on the bed, played games in the yard, took pictures like the one at left, and stayed awake until 3:00 A.M.

Note to the teacher

1. Dorothy's friends and family gave her the nickname "Tommy." It was short for Tom Boy. Many of the letters and notes in Dorothy's scrapbooks are addressed to "Tom" or "Tommy."
2. Linda's letter to Dorothy written on January 15, 1910, is longer than this excerpt. Linda mentioned more than 20 experiences the girls shared. Dorothy wrote about each of them in earlier diary entries. Several are mentioned in the sources included here.

There's Less Information about Adina

Adina Adams didn't keep a scrapbook or a diary. She didn't save her letters. Most of her photographs were given away. Her report cards were lost.

Adina's family is listed in the 1900 census. It shows them living at 527 St. Anthony Avenue in St. Paul.

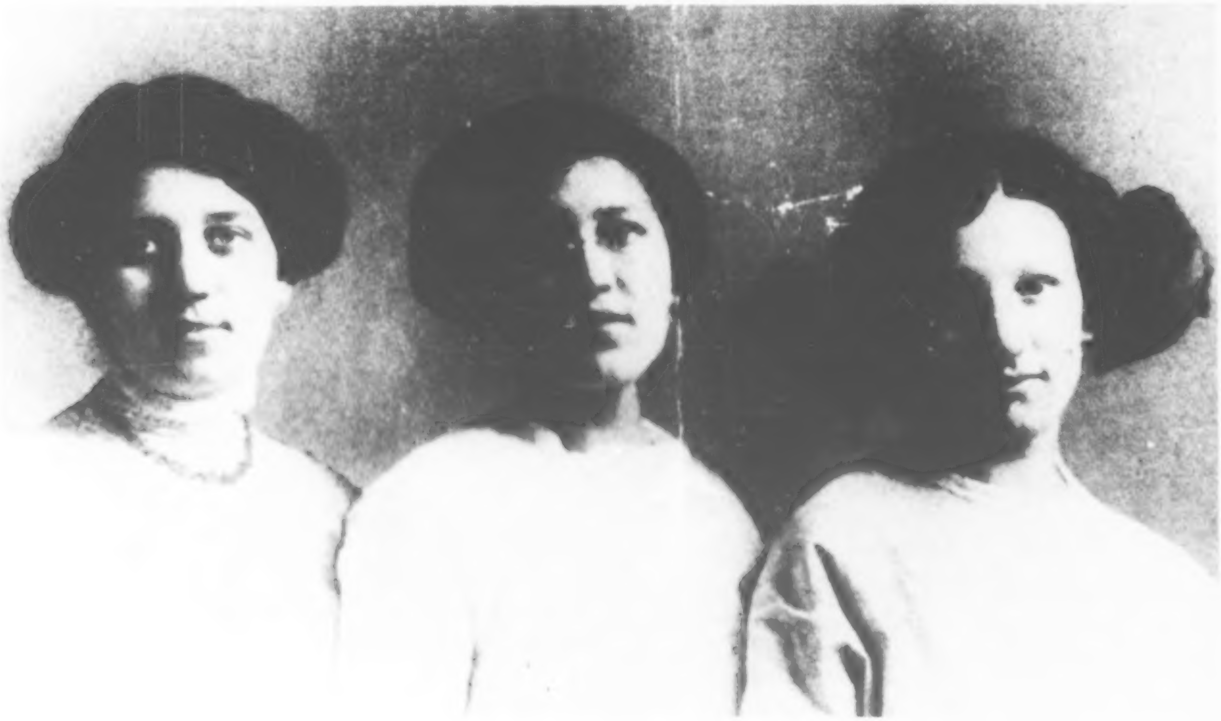
Adina's father, John Quincy Adams, was a newspaper editor. His paper, *The Appeal*, was well known. Adams wrote a story for his newspaper about Adina's tenth birthday party. The story appeared on May 30, 1904:

Sixty of the brightest girls and boys that could be found anywhere, all decked out in holiday attire, filled the home of Adina Adams last Saturday afternoon from 3 until 8 o'clock. When the guests had gathered, a piano solo was played by Gertrude Howard.

Then followed a little program: a piano solo by Ethel May Howard, piano solo by Roy Roberts, song "My Country Tis of Thee" by everybody, and more.

Then followed a number of games including bean bag and the heart game. Then came the peanut hunt. Refreshments were served at two tables, each set for 30 guests. The children all received a bag containing prizes. Later the children enjoyed lawn games. The gifts were most dainty and beautiful.

Old record books are the only evidence of Adina's school work. They show that she went to



Adina and her sisters posed for this photograph when they were teenagers. Adina is on the left. Margaret is in the middle. Edythella is on the right. Adina didn't save a scrapbook. This is the only picture we could find of her.

Connections

Students who have read Chapter 14 will recognize Adina's father, John Quincy Adams, as a leading member of Minnesota's black community and a nationally known spokesman for the rights of black people. (See p. N-151.)

McKinley Grade School and then to Mechanic Arts High School. She was a student at Mechanic Arts from September 1908 to January 1909. She took algebra, history, English, Latin, mechanical drawing, and art.

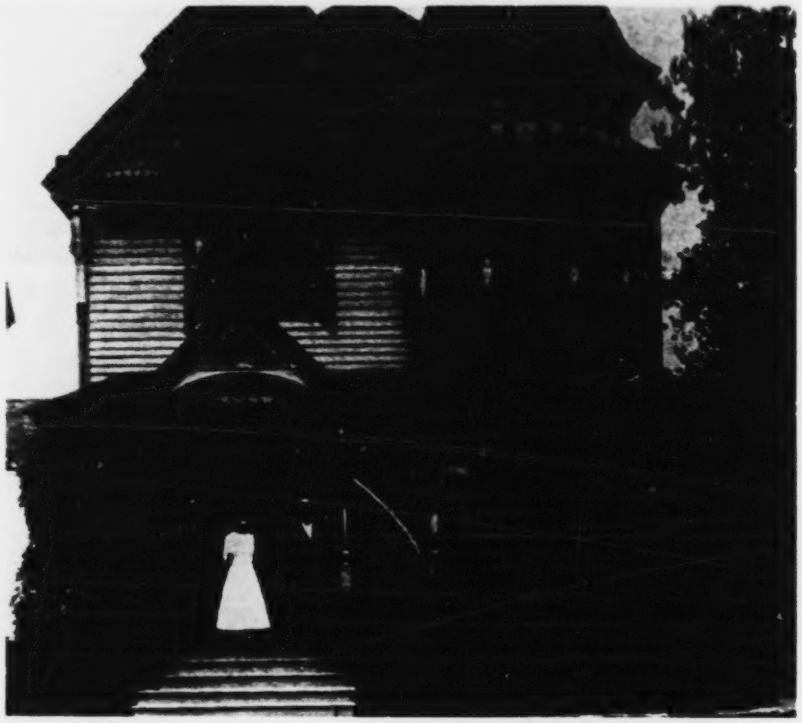
On October 28, 1909, Minneapolis West High School played a football game against St. Paul Mechanic Arts. West was a brand new school and Dorothy was a tenth-grader there. Dorothy went to the game. She and Adina might have been sitting on opposite sides of the field cheering for different teams. (By the way, Mechanic Arts won the game, 12 to 0. "Poor West," said Dorothy. "Those boys were really rough.")

In 1970, the Minnesota Historical Society asked Adina to record some memories of her family. Adina was 76 years old when she told these stories about growing up in St. Paul:

We lived about two miles from downtown. My father took us everywhere and did everything for us. We had a lot of things like music lessons. We all learned to play the piano, except John. John was given a violin. My father had a wonderful library for us. We had hundreds of books. My father was a man that wanted his children to be well educated.

My sister Margaret passed away when she was 18. She was the most beautiful girl. Her beauty was in her character. She had beautiful eyes that sparkled. She was always head of her class. She wrote stories.

Adina's father, John Quincy Adams



Adina had some favorite memories of her family's home at 527 St. Anthony Avenue in St. Paul. This photograph appeared in her father's newspaper, The Appeal, on September 24, 1910.

Note to the teacher

Three historical concepts are illustrated in the diaries and reminiscences of Dorothy and Adina.

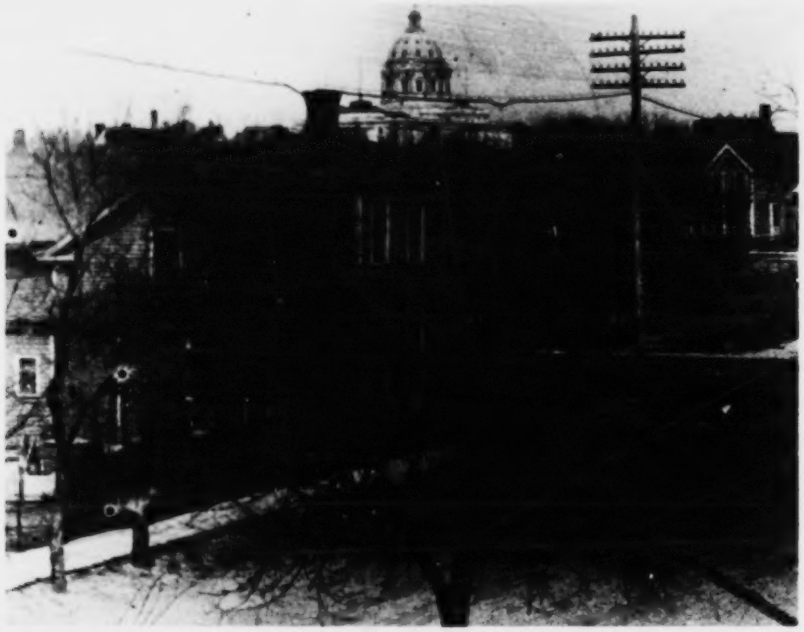
1. *Recreation* was important to both Dorothy and Adina. They enjoyed parties, reading, drawing and writing, and playing games. They practiced the piano, took trips with their families, and went to movies and plays.
2. Both girls valued *education*. Though Dorothy was sometimes impatient with her teachers, she wanted to do well in school. She saved report cards in her scrapbook and wrote about her progress in each subject. Adina was proud of her parents' library and respected her father's encouragement to be a good student. She enjoyed reading and looked up to her sister Margaret, who was an excellent student.
3. Dorothy and Adina did not come from typical families. Students will recognize that both girls seem to be economically privileged. Dorothy's father was a wealthy real estate developer. Adina's father was a newspaper editor and publisher. Both families were socially prominent. Each represented a *social class* separated from the rest of society by wealth and prominence.

Adina's family, though prominent within the St. Paul black community and well known nationally, was black and faced the prejudice of racism.

She wrote poems. She was fun-loving. She could just do anything. We used to get a book a day from the library.

I remember when mother and we children went to a party at the home of the Hazel family. They lived in St. Anthony Park. It was near the railroad tracks. We were told from the very beginning that we mustn't go down by the railroad tracks. Of course children were attracted to the railroad tracks. The Hazel children, they knew better than to go beyond a certain point. But when nobody was looking, I went down to the tracks. Oh, boy, did I get it for doing that.

Even though Dorothy and Adina grew up in different cities and went to different schools, there were some important things they had in common. Think about the events in their lives and the things they seemed to value. Write one more paragraph about what Dorothy and Adina had in common.



Adina's home was near the corner of Aurora and St. Anthony avenues, shown in 1907.

When I was 14, boys were still new to me. I hadn't paid any attention to them. But I remember Frank Wheaton. I was kind of sweet on him. I thought he was the cutest thing. At any rate, when Valentine's Day came, I received a big valentine. I was so excited about it. It had a Minneapolis postmark and of course I thought of Frank Wheaton because they lived in Minneapolis. I was thrilled about it.

There was a party given and my mother let me go. I went to the party and there was Frank. I waited for him to say something to me. Of course he moved around with all the girls. He was having a grand time. He didn't say anything to me.

My husband, who wasn't my husband then, and who I didn't pay any attention to, came over and sat down next to me. We were just watching the other kids dance. His name was Jasper Gibbs. We talked and talked, and finally I decided to ask him if he knew who sent that valentine. So I asked him if he knew.

He said, "Was it pretty?"

I said, "Yes."

He said, "Do you like it?"

I said, "Yes. Do you know?"

"Yes," he said.

"Well, why don't you tell me?"

"Well, I don't know whether I should or not."

He just wouldn't tell me. So finally I cornered his brother and I said, "Do you know who sent me this valentine?" And he said, "Why don't you ask Jasper?"

—From an interview with Adina Adams

Historical note

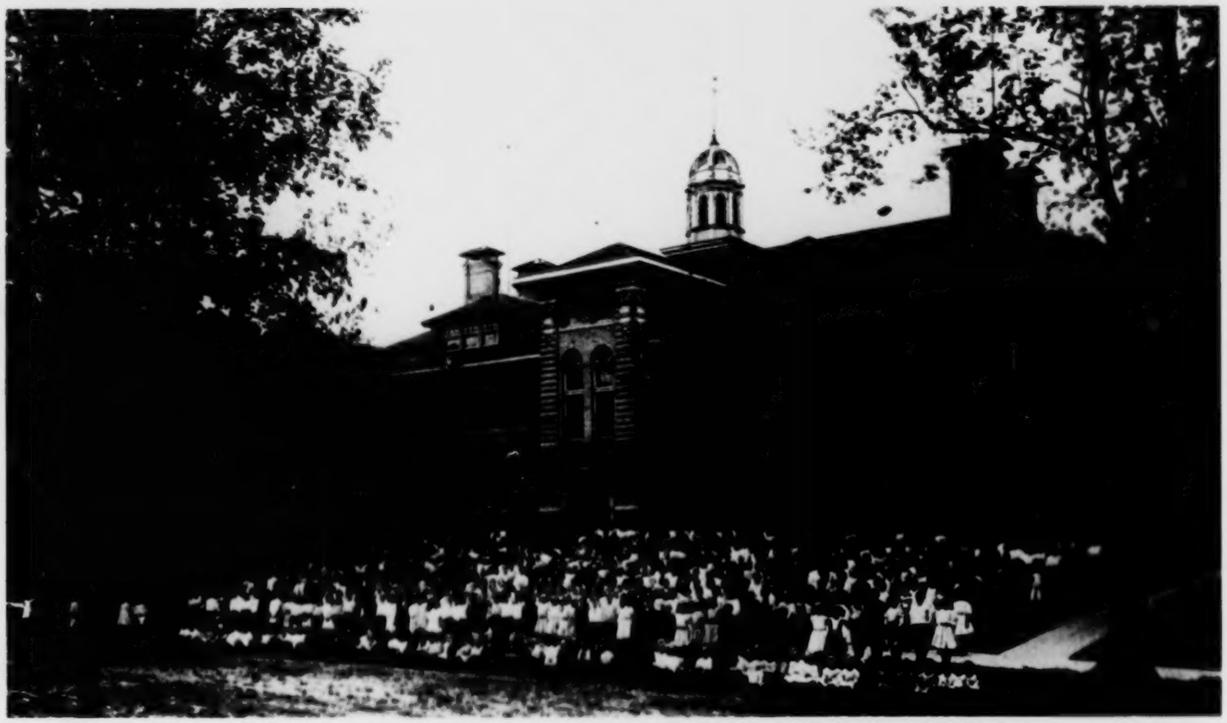
Adina Adams's interview with historian David Taylor is part of the MHS oral history collection. You may listen to the entire tape at the MHS audiovisual library or have a copy made to use in your classroom. A transcript of the entire interview is available, too. You may have a photocopy of the transcript made and sent to you for a small charge.

Don't Lose Your History

Dorothy's memory book is a wonderful record of the past. She kept her diary and wrote letters to her friends and family for many years.

Adina's interview for the Minnesota Historical Society is full of good stories and information. But Adina's memory is incomplete. Many of the everyday events and emotions of her life have been lost.

Don't lose your history. Start your own scrapbook. It can be any size or shape. It doesn't have to be fancy. You can write in it, draw in it, or collect things in it. (Dorothy did all three.) The important thing is to enjoy using it and to use it often. A century from now, it may make you a famous person, too.

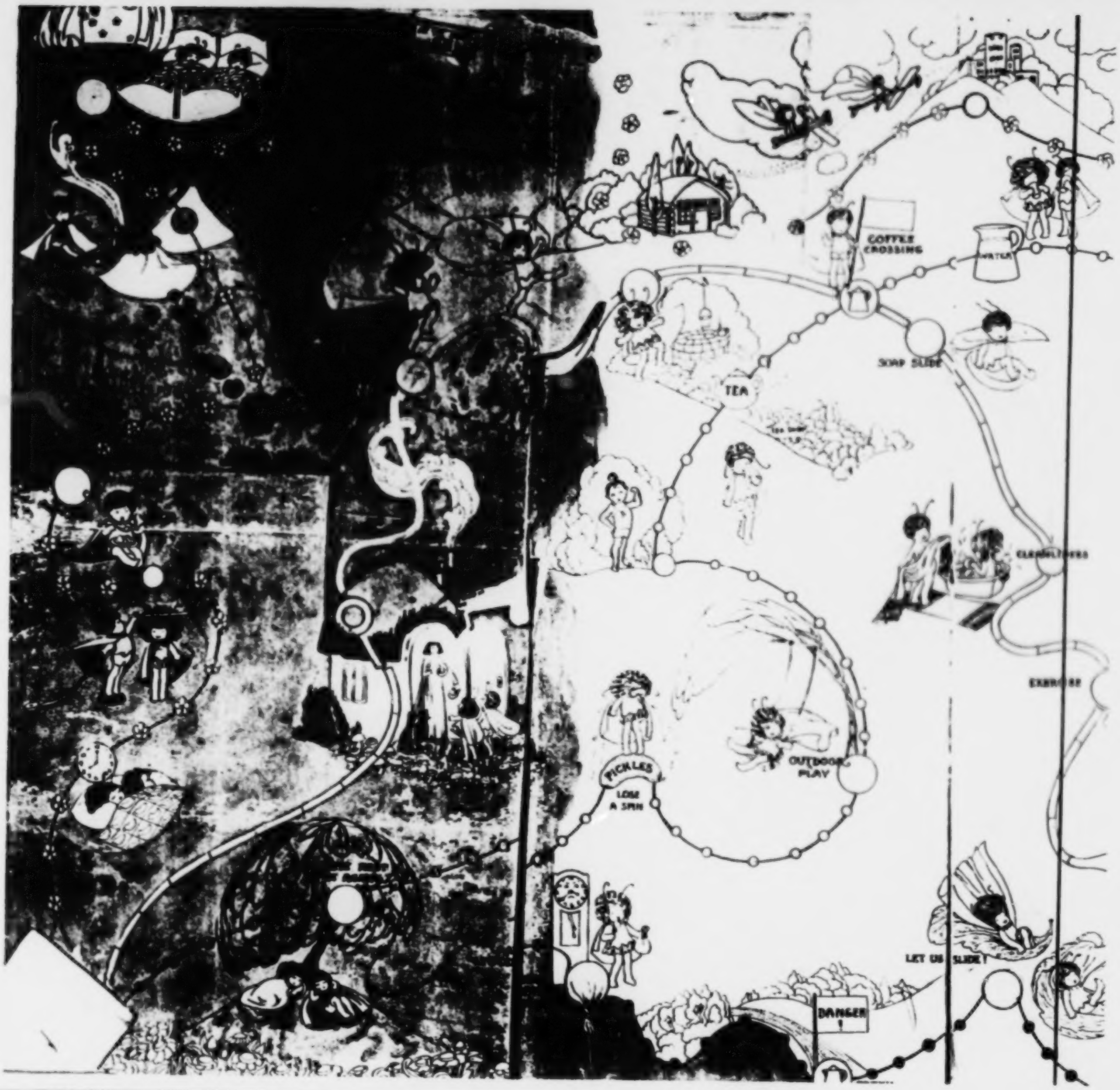


Adina may be in this picture of students at McKinley Elementary School.

Classroom ideas

Use a bulletin board or display area in your classroom for a scrapbook project. Ask for several volunteers or assign students each week to put up a display. The displays might be called "A Page in the Life."

Tell your students to use the display area as they would use a page in their scrapbook. They may fill the display with pictures, buttons, notes, ticket stubs, report cards, postcards, a T-shirt, baseball cap, or any object that will hang on the wall. Each "Page in the Life" should be a lively and interesting display.



Skills emphasized in this activity

1. Recognizing point of view.
2. Recognizing that values and traditions influence history and historical writing.
3. Recognizing the nature and variety of historical sources.
4. Developing a sense of place.

Sequence of learning

1. An introduction encourages students to think of themselves as artists who might write, paint, design, or perform to express ideas.
2. Selections from Wanda Gág's diaries describe her desire to become an artist, the difficulties she faced, and the success she enjoyed.
3. Students read a short story written by F. Scott Fitzgerald when he was 13.
4. Photographs, autobiography, and poetry by Gordon Parks illustrate the variety of art one person uses to express his ideas.
5. Students construct their own "sampler" of ideas, images, and words about Minnesota people, places, and history.

Evaluation

1. Students should recognize differences in the work of Wanda Gág, Scott Fitzgerald, and Gordon Parks. They should be able to describe the distinct point of view, values, and traditions each describes in his or her work.
2. Students should be able to express in creative ways some facts or impressions about the Minnesota people, places, or events they have studied.

Activity 17

Writing from Minnesota

When I was ten years old and in fifth grade, I decided to write a novel. I had read several novels by then. My favorites were adventure stories written by Howard Pease. I thought writing a novel would be as much fun as reading one. I started work on a Saturday morning.

I knew I would need an office and thought my bedroom would do just fine. I moved my bed up against the wall. I pulled my desk—one of those old school desks with a drawer under the seat and a table top across the front—out from behind the door. I set up a card table and arranged on it paper, pencils, and an eraser. I carried my father's typewriter into my room and put it on the desk. I went to the kitchen, poured myself a very large glass of orange juice, and took it back to my new office. I closed the door, sat down, and started to type. I still remember my first sentence: "When Tim Taylor walked on board a tramp steamer headed for the south seas, he had no idea of the danger he would face before returning to San Francisco."

On Monday while I was at school, my mother turned my office back into a bedroom. She took down the card table, moved my desk back behind the door, returned my father's typewriter, and pulled my bed away from the wall. That was nearly 40 years ago. I still haven't finished that novel.

Other writers have been more successful. They write interesting and entertaining stories. They cleverly present the characters and plot. They skillfully describe events. The best writers—as well as artists who paint, dance, perform, design, or build something—find just the right word, sound, movement, or color to express their ideas. That's not easy to do. It takes practice, hard work, and talent.

Wanda Gág at her home in New Ulm in 1914. She was 20 years old.

Wanda Gág and a friend made up this game when they were children. There were rules, dice, game pieces, and a board. Wanda turned the game board into a work of art. She drew a design with ink and started to paint, but she never finished the project.

the project.

Note to the teacher

Wanda Gag was a talented writer and illustrator. Her work includes *Millions of Cats* (1928), *The Funny Thing* (1929), *Snippy and Snappy* (1931), *The ABC Bunny* (1933), *Gone Is Gone* (1935), and *Nothing at All* (1941). A review of her career as an author and illustrator appears in *The Horn Book* magazine (May/June 1947). The issue includes Wanda Gag's essay, "I Like Fairy Tales."

The illustrations on pp. A-166, A-168, and A-169 represent only a portion of her work.

The introduction to this activity was written by the author of *Going to the Sources*. It should not be confused with the essays and stories of Wanda Gag.

Wanda Gág

Wanda Gág (Gog) got her start as an artist in Minnesota. She was born in 1893 and grew up in New Ulm. In grade school, she began drawing pictures to go with the poems and stories she wrote. She sent her work to the *Minneapolis Journal*. The newspaper published her work in a special section called the *Journal Junior*. They paid her for the work, too.

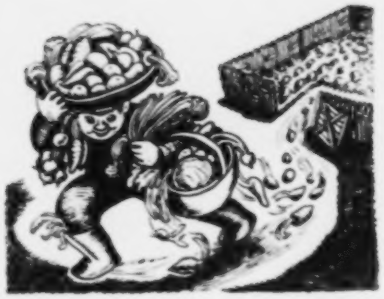
Wanda was 15 years old in October 1908 when she began keeping a diary. She wrote about her friends and family, the events in her life, and her ideas about art.

From *Growing Pains: Diaries and Drawings for the Years 1908–1917* by Wanda Gág, first published in 1940:

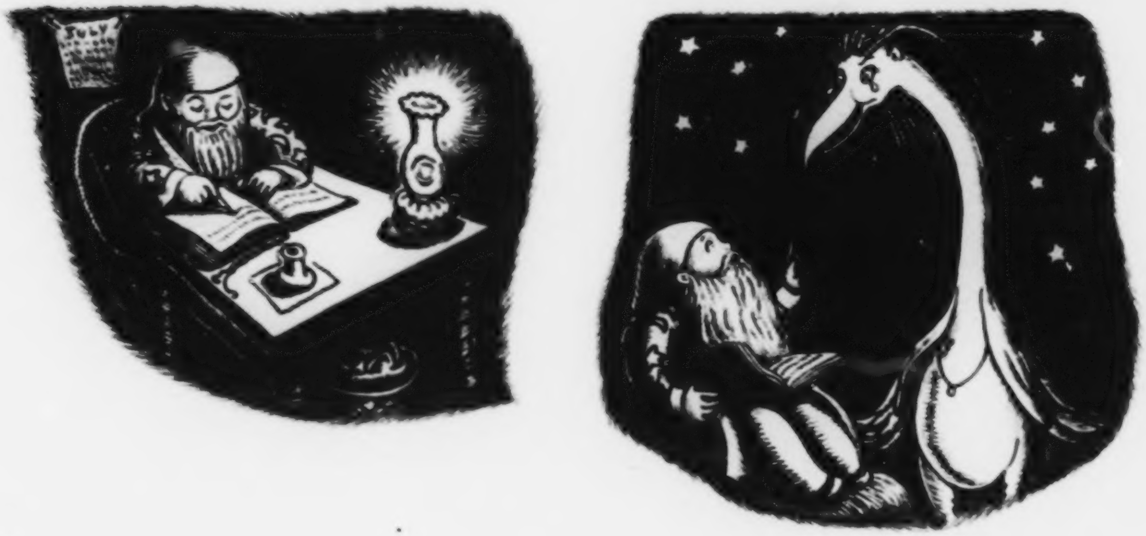
One day, I came across an old half empty ledger of my father's. In our household, anything which could be drawn or written upon was in great demand; a notebook of any kind was a positive treasure. I began recording my earnings and expenditures, what drawings I had sent where and when, and other notes. I was never able to limit myself to plain figures and facts; so reports on the weather, family incidents, even youthful thoughts and yearnings, found their way into my writing.

May 21, 1909

My head is so full of new ideas that I've got the beginnings of a great many and the ends of hardly



Wanda made this drawing for her book, Gone is Gone.



Wanda drew these cartoons with pen and ink. The drawings belong to the Children's Literature Research Collection at the University of Minnesota in Minneapolis.

Bibliographic note

A longer discussion of Wanda Gág's work is included in *Roots: Artists at Work* (Winter 1980).

Vocabulary and pronunciation

ledger: a ruled book for keeping accounts

expenditures: spendings

yearnings: wishes, desires

any! They whirl around at a great rate with no destination. Oh I wish I wouldn't have to work and go to school for a day or two so I could sketch and draw and paint, and paint and draw and sketch.

August 14, 1910

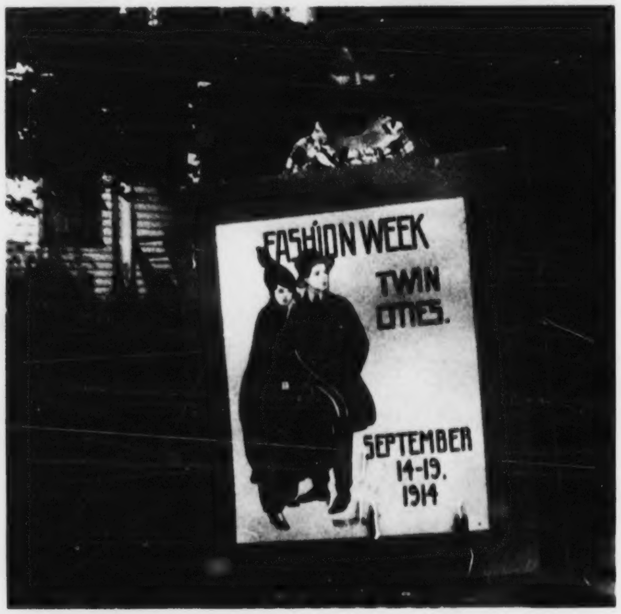
When I read stories about artists I get to thinking about art more than ever. It seems that everyone who is an artist, or hopes to be one (as it is in my case) has a style of their own. Just think of all the artists waiting to become famous. Where will they find enough individuality in their work? I'm sure I don't know, but I suppose they will when the time comes.

December 3, 1910

People positively don't understand me. They even tell me to stop drawing and painting altogether. Goodness knows I couldn't, and if I could, I shouldn't, I'm too much in love with art for that. I can't help it that I've got to draw and paint forever; I cannot stop. I cannot, CANNOT!

Wanda left New Ulm in 1917. She moved to Minneapolis to attend art school. Three years later, she won a scholarship to study art in New York City. Her drawings became popular. In 1928 she was asked by an editor at a publishing company to write and illustrate a book for children. Wanda was thrilled. She wrote and illustrated *Millions of Cats*. The book was published in September 1928. It became one of the most famous of all children's books.

Wanda Gág wrote nine more books for children. She continued to draw and paint and to show her work in art galleries. In 1940, she published her diaries as a book called *Growing Pains*. Wanda died of cancer in 1945. Her drawings and manuscripts were collected and saved. Most of her work—all of the drawings, poems, and stories in this book—are kept at the University of Minnesota's Walter Library in the Children's Literature Research Collection.



Wanda was 20 years old when she designed the poster above for a national contest. At left, Wanda sketches a portrait of her sister, Stella.

Bibliographic note

Other Minnesota authors with books published for children and young adults since 1980 include Nancy Carlson, Judy Delton, Gary Paulsen, Jim Latimer, Barbara Knutson, and Jane Resh Thomas.

Vocabulary and pronunciation

destination: goal

individuality: special quality of a particular person or thing

F. Scott Fitzgerald

About the time Wanda Gág was writing and drawing for the *Journal Junior,* Scott Fitzgerald was writing stories for his school magazine. During the 1920s and 1930s, he became one of the most popular writers in America. In 1920, he wrote about himself and his art in an article for the *Saturday Evening Post:*

> *When I lived in St. Paul and was about 12, I wrote all through every class in school in the back of my geography book and first-year Latin book and in the margins of themes and mathematics problems. Two years later my family decided that the only way to force me to study was to send me to boarding school. That was a mistake. It took my mind off my writing.*

In 1910, while he was 13, Scott wrote a short story called "Reade, Substitute Right Half." Like Wanda Gág's diary, it shows how he practiced writing.

> *"Hold! Hold! Hold!" the slogan thundered up the field to where the battered Crimson Warriors trotted wearily into their places again. The Blues attack this time came straight at center and was good for a gain of seven yards. "Second down, three," yelled the referee, and again the attack came straight at center. This time there was no withstanding the rush and the huge Hilton fullback crushed through the Crimson line again and shaking off his many tacklers, staggered on toward the Warrentown goal.*

1910
March Number
Now and Then.

Scott Fitzgerald published sports stories and mysteries in the school magazine above, when he was a student at St. Paul Academy. In 1910 he performed in a recital at Professor Baker's Dancing School. He stands in the back row, far right.

Note to teachers

Both Wanda Gág and Scott Fitzgerald were encouraged as teenagers when their work was published. Your students may enjoy that experience, too. The *St. Paul Pioneer Press Dispatch* publishes poetry and short stories written by students in its Sunday edition. Local newspapers often co-operate with school writing projects by publishing students' work. Several summer school programs offer writing courses for young students. Most of them publish magazines like *Now and Then,* where Fitzgerald's stories first appeared.

The teams sprang into line again, but Hearst, the Crimson right tackle, lay still upon the ground. The right halfback was shifted to tackle and Berl, the captain, trotted over to the sidelines to ask the advice of the coaches.

"Who have we got for halfback, sir?"

"Suppose you try Reade," answered the coach. "That's all we have."

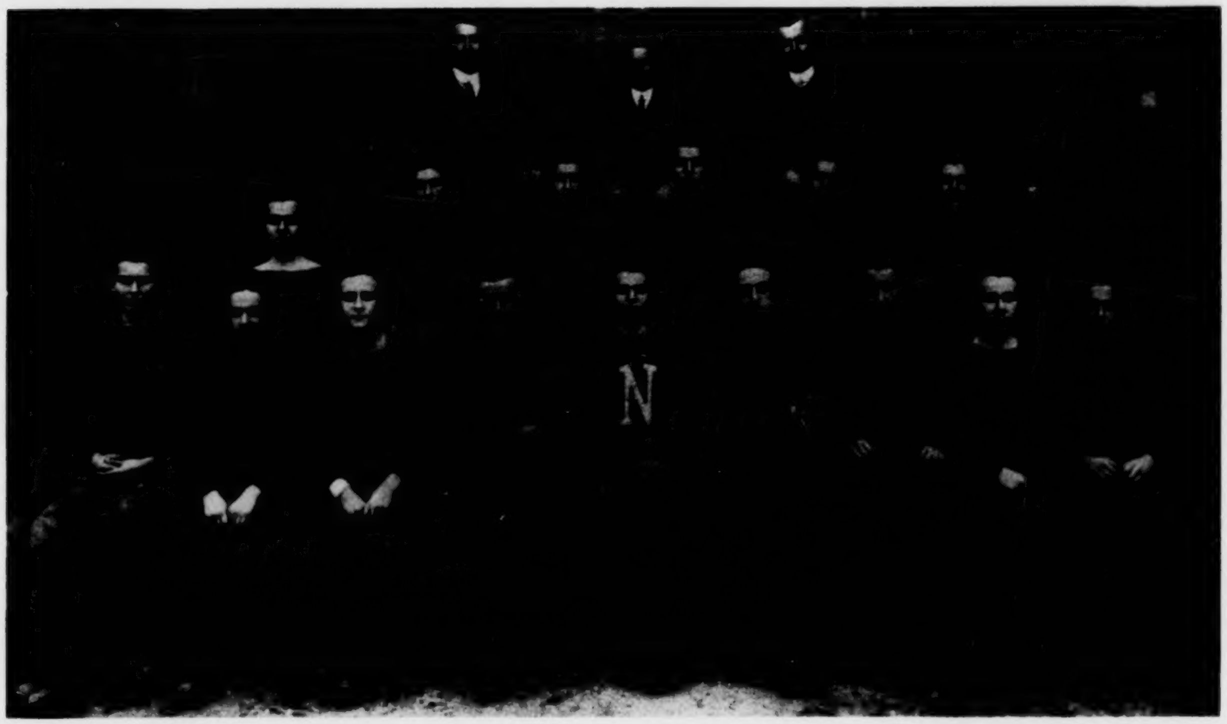
"I guess he'll do," said Berl.

"Come on kid," and they trotted onto the field.

In the game's next few minutes, Reade made an important tackle, recovered a fumble, and carried the ball several times for Warrentown. Nevertheless, the Hilton Blues threatened to score again and win the game:

When the Blues were on the Crimson's ten-yard line, their quarterback made his only error. He gave the signal for a forward pass. The ball was shot to the fullback, who turned to throw it to the halfback. As the pigskin left his hand, Reade leaped upward and caught the ball. He stumbled for a moment, but, soon getting his balance, started out for the Hilton goal with a long string of Crimson and Blue men spread out behind him. He had a start of about five yards on his nearest opponent, but this distance was decreased to three before he had passed his own 45-yard line. He turned his head and looked back. His pursuer was breathing heavily and Reade saw what was coming. He was going to try a div-

F. Scott Fitzgerald at 15



Fitzgerald is pictured here with his Newman School football team in 1912. He is seated in the front row, third from the left.

Scott went to boarding school in 1911. He liked to play football and write stories. He wrote poetry, too. After one of his football games, he wrote a long poem. Here are some lines:

Watch that line, now crouching
  waiting,
In their jersies white and black;
Now they're off and charging, making
Passage for the plunging back.
Buck your fiercest, run your fastest,
Let the straight arm do the rest.

Bibliographic note

Scott Fitzgerald wrote poetry as well as short stories when he was a student. So did Wanda Gág. A valuable book full of ideas for teaching students to write poetry is *Wishes, Lies and Dreams* by Kenneth Koch (New York, Chelsea House, 1970). Minnesota author and teacher Keith Gunderson writes prose poems about growing up, going to school, living with his parents, and getting along with other kids. The poems read like very short stories. They are funny, familiar, and touching.

ing tackle. As the man's body shot out straight for him, Reade stepped out of the way and the man fell harmlessly past him, missing him by a foot.

From there to the goal line it was easy running, and as Reade laid the pigskin on the ground and rolled happily over beside it he could just hear another slogan echo down the field: "Reade! Reade! Reade!"

Scott wrote his first novel, *This Side of Paradise,* while he lived in an apartment on Summit Avenue in St. Paul. He was only 23 years old. He wrote short stories for popular magazines like *Esquire* and *Saturday Evening Post.* Some of his stories are based on his experiences growing up in St. Paul. His most famous novel is *The Great Gatsby.*

Scott Fitzgerald wrote most of his stories, novels, movie scripts, and essays during the 1920s and 1930s. He kept a journal, too. Some say he could describe those times and the people who lived through them better than any other writer in America. Fitzgerald didn't have a very long career. He died of a heart attack when he was just 44 years old.

Fitzgerald's novel, This Side of Paradise, *was published when he was just 23 years old. He wrote four other novels:* The Last Tycoon, Tender is the Night, The Beautiful and the Damned, *and* The Great Gatsby. *He wrote more than 150 short stories and published more than 35 essays in books and magazines.*

Classroom idea

Start a "Minnesota Artists Bibliography" with your students. Use the project to teach and practice several basic skills:

1. Using a library.
2. Collecting a bibliography.
3. Using indexes, tables of contents, and footnotes.

Prepare an assignment sheet for students. List several categories of artists (including architects, composers, musicians, painters, sculptors, and others). Assign your students—individually or in groups—to add the names of Minnesotans who belong in each category. They should identify some work created by the artist and include the date of their work.

Each student adds an author to the list, including a bibliographic reference for one of his or her publications.

Your "Minnesota Artists Bibliography" project could turn into a display for your classroom or school library, with pictures of the artists, book covers, pictures of the artists' work or performance, and suggestions on where to see the work or find books about Minnesota artists.

Finally, the project can be turned into a "Minnesota Artists" card game, similar to the traditional "Authors" game.

788

787

Gordon Parks

Gordon Parks came to Minnesota from Kansas. His father was a farm worker there. His mother worked at home and cared for their 15 children. When she died in 1928, Gordon's father sent him to live with his sister and her husband in St. Paul. He was full of fear and sadness when he left Kansas. He was 16 years old. Later, he wrote about his first days in St. Paul in his book, *A Choice of Weapons*. First published in 1966, it describes his life from the time he left Kansas for St. Paul in 1928, until 1944:

> *I enrolled in Mechanic Arts High School, and got an evening job bussing dishes in a diner, where I was paid $6.00 a week and given one meal a day. My brother-in-law took $2.00 for my rent and meals, yet the $4.00 left were more than I had ever had at one time in my entire life.*

Gordon didn't get along with his brother-in-law. They fought and he was thrown out of their house. He was all alone. He had no place to live. He was black and poor and in a place where discrimination was common. He hung out in a pool hall on St. Anthony Avenue. He rode the bus at night back and forth between Minneapolis and St. Paul until morning when he could go back to school:

> *The harder times became, the more determined I was to stay in school. The necessity of learning came with the first pangs of hunger, with the first homeless night.*

Gordon Parks chose this photograph (and two others on page 175) from his personal collection for Northern Lights. *He made this photograph in 1970. It is called* Muslim Women.

Bibliographic note

Gordon Parks wrote an autobiographical novel, *The Learning Tree* (1963). The story describes his childhood in Kansas. It was later made into a movie. Other work by Gordon Parks includes *A Poet and His Camera* (1968), *Born Black* (1971), *In Love* (1971), *To Smile in Autumn* (1979), and *Shannon* (1981).

Vocabulary and pronunciation

discrimination: making or seeing a difference between people or things

Connections

The hardships faced by Gordon Parks and their relationship to the Great Depression are described in Chapter 18, p. N-186 and N-187.

Gordon's art is inspired by the events and people in his life. His music, photography, and writing describe his emotions and experience. One of his songs came from the sadness he felt after a quarrel with his girlfriend, Sally Alvis. The song he wrote was called "No Love." He was just 19 years old. A year later, while he was working as a busboy at the Hotel Lowry in St. Paul, he got a lucky break:

Each day after they served lunch, I had the main dining room and the huge grand piano all to myself. Once the tables were set for the evening, I played away. One afternoon I was playing and singing "No Love" when I felt someone was behind me. It was Larry Duncan, the orchestra leader.

"Is that your music?" he asked.

"Yes."

"Would you like to have our orchestra play your song?"

"I sure would," I said, and it was probably the understatement of my lifetime. The orchestra arranger spent the rest of that afternoon with me, taking the piece down as I played it.

On Friday night, Larry motioned me toward the bandstand. "We're broadcasting 'No Love' on the network tomorrow night—with your permission, of course," he said. On the night of the broadcast, Abby, the drummer, showed a group of waiters and myself the program. There was my name among those of Irving Berlin, Duke Ellington, Cole Porter, and Jerome Kern. When at last the moment came, just before the vocalist approached the microphone, I stood near the bandstand where I could hear him sing my lyrics.

When the orchestra finished, I telephoned Sally. "Yes, I listened," she said. "It was beautiful."

Gordon Parks also used sculpture, short stories, poetry, and painting to express his ideas

Gordon Parks was talented and determined, and he survived. He learned to play the piano and compose music. He studied art and learned photography. He began to write and paint. His photography is now world famous. He has directed movies, written novels, poetry, movie scripts, and essays. He composes classical music and popular songs.

No Love

Now that you're gone nights are so long.
Days aren't what they used to be. Weeks linger on.
Everything's going wrong.
I'm lost until you return to me.

There's no love since you are gone, dear,
I'm lost. Let's make amends, sweetheart.
I'm lost when you're not near.
Please say you'll be back soon, sweetheart.
I dreamt you came back last night to me,
Came back in answer to my whispered plea.
But sweet dreams make me heartsore, dear.
I wake and you're not near,
So there's no love 'til you return to me.

Note to the teacher

The list of skills emphasized in this activity include recognizing point of view, values and traditions, and the variety of sources used to study history. It also includes the skill of developing a sense of place—identifying the characteristics of Minnesota and its traditions.

The work of these three artists—Gag, Fitzgerald, and Parks—emphasizes the concepts of self-expression and myth and symbol.

Your students should be able to identify each artist's point of view. Gag, Fitzgerald, and Parks view the world differently. Their backgrounds, experiences, and personalities are revealed in the selections included here. Differences in gender, social class, race, and expectations influenced each of these artists.

The values and traditions of society and of their individual families are also an identifiable influence in the work of these three artists.

The art that each created describes the world as he or she understands it. The images, stories, and mental pictures created by these artists influence others. Their work is added to the work of other artists to create a personality for Minnesota to go along with the images of cold winters, mosquitoes, Norwegian farmers, and lakes full of walleyes.

Vocabulary and pronunciation

understatement: words that play down a real feeling or situation

linger: move slowly

make amends: to make up for something bad that has been done

and feelings. He began to think about the power of photography. He was impressed by a collection of photographs he saw in a magazine:

> *They were photographs of migrant workers. Dispossessed, beaten by dust storms and floods, they roamed the highways in caravans of battered jalopies and wagons between Oklahoma and California scrounging for work. The names of the photographers too stuck in my mind—Arthur Rothstein, Russell Lee, Dorthea Lange, and others. These stark images of men, women, and children saddened me. I took the magazine home and kept looking at those photographs for months.*

He bought a used camera and started taking pictures. He got his first break as a photographer from Madeline Murphy, the owner of a fashionable store in St. Paul. He asked for a chance to photograph her merchandise. "I'm willing to give you a chance," she told him.

Gordon Parks made these photographs for different purposes. The photo at far left is Paris Fashion, *taken in 1948. The photo at left is* Poverty, Brazil. *It was taken in 1961.*

Vocabulary and pronunciation

migrant: someone who moves from place to place for work

dispossessed: having had everything one owns taken away

caravans: loaded vehicles or animals moving together

jalopies: slang for old cars

scrounging: searching hard and making do with whatever one can find

merchandise: things for sale

"I think it would be fun. Can you be here tomorrow evening, right after we close? I'll have the models and dresses ready."

"Oh sure. I'll be here right on the dot," he said.

His photograhy was imaginative. It made an impression. He was offered a job in Chicago, where his work became well known. In 1942, Gordon received a scholarship to work and study photography in Washington, D.C.

Gordon met other photographers in Washington whose work he admired. After his first assignment, his supervisor gave him some advice: "You can't just take a picture. You have to find logical ways to express your feelings and ideas. The right words, too, are important. They should underscore your photographs. Think in terms of images and words. They can be mighty powerful when they are fitted together properly."

Gordon Parks's photography improved and his reputation grew. In 1949, he was offered a job with *Life* magazine. He worked for the magazine until 1972. His photographs and articles have been seen by millions of people around the world.

Minnesota has had other wonderful artists like Wanda Gág, Scott Fitzgerald, and Gordon Parks. Their work has influenced the way we think about ourselves and each other. Their art describes our values—the things we believe are important and good. It entertains us and gives us pleasure.

Libby Larsen grew up practicing the piano each morning before breakfast and sailing X-boats on Lake Harriet each weekend. She began writing music in seventh grade when she wrote her class song at Christ the King School in Minneapolis. Larsen was a serious composer while she was in high school. By the time she got to college, other musicians were interested in her music and wanted to perform it. That was exciting and encouraging.

Libby has become one of the finest composers in the United States. Her works are performed by symphony orchestras, soloists, and opera companies all over the country. She enjoys conducting orchestras and smaller groups performing her music.

Larsen continues to compose music at her home in Minneapolis and to perform in the United States, Canada, and Europe. "I've always been interested in sound more than other senses like sight or touch. Sound is all around us. Each of us composes in the way we order the sound around us."

Bibliographic note

Compositions and recordings by Libby Larsen include:

Four on the Floor, for Piano and String Trio (1983); Innora MCF-002.

Overture—Parachute Dancing, for Orchestra (1984); Leonarda LE-327.

Symphony, "Water Music" (n.d.); Elektra/Nonesuch 79147.

Vocabulary and pronunciation

underscore: underline or emphasize

It's a tradition in some families that young women learn the art of needlework. Their first project is often a sampler. It's a pattern designed to teach them several stitches. There are letters, numbers, decorations, a border design, and usually a short verse to complete. When they finish, they are prepared to work on bigger, more complicated projects.

Here are directions for a special sampler. It's designed to introduce you to the way artists express ideas with images and words. It's a Minnesota sampler. It's part sculpture, part short story, part painting, and part puzzle. This is the way it works: Begin with five pieces of cardboard or construction paper. Each should be square, 10 inches on a side. Tape the pieces together according to the diagram below. Then fold them together and tape them to make a box. Your Minnesota sampler will be a cube with one side missing.

Your job is to fill each side—including the inside—with a different work of art. Each of your creations will have a specific subject. You may decide how to match the art with each topic. Here are the subjects you must use:

1. A place in Minnesota
2. A person you know
3. A trip to someplace in Minnesota
4. Someone in Minnesota's past
5. An event in Minnesota history
6. Yourself

Here are the art forms you must use:

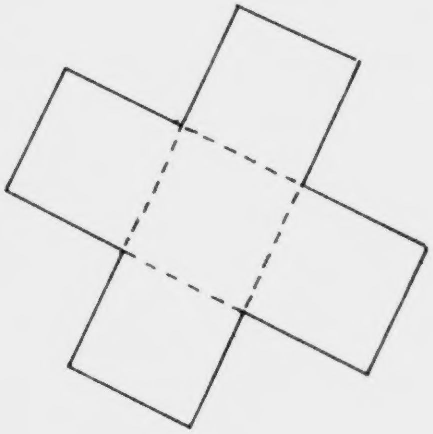
1. A group of photographs
2. A very short story
3. A poem, song, or musical composition
4. A drawing or painting
5. A map or a puzzle
6. A sculpture

You may choose any of the six art forms for any one of your subjects. There are only three requirements:

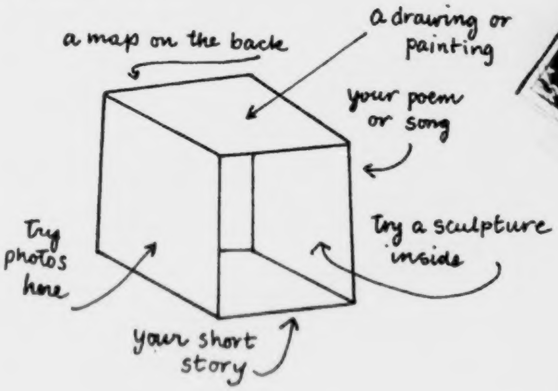
1. You must use each art form.
2. You must present each topic.
3. You must use all five sides of the box—including the inside.

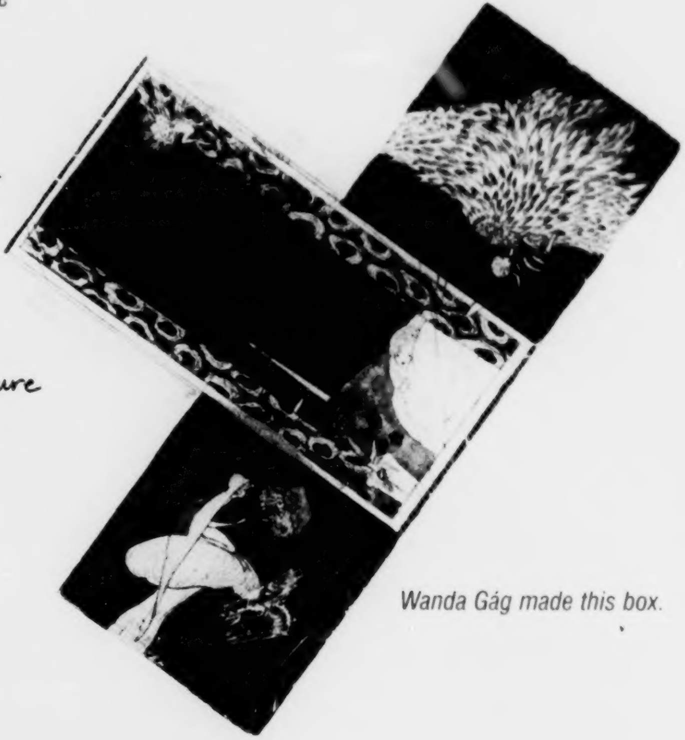
When you finish, hang your Minnesota sampler from the ceiling or mount it on a stand. Display it for others to enjoy and appreciate.

Put the sides of your sampler together like this . . .



. . . so it looks like this.





Wanda Gág made this box.

Note to the teacher

The "Minnesota Sampler" can be modified to fit your classroom and curriculum. Other subjects may be substituted for any of the six listed here. You may choose to use the art forms suggested or substitute others. The size of the box is not important; choose a size appropriate for the materials you have available.

Historical note

Wanda Gág made some three-dimensional objects like the "Minnesota Sampler." Several are with her work at the University of Minnesota's Children's Literature Research Collection in the Walter Library. She made them as pieces of art to be sold. They vary in size, from about two inches to about six inches square. Each of the boxes is painted to represent the elements of a story (like the one pictured here) or with a decorative design. Some of the pieces were made as cubes. Others appear to have one side open like the "Minnesota Sampler."

Unit VI
Minnesota in Midcentury —Not So Long Ago

Skills emphasized in this activity

1. Compiling, organizing, and evaluating information.
2. Recognizing the nature and variety of historical source materials.
3. Recognizing that values and traditions influence history and historical writing.

Sequence of learning

1. Minnesota quilter Alice Nelson describes the traditions and demonstrates the techniques of quilt-making.
2. Students read that quilting has a history of its own. Changes in the art and techniques of quilting have been associated with changes in technology. Individual quilt patterns are described.
3. The value of quilts as a primary source of historical information is described. Ways to learn history from quilts are demonstrated.
4. Students are encouraged to begin their own quilt documentation project, to collect and study information about quilts, and to make a class quilt.

Evaluation

1. Students will arrange an interview in class to learn more about quilting traditions, techniques, and an individual quilt.
2. In class discussion and in assembling information, students should demonstrate an understanding of how quilts contribute to the knowledge of family history and of the activities of women in earlier generations.

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Activity 18
History Uncovered

Alice Nelson stood next to her sewing machine in the back bedroom of her farm home near Hanley Falls, Minnesota. She held a quilt folded in her arms. You could see the quilt's pattern of brightly colored fabric.

"I started my first quilt when I was just 12. That was in 1930. I needed help on that one. My mother worked with me to finish. We did the quilting together. I wasn't patient enough. She told me, 'Keep the stitches small. No one likes long stitches.' Finally, she sat down next to me and started stitching, and we worked together until it was done."

She laid the quilt on the top of the trunk in which it had been stored. She let one edge of the quilt fall to the floor. You could see the entire pattern of small fabric patches sewn into a colorful design. Nelson kept talking. "You can see where my mother worked. Her stitches are smaller and more beautiful. I learned a lot from this one.

"I started my next quilt just before I graduated from high school. I didn't need any help on that one. I had the pattern and colors already picked out. It was the Irish Chain. Most of the fabric was leftover from other things I made. I bought some of the fabric in Marshall. The filling was wool. Most peole used cotton. Now some use a synthetic.

"It took all spring to cut the pieces and to sew them together. I could have used the sewing machine, but I did it by hand. We had a quilting frame set up in the spare bedroom. I had a templet to trace a pattern for the stitches. I had to keep making new templets—cutting them out of brown wrapping paper like paper snowflakes. Now you buy plastic templets that don't wear out.

These girls quilted in 1935 with scraps left from other sewing projects. They tied the quilt with bits of yarn to keep the lining in place.

Alice Nelson writes a little history with each quilt she sews. Quilts are unusual and valuable sources of history. Some are used as gifts that celebrate special events. Others are made only for warmth during cold winter nights. They are works of art often made from leftover fabric and assembled with patience, imagination, and skill.

3. A quilt documentation project may be organized. Research would include correspondence, interviews, collecting and cataloging information, and a report on the information collected.

Vocabulary and pronunciation

synthetic: something that does not grow naturally—in this case, a material made by a chemical process to look and feel like cotton

"I finished that quilt during the summer. I don't know if it's my favorite, but it's the one with the most memories attached to it. My mother did a quilt when she was 17, too. I don't know what happened to that one."

Alice Nelson folded her quilt and put it back in the trunk. She pointed to the pieces of material on the table next to her sewing machine. "I've been working on this one for a month. I want to finish it before Christmas."

Nelson unfolded the fabric. "I'm making this one for my daughter. After I get it on the frame, the stitching should take about a month."

The quilt's cotton back was folded loosely on her ironing board. She unfolded the material and draped it over the quilting frame. She pinned one edge to the strip of cotton wrapped around one side of the frame. Then she pinned the second edge of the fabric to the opposite side of the frame. She adjusted the end pieces of the frame and pinned one edge of the fabric to each. She loosened the clamps at each corner, stretched the material tight across the frame, and fastened the clamps again.

"I have about five pounds of cotton filling for this one. This quilt will be 96 inches long by 84 inches wide. You need about half a pound of batting per square yard." She unrolled the cotton across the stretched fabric, cut it to the

Alice Nelson pinned the patterned top of her quilt to the frame. She added the quilt's cotton backing and lining. She stretched each piece tight to avoid wrinkles.

Bibliographic note

Several excellent books on quilting, based on the work of state and local quilters' groups, have been published. One of the best is *North Carolina Quilts* (Chapel Hill, University of North Carolina Press, 1988). A classic source on quilting traditions and patterns is *Old Patchwork Quilts and the Women Who Made Them* by Ruth E. Finley (1929).

The arts of quilting, needlework, and lace-making have only recently been studied as evidence of social history. Traditionally learned and practiced by women in their homes, the works of art seldom have been attributed to individual women. *Anonymous Was a Woman* by Mirra Bank (New York, St. Martin's Press, 1979) presents examples of those arts and how they may be used to learn more about the history of women and their families.

Vocabulary and pronunciation

batting: sheets of fluffy cotton used especially for making quilts proper length, and then put on a second layer, laying it down in the opposite direction.

She brought the patterned top from the table beside her sewing machine to the frame. "Look at the back of this spread. You have to press every seam flat before pinning it on the frame. Otherwise the seams will stretch unevenly, and the patches will pucker up." She laid the fabric carefully over the batting. She pinned it at the corners first. Then she put a pin at the middle of each side. Gradually, she attached the whole piece of fabric to the frame.

Nelson brought a kitchen chair next to the quilting frame and sat down as if she were at the dinner table. She placed her templet on top of the quilt. She traced the templet with a pencil across one block of the quilt. She put the templet aside, took a small needle with white thread, and began stitching. She held the needle in her right hand while her left hand supported the fabric. Her stitches were small—about 10 or 12 to an inch. It took half an hour to finish stitching the pattern on one block. She moved her chair slightly to the right, traced another pattern, and began stitching again.

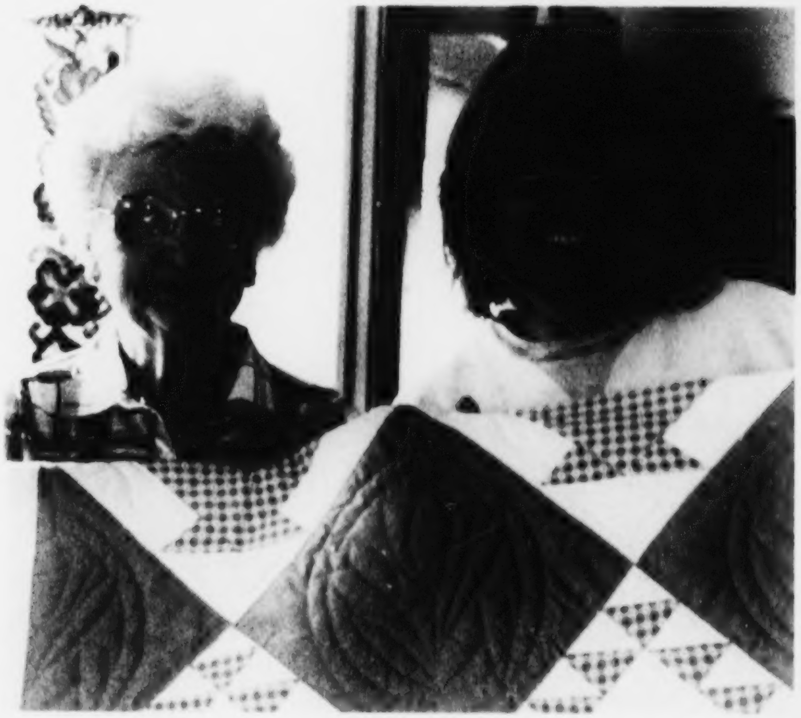
The patchwork pattern was made from pieces of printed fabric, cut into small squares and triangles. The pieces were stitched together by hand to form baskets filled with flowers. The baskets were stitched to a white cotton

Alice used a special needle for stitching the design. Her favorite is a #10 quilting needle made in England. It is about 1⅛ inches long. The needles must be sharp to keep the stitches neat and crisp.

background. Nelson's stitching outlined each basket, then made a pattern around the baskets. The pattern is called Garden Basket.

The Garden Basket is a traditional pattern, sometimes used by farming families and often given from mother to daughter. Many patterns have names associated with special events. Album Patch, for example, is often used for friendship quilts given as farewell gifts or on special occasions. Friends make and sign individual quilt blocks—sometimes embroidered with short poems or sayings.

Some patterns and colors are traditional in certain parts of the country. Others are used most often by one group of people or another. Quilt patterns are often published in magazines. Others have been designed by one quilter and copied by others. Quilting is so individual. Women sew with fabric they used for a hundred different reasons. There is wide variety even in the most traditional patterns.



Alice Nelson gave this quilt to her daughter, Mary Taylor, in 1988. She used a traditional Garden Basket design found in a quilting book. She chose the pattern for her quilting stitches from another book.

Note to the teacher

The traditions of quilting and art of quilting illustrate the importance of recreation and self-expression in Minnesota history.

Quilting bees have been important social and recreational events. They were especially—but not only—popular in small towns and rural areas. The photographs on pp. A-183, A-186, and A-187 show that the activity appeals to a variety of people. The numbers of quilting shows in Minnesota communities, quilting competitions in state and county fairs, and quilting clubs and classes are evidence that quilting continues to be popular recreation.

The skill, imagination, and artistic sense necessary for quilting have made it a popular form of self-expression. The colors, fabrics, patterns, and stitching are each important elements of a quilt, just as rhyme and rhythm contribute to the success of a poem.

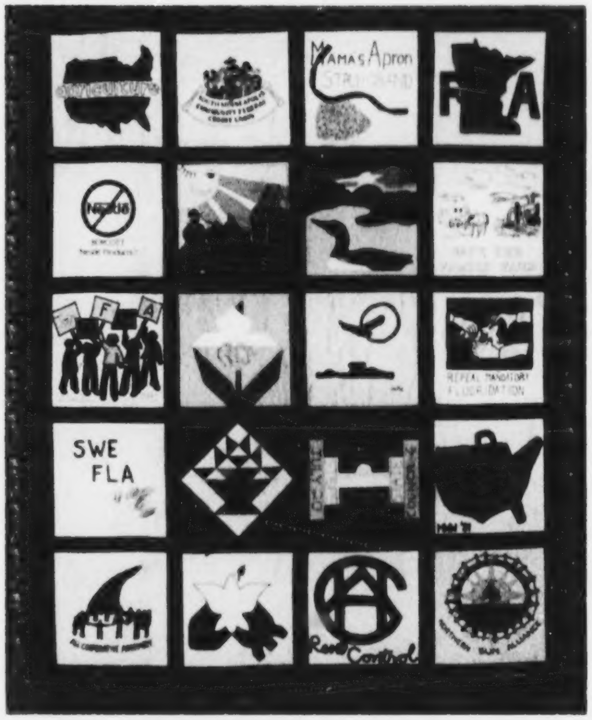
Many women spent significant amounts of time and energy quilting. The uses to which quilts were put (providing warmth, decoration, as gifts, or to commemorate an event) were important to the quilters and to their families. Quilts have often become treasured family possessions. They are valued for their art and for the relationships they symbolize.

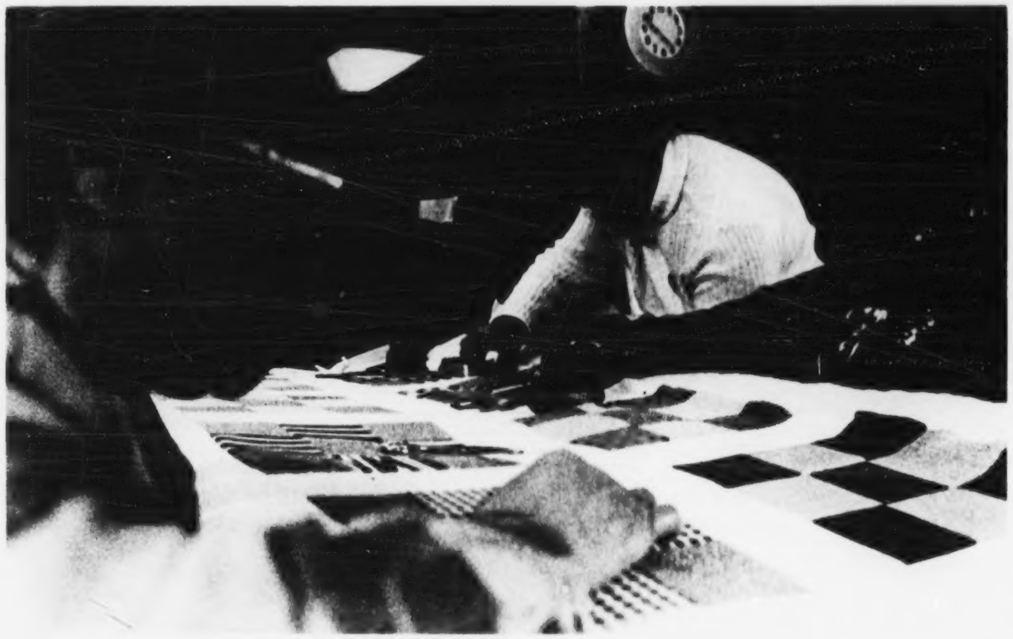
Quilting Traditions

European settlers in America decorated quilts with designs cut from a popular cotton fabric made in England called chintz. The colorful chintz pieces were stitched onto a quilt top. The technique is called *appliqué*, and some people still make quilts that way.

American textile mills began making cotton fabric near the end of the 18th century. Women bought American cotton when it became less costly than material sent from Europe. They designed patterns with solid color patches left from other sewing. By 1860, cottons printed in bright designs by machines were available. Quilt patterns made with the new colorful fabrics (like Alice Nelson's Garden Basket) became popular.

Each block of this quilt represents a different Minnesota farm organization. It was used as the prize in a raffle. Each block was made from a design cut from fabric in a technique called appliqué.





Dolly Spencer and friends, quilting at a 1975 senior citizens' meeting in St. Paul

Vocabulary and pronunciation

appliqué: ap-pli-KAY

809

810

"The first quilts I remember are patchwork patterns, like this one," Nelson said, nodding toward the quilt stretched on her frame. "My mother made crazy quilts, too. So did others around here. They were made from different kinds of fabric—silk, wool, cotton, velvet, ribbon, almost anything. The pieces were sewn together in no special pattern. Sometimes women would sew the pieces together with an embroidery stitch. Crazy quilts take less time to make. The work isn't as fine. We used an old blanket instead of cotton for filling. The layers were tied together with yarn or thread, instead of quilted."

Quilters usually cut and sew the pattern pieces by themselves. Sometimes several women get together to help with the stitching. Alice Nelson says she usually does all the stitching by herself. "My mother and grandmother went to quilting bees, but they aren't so frequent any more. Quilting bees were social events, like a meeting to talk and get caught up. People get together in different ways now."

Like needlepoint samplers and embroidery, quilting has been done most often by women. Quilts are made by women living in cities, in small towns, and on farms. They are made by women of all ages, both rich and poor. Quilts have often become family treasures. They are valued for their usefulness, for sentimental reasons, and for their beauty. The patterns, colors, textures, and stitching in a quilt are as carefully chosen as the colors of a painting or the notes in a piece of music.

Cora Gray Brill made the silk, satin, and taffeta patchwork quilt at right in 1905. She sewed her initials and the date into the fabric. The border is black velvet with pink satin triangles. Cora stitched the pieces together with decorative embroidery. The back is a silk pattern of flowers in blue, green, and pink.

Vocabulary and pronunciation

sentimental: related to feelings or emotions

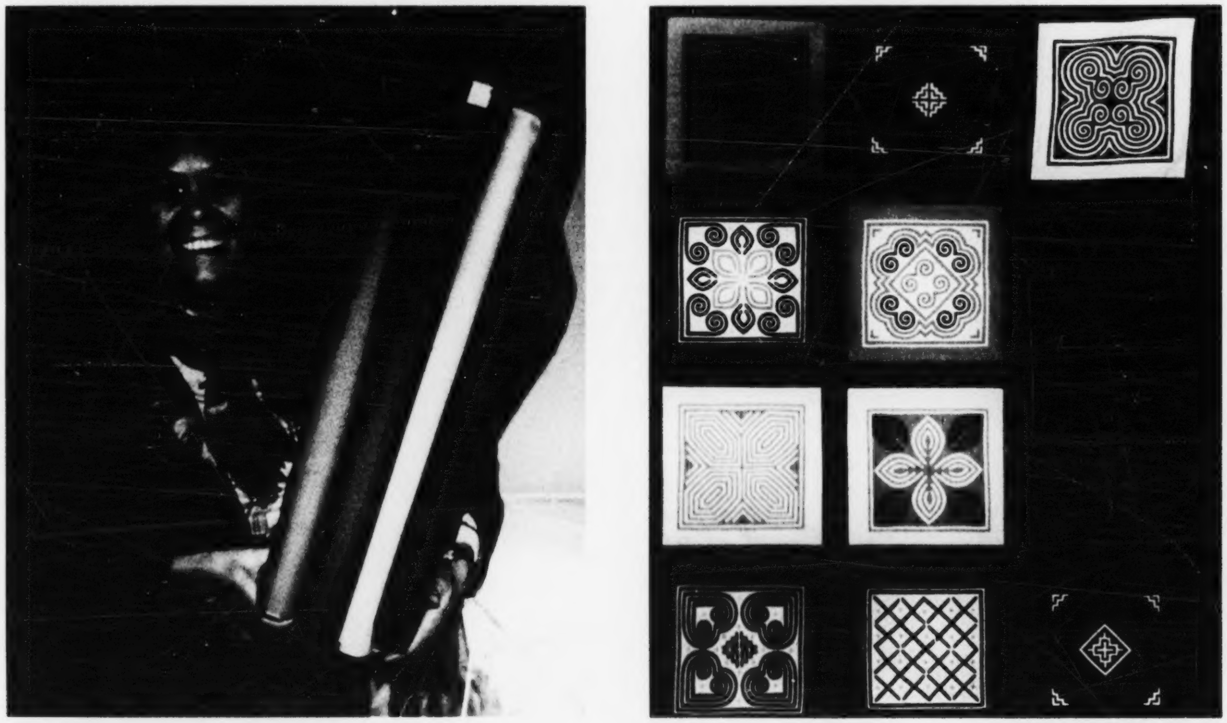
taffeta: a stiff, shiny fabric, often made of silk

A Treasure Chest of History

Much of what we know about the past comes from documents and objects that describe the lives of wealthy and influential people. The information is more often about men than women. It tells the story of extraordinary events more often than common occurrences. Learning the history of ordinary people and everyday events is difficult. It takes imagination and hard work to find the right sources. It's like searching for treasure. That's why quilts are so important. They are a source of history that has often been overlooked.

Quilts are unusual historical sources. They aren't "written" in a language that is easily understood. They don't often include pictures of familiar places and people. Instead, quilts are stingy with their information. You have to collect and study many quilts to learn much history. The job takes time. It's worth the effort because no other sources have the same information about the women who made quilts and the people who used them.

Start your treasure hunt by looking for clues in just one quilt. Ask someone you know to bring a quilt to your classroom. Prepare for the visit by organizing some questions to ask about the quilt, its owner, and the person who made the quilt. (Remember, the information you discover in your research depends on the questions you ask and the care with which you study your source.)



Asian immigrants brought their history to Minnesota on quilts, too. Chia Yang began to sew as a child in Laos. By the time she was 10 years old, she had made a set of clothing and was a skilled artist. Chia's family was forced from its home by war in 1979. She was in a Thai refugee camp when an American volunteer encouraged her to sell some of her work in the United States. Her quilt patterns were made in bright colors using a reverse appliqué style. Some of the designs are traditional, others are her own invention. Chia's work became popular when it was sold at a St. Paul store called Hmong Handwork. In 1988, Chia and her family moved to Minnesota.

Classroom idea

Few quilt patterns and techniques are any longer unique to an ethnic, religious, or national group in the United States. Quilts made by the Amish (in Pennsylvania, Indiana, and Iowa communities) have a distinctive style of color, pattern, and fabric.

The quilting and handwork of southeast Asian cultures, represented here by Chia Yang, have become popular during the last ten years. The techniques, colors, and patterns are part of the artistic traditions brought by recent Asian immigrants.

Vocabulary and pronunciation

Chia Yang: (SEE-a YANG)

Laos: (LAH-os) a country of Southeast Asia, west of Vietnam and south of China

Thai: (Tie), referring to Thailand, a country near Laos

Hmong: (Mung) a tribe of people from Laos who became refugees after the Vietnam war

813

814

Be sure to handle the quilt with care. Put a careful person in charge of taking notes. Accuracy is important.

Start asking questions about the quilt. How long and wide is it? What is it made of? What pattern is used and why was it chosen? When was it made and where? Why was it made? (For a special occasion?)

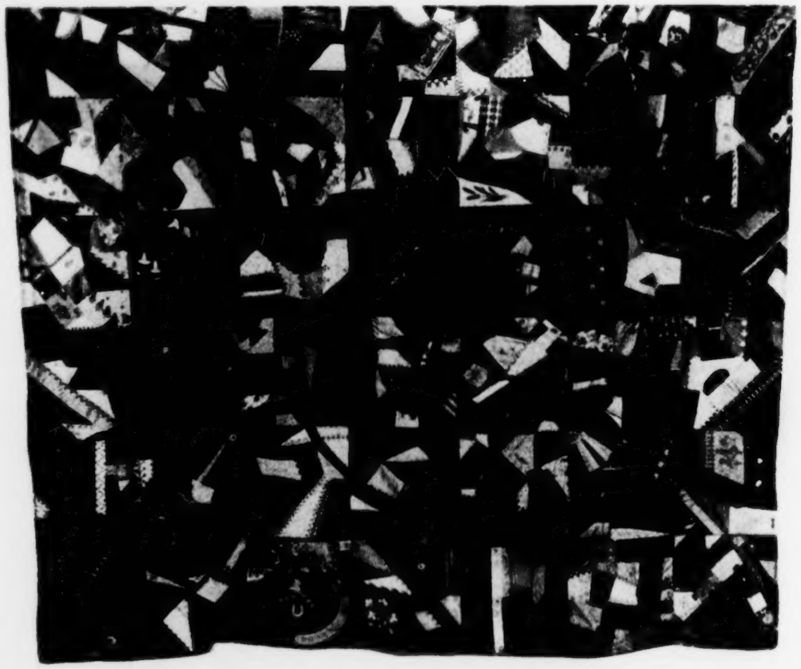
Learn about the quilter. Who was she? What was her occupation? Was she married? Did she have children? Where did she live? Where was she born? Where were her parents born? What jobs did others in her family have? Did she make other quilts? What other patterns did she use? What happened to them? How were the quilts used?

Find out about the person who owns the quilt. Was the quilt a gift, or was it purchased? How is it used now?

Be sure to keep the owner's name, address, and telephone number. If you have a camera in class, take a picture of the quilt and its owner. Can you get a photograph of the person who made the quilt?

Your class may wish to examine more quilts. As your file of information grows, study it for clues to the lives of the women who made the quilts and the people who used them. What does your evidence tell you about the events they considered important? What does it tell you about their values? Does it give you a clue to how the lives of men and women may have been different? Does it give you ideas about how they spent their time? Does it suggest how the lives of people from different backgrounds may have been different?

If you can answer some of those questions, your project will be a success. It will uncover knowledge and information about people, events, and ideas often overlooked in history books.



Above are women at a quilting bee in 1895. The crazy quilt at right was made by Cordelia Teachout of Farmington when she was 70 years old. The quilt, of velvet, taffeta, and satin, has a ribbon from the 1885 state fair, sewn in as one of the patches.

Note to the teacher

The Minnesota Historical Society has a large and valuable collection of quilts and quilting tools. Each item has been photographed and cataloged. Black-and-white photographs and color transparencies of the quilts and tools may be seen at the MHS Department of Museum Collections. Call for an appointment to visit the collection.

815

816

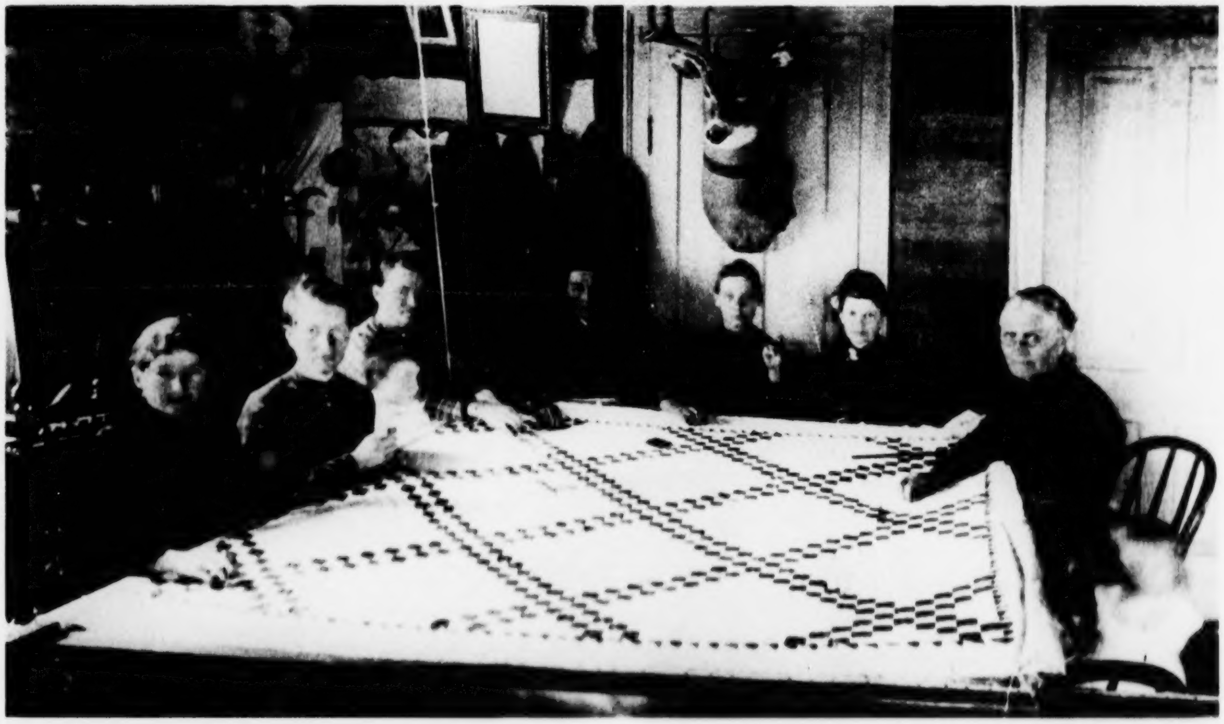
People all over the country are interested in quilts for both their beauty and the history they tell. Some have organized groups to collect information about quilts. One group got started in Minnesota during 1986. It's called the Minnesota Quilt Project.

You can start a quilt project in your own neighborhood, town, or county. Invite quilt owners to your classroom. Examine the quilts and interview their owners. Take photographs of the quilts. Try to find photographs of the women who made them. Give each quilt a number. (You might make small patches with the name of your project and a number for the quilt. The patch could be sewn to the back of every quilt you examine.)

You might share your information with the Minnesota Quilt Project or compare it to the evidence collected by another class in another town or county.

Your class can add its own quilt to the project. Each of you can make one quilt square. Be sure to put your name or initials on your square. Sew them together and hang the patchwork fabric on the wall in your classroom. Choose one pattern for the quilt, or let students choose a pattern for their own squares. Be sure all the squares are the same size so they will fit together in a pattern.

When you finish, add the information about your quilt to the files of your documentation project. Take a picture of your class with its quilt. Have two copies of the picture made. Put one in a frame on the wall and the other in your files.



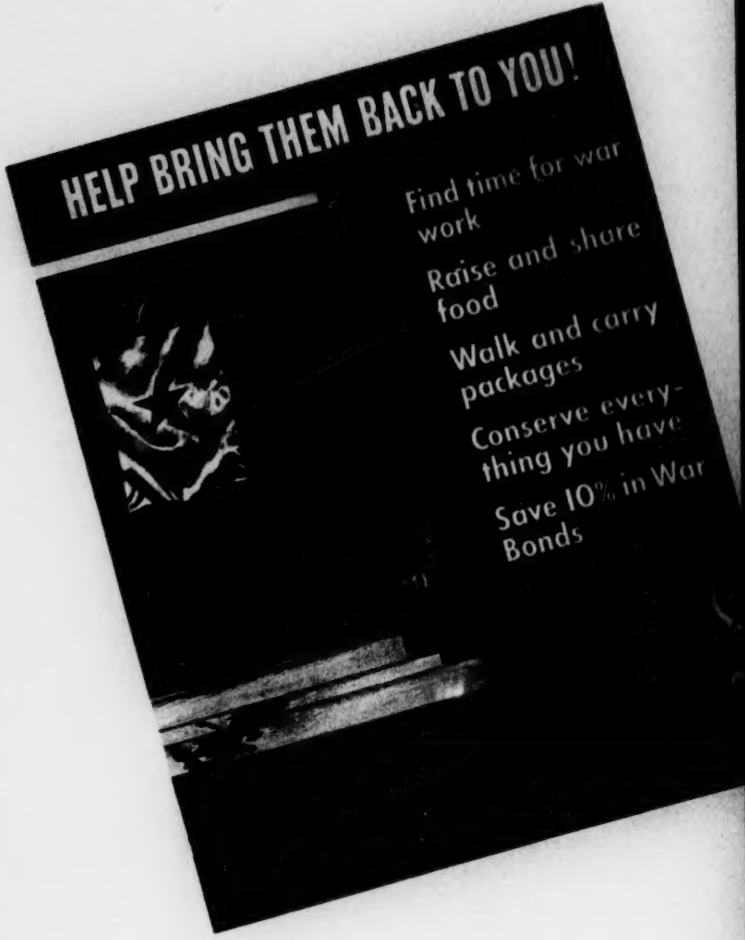
In 1885 these women quilted the Double Irish Chain, one of the most popular of all patterns. Look closely to see the ropes attached to each corner of the quilting frame. When work was not being done on the quilt, the frame was hoisted to the ceiling.

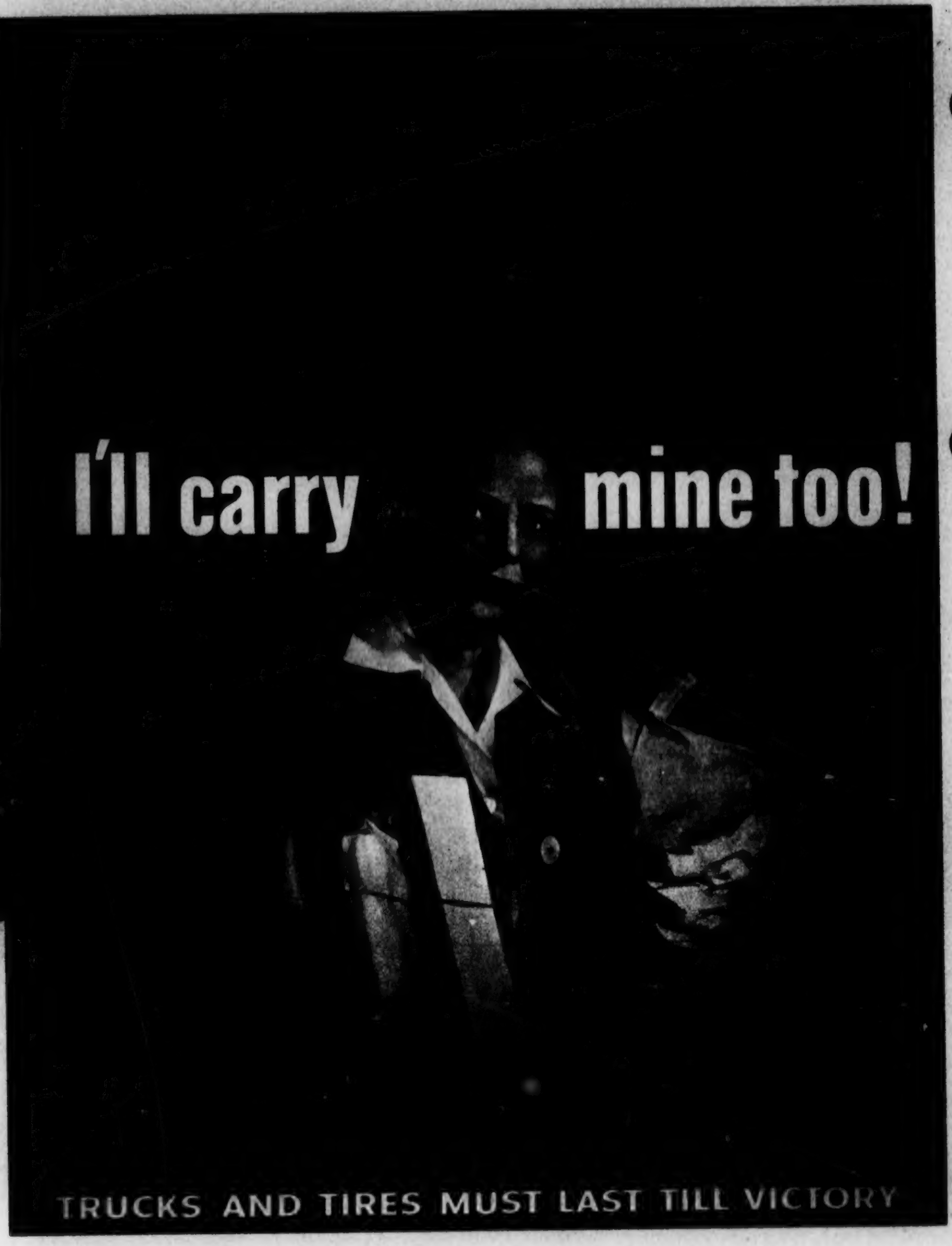
Bibliographic note

A Winterthur Guide to American Needlework by Susan Burrows Swan (New York, Crown Publishers, Inc., 1976).

Vocabulary and pronunciation

hoisted: lifted


HELP BRING THEM BACK TO YOU!
Find time for war work
Raise and share food
Walk and carry packages
Conserve everything you have
Save 10% in War Bonds


I'll carry mine too!
TRUCKS AND TIRES MUST LAST TILL VICTORY

Skills used in this activity

1. Using nonprint material as historical sources.

2. Asking appropriate questions.

3. Evaluating the reliability and accuracy of historical sources.

Sequence of learning

1. The events of World War II touched the lives of most Minnesotans. The stories of individuals and their families are often lost in histories of the war. Oral history is one way to preserve those stories.

2. Oral histories have certain characteristics that make them different from diaries, reminiscence, or other narratives.

3. The techniques of oral history are described and illustrated in interviews with four Minnesotans, recounting their experiences during World War II.

4. Students receive instructions to help them organize their own oral history project.

Evaluation

1. Students should recognize the influence of warfare, government regulation, and prejudice toward individual ethnic groups during the war years in Minnesota.

2. Students should ask questions to draw out information on the desired subject.

3. Interviews recorded by students should be technically sound. The interview tapes should be properly labeled, cataloged, and stored.

Activity 19
People Still Remember

Much of the world was tangled in war in 1944. Countries in Europe, North and South America, Asia, and Africa fought each other for land, power, and influence. Few people were untouched by the war.

Minnesota families struggled with the war, too. Henry Peterson was farming near Moorhead. His four brothers were in the service, and he was without the help needed to harvest. Boyd Wright was an army supply clerk assigned to a segregated unit stationed in North Africa. Marjorie Anderson lived in Minneapolis with her four-year-old son. Her husband was the captain of a patrol and torpedo boat fighting in the South Pacific. Joyce Yamamoto began her life in a detention camp for Japanese Americans in Arizona.

There are no books about Henry Peterson, Boyd Wright, Marjorie Anderson, or Joyce Yamamoto. The details of their lives during the war aren't recorded in diaries or letters. Their stories have survived, however. They have been saved as oral history.

Oral history is a recorded conversation with someone about their memories of the past. It is different from a diary or reminiscence because the interviewer directs the conversation with a series of questions. Oral histories may provide information that cannot be found in written sources or learned from objects.

Any topic may be the subject of an oral history. Two favorites are family and neighborhood history. Oral histories don't have to be about things that happened long ago. They may record information about recent events, too.

Some groups of people have always depended on oral histories to describe the past. Many American Indians have kept their history collected in stories told by one generation to another.

World War II caused a shortage of workers in many parts of the state. These women from Walker and Cass Lake traveled to southern Minnesota to help farmers detassel corn on July 20, 1943.

Posters, magazine ads, and billboards encouraged people to be patriotic during World War II. Your grandparents may remember posters like these. Ask them how the war affected their lives.

Connections

The interviews and pictures in this activity show the experience of World War II through the eyes of four very different Minnesotans. Therefore it makes a natural introduction to Chapter 19. The chapter discusses the war as a significant turning point in the state's economic, political, and social development. For that reason, it deals mostly with the postwar years.

Vocabulary and pronunciation

Joyce Yamamoto: Yah-ma-MO-toh

detention camp: a camp where people are held temporarily as prisoners

One Oral History Project

Almost everyone who lived through the years 1939 to 1945 remembers something about World War II. The interviews with Henry Peterson, Boyd Wright, Marjorie Anderson, and Joyce Yamamoto describe events that occurred during those years. Each person represents many others with similar experiences. In addition, each interview gives some hints about how to collect a good oral history.

The interview with Henry Peterson is a good example. He talks about German prisoners of war working on his farm near Moorhead in 1943 and 1944. The interviewer asks questions to learn details of the events. She does a good job of introducing herself, Peterson, and the topic of their conversation. The interview is hard to hear, however. (Imagine yourself listening to a tape recording as you read.) The speakers are sitting too far from the microphone. Their voices are faint and there is noise in the background. When you record an oral history, be sure to sit close to the microphone and speak up.

Today is Friday, January 11, 1973. I am Gloria Thompson, and I'm talking with Mr. Henry Peterson of Moorhead, Minnesota. Our topic is Mr. Peterson's experience farming during World War II.

Q: Mr. Peterson, you said there was a labor shortage during the war. How bad was the labor shortage?

Ask your parents and grandparents whether they knew German prisoners worked on Minnesota farms during World War II. These "POWs" worked near Moorhead, some of them on the Henry Peterson farm in 1943 and 1944.

Note to the teacher

Examples of *warfare* and *government regulation* are mentioned in each of these interviews.

Warfare often brings about rapid change in government and politics, technology, and economics. The strong emotions that accompany war often affect social attitudes and customs. War changes the way people do things and how they think about the world.

The labor force in both cities and rural areas changed dramatically during the war. Henry Peterson was forced to use prisoner of war, under armed guard, to harvest his crops. (The German soldiers were imprisoned as representatives of an enemy nation, but the men worked in the fields alongside American farmers without personal animosity.)

Government regulation expanded during the war. The federal government controlled distribution of consumer goods. Production and distribution of resources were regulated to provide support for the war effort.

The detention camps to which many Japanese Americans were sent represent a different kind of government regulation. Similar to the Minnesota Commission of Public Safety during World War I, the United States government suspended constitutional rights while regulating the activities of its citizens in the name of public safety.

A: *Very bad. That was the reason we used the prisoners. Four of my brothers were in the service. We didn't have enough help to plant or harvest.*

Q: *How did you find out that the army would let you use prisoners to work on your farm?*

A: *We read about it in the paper. We contacted the army and found out that some of the prisoners were sent to Minnesota. We could go to the camp and pick them up. Each crew had four prisoners and a guard.*

Q: *How long did they work each day?*

A: *Ten hours a day. We paid 40 cents an hour. The prisoners got 10 cents an hour and the rest went to the army.*

Q: *What had the prisoners done in the war?*

A: *Most of them had been foot soldiers. One group had been in Russia, close enough to see Moscow before they had to retreat. Others were fighting in North Africa. They didn't speak English well so it was difficult to find out details.*

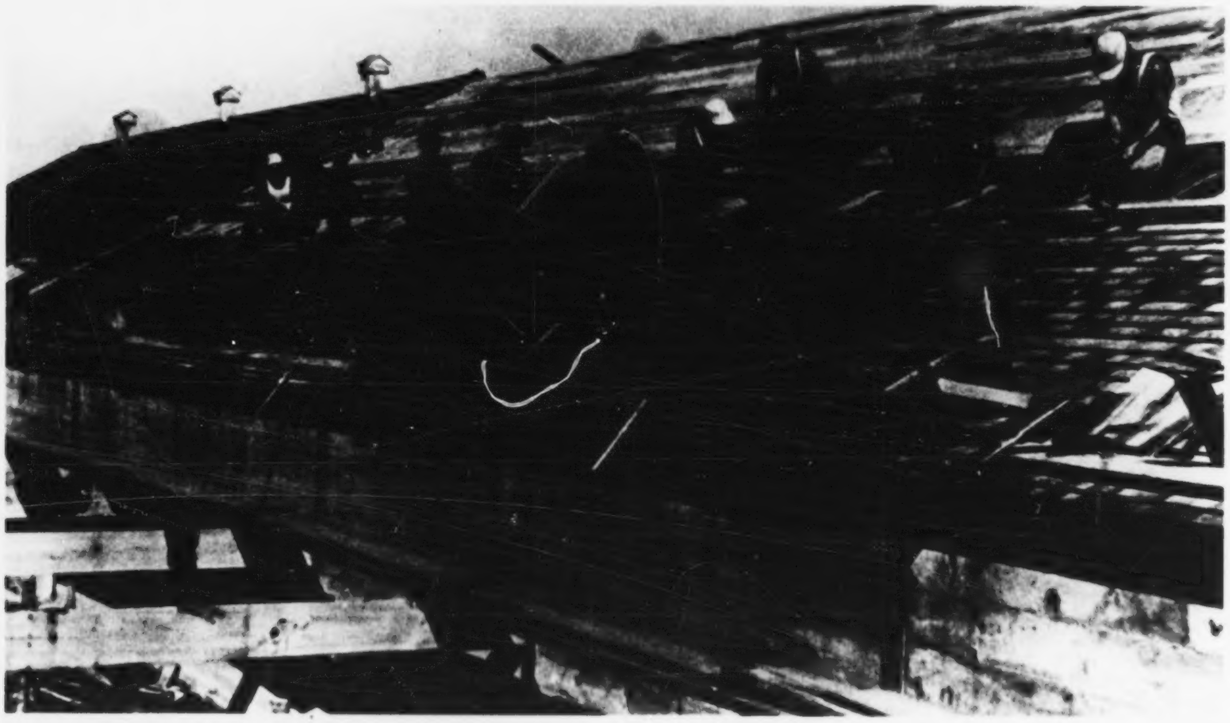
Q: *What were your feelings about the prisoners?*

A: *A little hesitant. Later we got along with them just like other people. I remember one day their guard went to sleep. They just kept working.*

Q: *How did they act toward you?*

A: *At first they were cautious. They had been told not to talk. Later they didn't show any distrust.*

Henry R Peterson



These German prisoners helped to build their prison camp near Moorhead. Farmers hired prisoners to paint buildings, pick rocks from their fields, operate machinery, and harvest crops.

Vocabulary and pronunciation

hesitant: going slow because of doubt

Boyd A. Wright

The interview with Boyd Wright shows how follow-up questions may lead to very important information. The conversation began as a history of Wright's life. When he said, "I joined the army in 1941," the interviewer asked a follow-up question. The answer led to information about the segregation of black soldiers during World War II.

Q: What was the army experience like for blacks?

A: I had heard so much about the army, I thought that now I'm going to get a fair shake. I was never so disappointed. My brother and I were drafted. We went out to Fort Snelling. They lined us up and then sent off the white boys. Here we were still standing. So I asked Frank, "What's going on?" In the end we found out that all the boys from around here were going to the air corps. No place for Frank and me. They put us on a train to Leavenworth, Kansas.

Black men and women in the army during World War II served in segregated units. Some of these soldiers in basic training at Fort Wolter in Texas were sent from Minnesota on "colored only" railroad cars. They lived and worked separately from white soldiers. Many black units had black officers while stationed in the United States. Most had white officers when serving overseas.

Note to the teacher

Prejudice toward specific ethnic groups affected the way Americans fought the war, both in the armed services and on the home front.

Each branch of the armed services remained segregated through the war. Boyd Wright remembered that it was not until late in the war that he saw black officers. James Lawson (who appears in several photographs above) said that black units were most often commanded by white officers.

It was not until 1948 that President Harry Truman ended segregation in the armed services by executive order.

Q: Was Leavenworth a segregated camp?

A: Well, Leavenworth is the home of the Tenth Cavalry. That's where they were sending us.

Q: Because it was all black?

A: Yeah. Well, except for officers. I didn't see any colored officers when I was down there.

Q: What did you end up doing?

A: They sent me to a unit that handled rations and supplies for troops in the combat zone. They called it "service and supply."

Q: Generally, what function did black troops serve?

A: Well, I went in the army in March 1942. We didn't see any Negroes in combat for a long time. I went to Africa and there were no Negro troops. Later they brought in an artillery company. Those were the first Negro combat troops we ran into. The bulk of the Negroes in Africa were in service and supply.

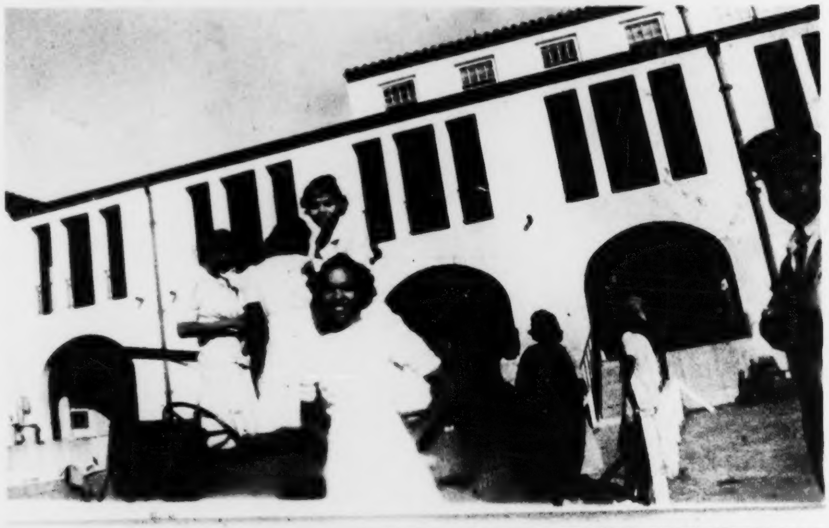
Q: When were you discharged?

A: I came home from France. I had been sent from Africa to Italy and then France. We were attached to the Third Army then.

Q: And this was still a segregated unit in service and supply?

A: Oh, very much so.

Boyd Wright, in 1944



Jimmy Bell, at far right above, was drafted into the army on October 13, 1941. He was sent from Fort Snelling to Fort Wolter in Texas for basic training. Later, he was stationed in Arizona before being sent to fight in the South Pacific. The women were members of the Women's Auxiliary Army Corps. They were among the first women to enlist during World War II. Jimmy Bell returned to Minneapolis in 1944 and became known as James Lawson.

Bibliographic note

Eyes on the Prize is a series of six one-hour documentary video programs depicting the history of the civil rights movement. Though the series concentrates on the years after 1950, one of the programs— "Awakenings"—is an effective lesson in prejudice, segregation, and civil rights. The generation most active in the civil rights movement of the 1960s grew up during the war years.

Eyes on the Prize is available for distribution from the MHS Education Department. A small fee is charged.

Marjorie B Anderson

Marjorie Anderson described the home front in her interview. Her story is one that many people will recognize, but one that is often overlooked in histories of the war. Her oral history is important because it describes everyday events in the lives of ordinary people.

Q: When did your husband enlist in the navy?

A: It was 1942. We were living in Minneapolis. He was working for the YMCA at the time. He was sent first to Miami. Then to Rhode Island and then to Boston for special training. At the end of the year, he went back to Miami, and I moved there with our son. We came back to Minneapolis when he was sent overseas in 1943.

Q: Where did you live with your son while your husband was overseas?

A: We lived in a duplex on 10th Avenue in Minneapolis. The rent was $50.00 a month. The navy sent some of my husband's salary to me every month. I can't remember how much it was. Probably about a $100.00 a month.

Q: Would you describe rationing during the war? How did it work?

A: Rationing started in 1943, I think. We picked up our stamps at the Ration Board each month. They called it the War Board, at first. Stamps were distributed according to the number of people

Marjorie Anderson and her son lived alone in Minneapolis during most of World War II. Her husband, George, enlisted in the navy in 1942. They lived for awhile in Miami, Florida, before George was sent to the South Pacific.

Classroom idea

Rationing and rent controls are examples of government regulation that affected everyone. Victory gardens were one response to rationing. The government encouraged people to grow their own vegetables as an act of patriotism.

Your class can plant and grow its own victory garden. Even a small group of plants, grown indoors and under artificial light, is an effective symbol of this national wartime effort. Most victory gardens were decorated with flags or other patriotic symbols (as in the photo on p. A-200). The students can make their own.

Vocabulary and pronunciation

YMCA: stands for Young Men's Christian Association *in your family. The stamps were not a substitute for money. They were like coupons you traded in. They allowed you to buy your share of those products.*

Meat, sugar, gasoline, and flour were all rationed. I didn't use much sugar, but some people bought 50-pound bags of sugar when they heard that rationing would begin. They were afraid of being without sugar for the rest of the war.

Q: Did people trade ration stamps? Were stamps sold illegally?

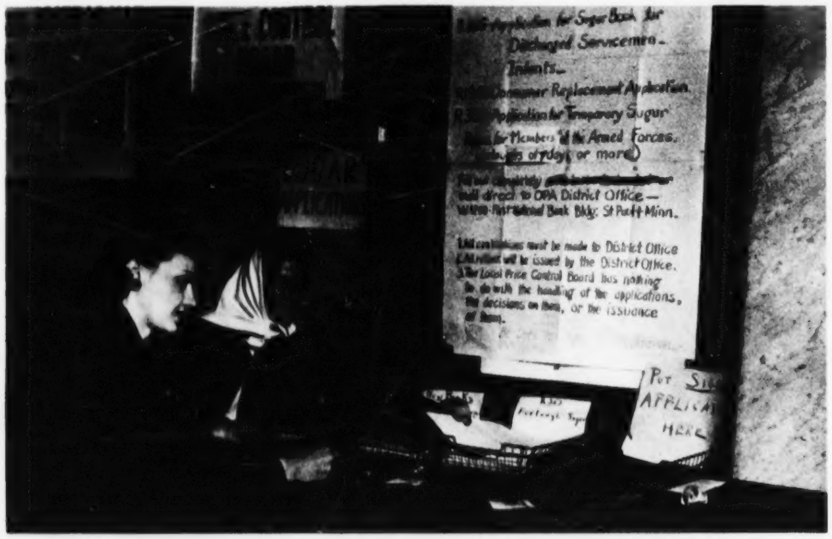
A: Some people traded. I don't remember people selling them, but it's possible that happened. My father had a job that required a lot of driving, so he received more gasoline stamps. That was common for people in essential occupations.

Q: Was there a shortage of food or other items?

A: Yes, practically everything. Eggs—though we had more eggs than they did in England. They got just one egg per person a week. Coffee was in short supply and that was rationed, too. Some people dried out their coffee grounds and used them again. There was a shortage of women's nylon stockings. I remember when Dayton's announced that they had a new shipment. Women lined up outside the building before the store opened. The line went around the block.

Q: Was it difficult to make ends meet on a salary from the navy?

A: There wasn't much money. I watched every nickel. All the rents were frozen, though. Landlords couldn't raise your rent. Most of us had Victory Gardens, you know. That helped. But there were just two of us and I didn't have much trouble getting by.


Application for Sugar Book for
Discharged Servicemen.
Infants.
Consumer Replacement Application.
Application for Temporary Sugar
for Members of the Armed Forces.
days or more
mail direct to OPA District Office —
St Paul Minn.
must be made to District Office
will be issued by the District Office.
3. The Local Price Control Board has nothing
to do with the handling of the applications,
the decisions on them, or the issuance
of them.
Put
APPLICA
HERE

Marjorie Anderson, at left with her son at a Minneapolis park in 1943. The women above worked at a government office where people applied for ration stamps.

Vocabulary and pronunciation

essential occupations: jobs that were necessary to winning the war

833

834

Joyce Yamamoto

During the war, many people in the United States were suspicious of Japanese Americans. Some thought they might sabotage the United States. Others believed the Japanese Americans were in danger, threatened by people who blamed them for the war. The president of the United States issued an order requiring many Japanese Americans sent to camps where they would be guarded by the army until the war was over.

Joyce Yamamoto was born in one of the detention camps. Her interview describes the experience of Japanese Americans sent to the camps. The conversation begins with several open-ended questions. They give Yamamoto a chance to tell as much as she can remember about the topic. Open-ended questions do not ask for a "yes" or "no" answer. They usually result in longer, more informative answers. Here are some examples:

Q: Joyce, you said you were born in a detention camp for Japanese Americans. Where was the camp and how was your mother sent there?

A: The story goes back to December 1941. My parents were living in California. My father owned a poultry business. My mother lived with his family while he traveled. In January 1942, he left California for Minnesota. While he was gone, the president issued his order. People were

Joyce Yamamoto is a businesswoman who helps others start their own companies. She is an artist who makes beautiful pottery and paper. She is a teacher of economics, politics, and art. She is an activist who helped organize the National Association of Women Business Owners in Minnesota.

Joyce tells interesting stories about traveling to Japan. "I visited Japanese artists and businesses and a village that is a National Living Treasure."

In 1985, Joyce, who is also the mother of three children, was chosen for an award honoring women in the arts. She lives in St. Paul.

Vocabulary and pronunciation

sabotage: to secretly damage or hinder

Historical note

The civil liberties and rights of many Japanese American citizens were suspended when they were sent to detention camps during the war.

The issue of Japanese American citizenship may be confusing to students. Existing laws at the time did not permit Japanese immigrants to become U.S. citizens. This was largely because of racial prejudice. Their children, however, when born in the United States, were American citizens.

Joyce Yamamoto's grandparents, the Morishitas, were immigrants and still, by law, Japanese citizens. Their children, including Joyce's mother, were native-born American citizens.

Many besides Japanese Americans were shocked when the U.S. government overrode the constitutional rights of these second-generation people (known as *Nisei*) and sent them to detention camps. Like the repressive measures of Minnesota's Public Safety Commission in World War I, it was an example of wartime hysteria.

told they would have to leave their homes.

My mother went to stay with her parents. My grandfather Morishita owned a boardinghouse. A crew of fieldworkers stayed at the boardinghouse. My grandmother cooked for them and washed their clothes.

My grandfather was worried that he would be sent to one of the camps. One day he went to work and didn't come back. They took him to a camp in North or South Dakota. Soon my grandmother learned she and her children would be sent to a detention camp. There were six children in the family. My mother was the second oldest. She was 23. They could pack up only what they could carry with them. One of the hardest things for them was to sell their car. It was almost new, and they had paid $1,200.00 for it. In the days before they left, they had to sell it for just $25.00.

They were taken first to a racetrack. They arrived January 19, 1942. They were assigned to horse stalls or tents out on the track. They stayed there for about a month. Then they were taken on trains to an abandoned army camp near Rivers, Arizona. It was a pretty desolate spot. I believe the camp housed 3,000 people. They lived in old army huts. Each person was given a certain amount of space, hardly enough for a bed.

I was born on September 30, 1942. My mother says that she was fairly healthy when I was born. There were a lot of women with babies in the camps who, because of stress and not enough liquids, didn't have enough breast milk. So she breast-fed both me and another baby.

This group of men enlisted in the army on December 7, 1945. It was the fourth anniversary of the Pearl Harbor bombing. Their faces show this was a serious event.

Vocabulary and pronunciation

Morishita: Mor-eh-SHEE-ta

Q: How about your father? How did he avoid being sent to a detention camp?

A: My father was working near Paynesville, Minnesota. He was not required to move into a camp because he was living away from the coast. He knew what was happening, but he could do nothing. He began checking and found that he could get us released if three upstanding citizens in town would sign an agreement to sponsor his family. He went to three people with whom he was friends. One of them refused to sign the papers. He finally completed all the requirements in February 1943. My mother and I were allowed to leave the camp and meet him in Paynesville. My grandparents stayed in the camp until 1946.

Q: Were most of the people in camp women, children, and older people?

A: Yes. All of the young men who were able immediately signed up for the army. They had a peculiar pride about defending the United States. When those young men came to visit their families, they had to visit them in the concentration camps.

Q: Would you describe conditions in camp?

A: The camp was organized by the army. They recruited Japanese Americans to help so it would

Japanese-American teachers and translators worked at the Japanese language school at Fort Snelling, October 19, 1945.

Vocabulary and pronunciation

peculiar: unusual

look more like self-rule. Both Japanese and English were spoken. People who had been teachers were allowed to teach children. I'm quite sure my uncles and aunts got most of their high school education in the camp.

There was rationing. People were limited to a half-pint of milk a day. They had gardens to help with the food supply. One of my aunts got tuberculosis and others did too. From my mother's point of view and mine, we were prisoners of war. There were guards on duty all of the time. There were rules about who could come in and who could go out and for what reason. We were under guard. We were given food every day, so it wasn't like the concentration camps you hear about in Germany. But detention was hard. So was the fact that everything had been taken from you. My grandfather could never get over the fact that the government would imprison citizens. When he got to the camp he expected to see his wife. But he was shocked that his kids were there. He never got over that.

Your grandparents and their parents may remember waiting in line at grocery stores, department stores, and gas stations during World War II. Ask them about shortages of food, appliances, and clothing. They may have saved photographs or ration stamps in family scrapbooks.

Vocabulary and pronunciation

tuberculosis: a serious contagious disease, usually in the lungs

Bibliographic note

The home front in Minnesota is described in *Roots: Minnesota during World War II* (Winter 1989).

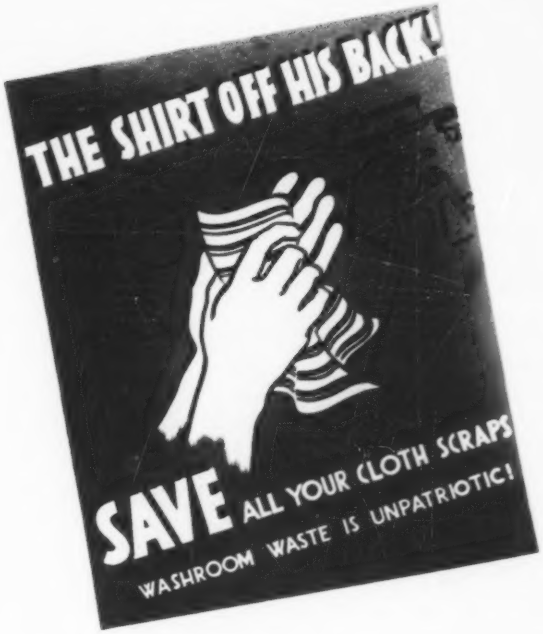
Roots is available for sale at MHS book stores or may be ordered by phone or mail from the MHS Order Department.

Your Own Oral History Project

Oral histories have become popular since cassette recorders have made research easier. Some oral history projects collect hundreds of interviews. Others may involve a student collecting one or two interviews for a class assignment. You and your class can start an oral history library with recorded interviews about events that people still remember.

Good oral history depends on planning and preparation. You need a cassette recorder, an extension cord, extra batteries, a microphone, a notebook and pencil, and several tapes. Use good equipment. (Poor equipment produces poor-quality recordings.)

Make sure you are clear about what you want to learn from the interview. Prepare some questions ahead of time. Begin with questions about a familiar or gen-


THE SHIRT OFF HIS BACK!
SAVE ALL YOUR CLOTH SCRAPS
WASHROOM WASTE IS UNPATRIOTIC!

Wars always require sacrifice. The effect on personal lives is often cruel. This patriotic poster and photo of a young man in his victory garden are evidence of how Americans were affected by World War II.

Bibliographic note

Several guides to collecting oral history are available in book stores and libraries. Among the most useful is *Oral History: An Interdisciplinary Anthology* edited by David K. Dunaway and Willa K. Baum (Nashville, American Association for State and Local History, 1984).

eral topic. Listen closely for a chance to ask follow-up questions. Ask for details.

Find a quiet place for the interview. Put your microphone close to the person speaking. Test your machine and tape before the interview. Be sure everything is working properly.

Begin every interview with an introduction. Record information about the date, place, the people, and the topic involved in the interview. Ask your subject to sign a form giving you permission to use the material. Label the tape when you finish. Include the name of the person interviewed, the date, length of the interview, and your name.

Eventually, you will need a place to store your recorded tapes and a way to keep track of them, too. You may want to establish an oral history library with files for photographs, transcripts, and notes.

Recording an oral history is more than the pleasure of a conversation about the past. It is also a serious responsibility. Collecting good oral history is like discovering a primary source that has never before been studied. Your work can add to our knowledge and understanding of the past. It may be the best evidence we have of what people felt about the events of their lives.

The U.S. government asked everyone—even soldiers—to buy war bonds. The money was used like a loan to the government. Jimmy Bell, of Minneapolis, center, was stationed at Fort Huachuca in Arizona when he posed for this picture used to encourage others to buy bonds.

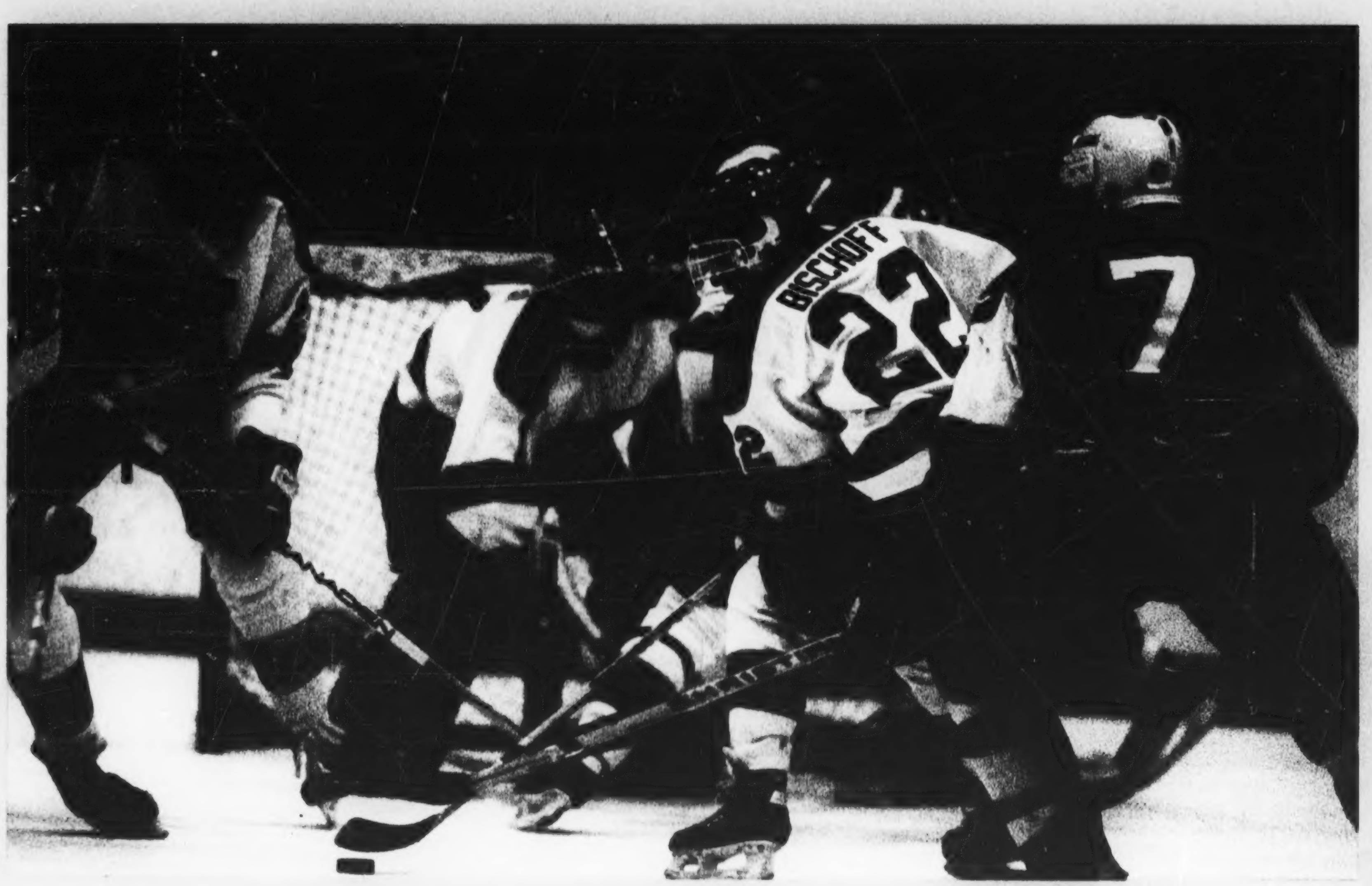
Note to teachers

Some classes may prefer to record their oral histories with video equipment. Video cameras and recorders are available in most schools. The equipment is usually easy to use. The cassettes are inexpensive. When appropriate and convenient, video equipment is a valuable tool for oral history.

The emphasis on audio equipment in this activity was chosen for several reasons. It's easy to travel with a small cassette recorder. The equipment is relatively inexpensive and durable. Almost all of your students have used one. Mistakes and accidents with the equipment are infrequent. Most of your interview subjects feel more comfortable talking to a small recorder than into video cameras.

Vocabulary and pronunciation

transcripts: written copies of all the words on the tapes



Skills emphasized in this activity

1. Developing a vocabulary (of terms relating to business and economics).
2. Collecting information from a variety of sources.
3. Asking appropriate questions.
4. Making and justifying interpretations and generalizations.
5. Developing a sense of chronology.

Sequence of learning

1. The history of Christian Brothers, Inc., begins with an exciting victory by the U.S. hockey team in the 1960 Olympics.
2. Students will follow two members of the team, Bill and Roger Christian of Warroad, who, with their brother-in-law, Hal Bakke, turned their skills and experience into a thriving business.
3. The story introduces a vocabulary describing business transactions and economic concepts. The terms include: ***risk, investment, stock, profit, loss, labor, market, competition, demand, stockholder.*** Each term is defined as it relates to the Christian brothers' business.
4. The story describes how changes in technology, demand, and the market have affected the company and the products it manufactures.
5. Students are asked to research and write the history of a local business. Six questions, based on the Christian Brothers example, offer an outline and guide for the assignment.

Evaluation

1. Students should be able to recognize and use the new vocabulary of terms relating to economics and business.

Activity 20
Sticking to Business

Five thousand hockey fans stood and cheered. Flags waved. A band played. The noise filled Blyth Arena at Squaw Valley, California. It was Sunday morning, February 28, 1960. The undefeated U.S. Olympic hockey team trailed Czechoslovakia 4 to 3 after two periods. Czech and American players skated around the rink waiting for the final period to begin.

The U.S. team had struggled through the first two periods. The Czechs scored after just eight seconds of play. The Americans managed to tie the score 3 to 3 by the end of the first period. The Czechs scored again early in the second and held on to the lead.

A referee blew his whistle. The U.S. players skated to their bench, huddled around their coach, and yelled encouragement to each other. The game began again. The crowd cheered louder. In a blur of color and noise, the players skated up and down the rink.

Suddenly, the puck bounced off the boards toward an American player, Billy Christian of Warroad, Minnesota. He skated toward the Czech goal, then passed to his brother, Roger. The American skater didn't hesitate. He shot the puck over the goalie's shoulder, high into the upper right-hand corner of the net. The game was tied. The crowd stood and cheered. Fifteen minutes remained in the game.

It wasn't yet ten o'clock Sunday morning. The Americans were playing their third game in four days. Thursday night they had upset the favored Canadians, 2 to 1. Only hours before, on Saturday night, they had beat the Soviet team, 4 to 3. It was the first time an American hockey team had ever beaten the Soviets. Billy Christian, now with his arms raised and cheering his brother's goal, had scored twice against them—once to tie and once to win.

Roger's goal inspired his teammates. Two minutes later they scored again to go ahead of the Czechs, 5-4. They scored again, and again, and again, and again! Each time the crowd cheered wildly. A buzzer pierced the noise to end the game. The players threw their sticks into the air in exhausted celebration. Players on the bench climbed over the boards and skated to their teammates. They hugged each other and fell into a pile on the ice. They stood, lined up, and shook hands with their opponents. They skated around the rink again, then headed for the locker room. They had beaten the Germans and the Austrians. They upset the Canadians, the Soviets and the Czechs. They were Olympic champions, gold medal winners.

Hockey puts excitement in winter for many Minnesotans. Each game is an important event for players. The action is thrilling for fans. Little kids and big ones skate together in games on playground rinks. Rivalries between teams like the U of M Gophers and the UMD Bulldogs always attract a crowd. Hockey in Minnesota is also big business.

2. Students should be able to describe Christian Brothers, Inc., as a business buying and selling products around the world. Some students will recognize the elements of technology, a transportation network, and an economic base in this story of the Christian Brothers business.

3. Student essays should show the life cycle of a business in chronological sequence and demonstrate an ability to see the historical aspects of its development.

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Olympic Gold Leads to a Good Idea

Here's a question about Minnesota history: What do Roger and Billy Christian have in common with Nellie Stone Johnson and Leeann Chin?

Here are some clues: Nellie Stone Johnson grew up on her family's farm in Dakota County. She moved to Minneapolis when she was 17 to find a job. She joined a labor union and fought for the rights of workers. Later, she started her own business, Nellie's Zipper and Shirt Repair.

Leeann Chin moved from China to Minnesota with her family in 1955. She worked at home to raise her family and at a job to earn money. In 1980 she started her own restaurant. By 1986 she owned and operated five restaurants in Minneapolis and St. Paul.

Roger and Billy Christian grew up in Warroad, near the Canadian border. After the 1960 Olympics they returned to live and work in their hometown.

Do those clues help you? If not, here's the answer: Johnson, Chin, and the Christian brothers are all Minnesota business owners. Their companies have been successful and are well known around the United States.

There's nothing new about doing business in Minnesota. In 1952, there were 83,583 companies in Minnesota. By 1980, the number had grown to 217,206. In 1988, 295,419 companies were owned and operated in Minnesota.

What do Nellie Stone Johnson, above, and Leeann Chin, at right, have in common with a couple of Olympic hockey players?

Bibliographic note

The interesting and inspiring career of Nellie Stone Johnson is described in an article appearing in *Roots: A Woman's Place in Minnesota* (Winter 1981).

More stories and information on the development of Minnesota's business and industry are the subject of *Roots: Becoming an Industrial State* (Fall 1978).

About 12,100 companies are started every year in the state.

Some businesses sell products like groceries, cars, clothing, or livestock and grain. Others sell services like health care, transportation, advertising, or snowplowing. Some businesses—like gas stations, restaurants, and newspapers—sell both a product and a service.

Businesses are organized to buy and sell things. Their purpose is to earn a profit for their owners. In this country, most businesses are owned by individuals. They may organize themselves as a company, corporation, partnership, or association, depending on how people share in making decisions. Some of the businesses organized each year in Minnesota will be successful. Others will fail. Some will stay in business for generations, others for only a short time.

All business owners have something in common. They each take a risk to get started in business. They bet their money and their time on the belief they can succeed. They each think they have the skill to produce something that others will buy. Each is willing to work hard.

Roger Christian

Billy Christian in his office at Christian Brothers, Inc.

Playground hockey, about 1940

Note to the teacher

The Minnesota Historical Society collects business records of Minnesota companies. In some cases, it owns manufacturing equipment used by the company and the products it made.

Recently, Christian Brothers, Inc., contributed equipment and some of its products to the Minnesota Historical Society. The objects may be seen at the MHS Museum Collections Department. It is best to call for an appointment to use the museum collections.

An Idea Becomes Serious Business

Here's another question: What do Aaron Rutzick, Bill Robbins, and Shana Lohse have in common?

Their picture will give you a clue. Each of these high school hockey players is a customer of Christian Brothers, Inc., of Warroad. That's the company Roger and Billy Christian started with their brother-in-law, Hal Bakke, in 1964.

Christian Brothers, Inc., makes hockey sticks. It buys wood and other materials from businesses in New York, Pennsylvania, Wisconsin, Minnesota, and Canada. It hires employees. It pays for tools, heat and light, a factory and warehouse buildings, the cars and trucks it uses, its office supplies and equipment. It also pays taxes—for its share of the services provided by government.

The company pays all of those bills with money from sales of its hockey sticks. It needs thousands of customers like Aaron, Shana, and Bill.

Christian Brothers, Inc., was Hal Bakke's idea. "Why not go into business for ourselves," he said. "Why not make hockey sticks? People still remember the Olympics and the hockey gold medal. The Christian brothers' name would help sell sporting goods."

Roger, Billy and Hal talked about the idea. It seemed like a

Members of the Central-Highland high school team are Shana Lohse, Aaron Rutzick, Jeff Robertson, Stig Sandell, Bill Robbins, and Pat Meyer. At right are Billy Christian and Hal Bakke, with sticks made in 1967.

Vocabulary and pronunciation

Shana Lohse: SHA-na LOW-see

good one. The *competition* was limited. Only one other company in the United States made hockey sticks. Roger and Billy were carpenters. They had the *skills* to do the work. Hal had *experience* running the business of a radio station in northern Minnesota. The *market* for hockey sticks was growing. Hockey was becoming more popular every year.

They decided to take the risk. They rented space in a Dairy Queen building. They bought wood, glue, paint, some new tools and equipment, and office supplies. They needed $1,000.00. They spent their own money and borrowed the rest.

In April 1964, they officially started business. Hal was the president, Billy Christian was vice-president, and Roger Christian treasurer. They called the company Christian Brothers, Incorporated. Its motto was "Hockey sticks made by hockey players."

The company began making and selling sticks. Roger, Billy, and Hal worked in the shop part time while they kept their full-time jobs. It was hard work and business was slow. During the first five years, the company earned only $21,000.00 more than it spent.

Each year Roger, Billy, and Hal learned more about the business. They learned to build better sticks for less money than the competi-

Roger, Hal, and Billy worked hard to start their business. They rented space for their first factory in an unused building. This photograph recorded the day when they were ready to ship their first sticks.

Connections

The founding of Christian Brothers, Inc., at Warroad in 1964 and its expansion in the 1970s paralleled the spreading of manufacturing industries to many small towns around Minnesota. See Chapter 19, p. N-199.

tion. More customers wanted to buy Christian Brothers sticks.

In 1969, they decided to expand the company—to work full time on hockey sticks, buy more equipment, hire more help, and build a factory. That was a big decision. They knew it was a risk. They would need more money for the business.

Like many companies, Christian Brothers did two things to raise the money: It borrowed money from people who charged interest and expected to be paid back. It also sold stock to people who were willing to become part owners. A *share of stock* represents a piece of ownership in a company. *Stockholders* share the profits when a company earns money. They also share the risk of losing money.

People in Warroad supported the company. The bank took the risk of lending money to Christian Brothers, Inc. Many of the people in town bought stock in the company.

The risk paid off. Christian Brothers sticks became more popular. They were sold in sporting goods stores in Minnesota and in other states where hockey was played. Professional players began using Christian Brothers sticks. So did college and high school players. So did children just learning to play hockey. Teams in Europe ordered Christian Brothers sticks.

Hockey was growing. Christian Brothers, Inc., grew, too. Profits grew and so did the competition. More companies in Canada and the United States began making hockey sticks. Each thought it could make a better stick, sell its product, and earn a profit.

Building hockey sticks depends on labor, investment, and technology. Follow each step of the process in the photographs on the next four pages. Begin with the one above: Hal Bakke, Lou Nanne of the North Stars, Roger Christian, and Stan Makita of the Chicago Blackhawks watch the new Christian Brothers factory being built.

Connections

Students may recall the discussion at the beginning of Chapter 15 (p. N-157) of how corporations made large industry possible. Point out that when the Christian brothers wanted to expand their business and build a new factory, they needed more money than they themselves had. To get it, they not only borrowed from a bank, but they spread out the ownership of their company by forming a new corporation and selling shares to stockholders.

Hockey Sticks Are Big Business

Hockey sticks have changed since Roger and Billy played in the Olympics. Billy scored twice against the Soviets with a Northland Pro. Roger used a Pro to score four times against the Czechs. In those days, almost every Minnesota hockey player used a Northland stick. The Pro model cost $2.50 in 1960. The stick was made entirely of ash. The blade was as straight as a ruler.

Competition, technology, and demand have changed that. The sticks are made from different materials now—fiberglass, aluminum, and several kinds of wood. The blades are curved. The shafts are painted with bright colors. The sticks are stronger and lighter than they used to be.

The lumber for Christian Brothers sticks is delivered to the factory already cut into shafts and blades. Stacks of each are set up at different places along a production line.

The long shaft is made of ash or sometimes a combination of maple, poplar, birch, and ash. Each shaft is tested and graded for strength and stiffness, then sanded smooth. Two small pieces of ash, each about three inches long, are glued to one end of the shaft. They help hold the blade in place. A groove is cut at that end of the shaft for the blade.

The blade is made from a piece of elm. It is cut to size and glued to the shaft.

The Christian Brothers factory makes more than 2,000 models and styles of hockey sticks. Each model uses different combinations of wood, fiberglass, and aluminum. Players of every age and skill test the new models before they are made on the production line.

Each step in the process adds to the cost of a stick. Why do you think so much work is done by hand?

Vocabulary and pronunciation

fiberglass: a sturdy, waterproof material made from very fine threads of glass

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862

Next, the edges and corners are sanded. The stick begins to take shape. The blade is heated in a bath of steam. Then it is placed between two rollers and bent to a slight curve. Some blades are curved more than others. Some are curved at the toe of the blade, others at the heel. Each hockey player has a favorite model. Christian Brothers makes more than 2,000 different styles to satisfy its customers.

At the next stop along the production line, someone wraps fiberglass over the blade of each stick. Then someone dips the blade into an epoxy solution that makes the fiberglass fabric stick to the blade. Some models are treated with fiberglass and epoxy along the shaft, too. The stick is set aside to dry for 48 hours.

The stick is sanded again. The shaft is painted and the name Christian USA is added. It's set to dry again.

In another part of the factory, men and women make sticks with aluminum shafts. Others work on goalie sticks with curved handles. Others work on new ideas that may improve the Christian Brothers sticks. "We get an idea and work on it for a while," said Billy. "When we think we have something, we go to a tool-and-diemaker and ask if he can build a machine according to our plans. I worked on ideas for our 2000 model for almost four years before we started making it in the factory."

Vocabulary and pronunciation

epoxy: (ee-POX-eey) an adhesive or glue

tool-and-diemaker: a person or company that designs and builds machines

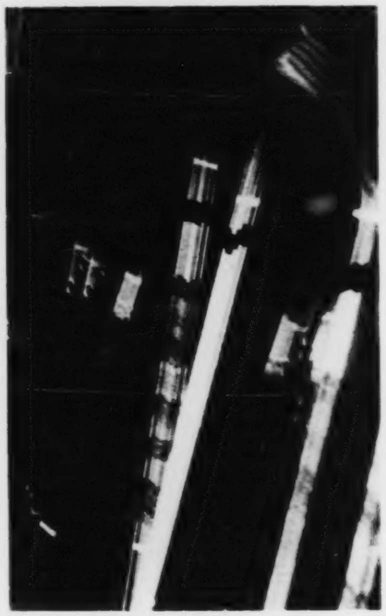
The sticks are bundled and packed—two dozen to a box—and prepared for shipping. They are sent by truck and airplane to Japan, Canada, Italy, Germany, the Soviet Union, Sweden, and to cities in the United States.

There are nearly 20 companies making and selling hockey sticks now. They compete with each other for sales all over the world. Some of them make only hockey sticks. Others diversify—making other products, too. When the demand for hockey sticks grows, companies like Christian Brothers may make more sticks and earn more money. When the demand shrinks, those companies may earn less—or even lose money.

Christian Brothers, Inc., has grown. In 1982, it sold $2,500,000.00 worth of hockey sticks. In 1988, its sales grew to $3,500,000.00. The factory is busy all year.

There are at least seven reasons for Christian Brothers, Inc., success.

1. It chose to make and sell a product people wanted.
2. It had the skills and experience to produce the product.
3. It started slowly and borrowed money only when necessary.
4. It changed the product to satisfy its customers when technology made that possible.
5. Its sticks are among the best in the world, and they cost no more than the competition's.
6. The owners have made good decisions for the company.
7. It has good employees and the support of the hometown.



Rick Christian inspects sticks before they are packed for shipping.

Business Is Good History

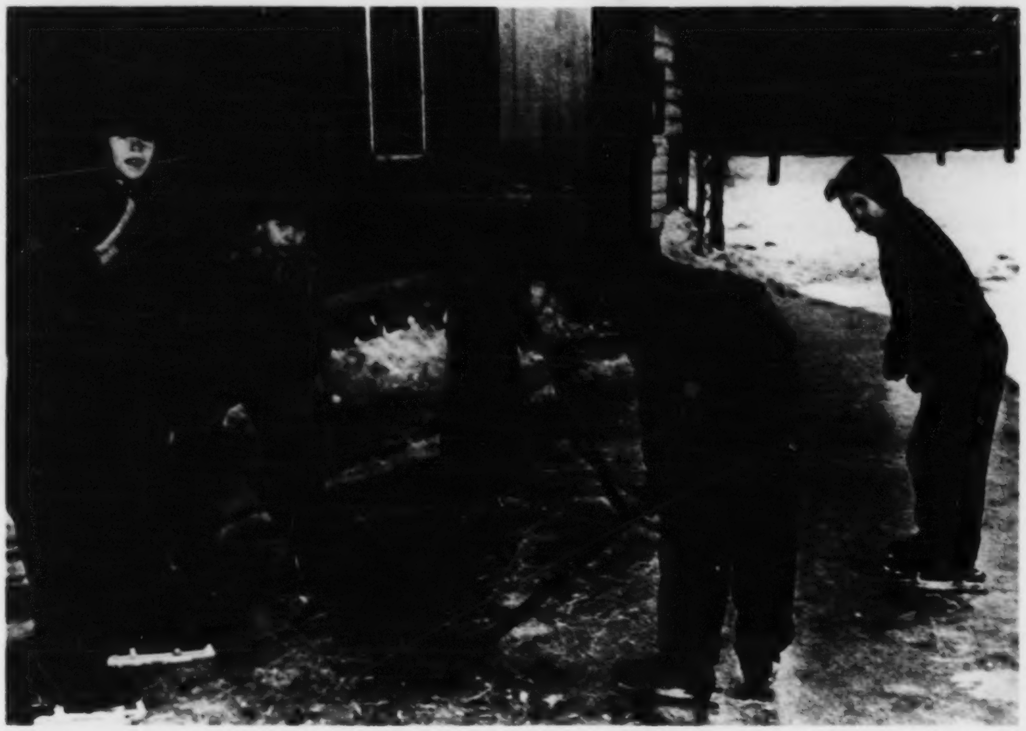
Every business has a history. Some are stories of success, others are of failure. Some businesses grow to employ hundreds of people. Others remain the work of only a few individuals. Few begin with the excitement of an Olympic gold medal, but each has a special story to tell. Business history is about economics, politics, technology, and people.

Find a business that interests you in your neighborhood or town. Learn what product or service it sells. Find out who owns the company and how long it has been in business. Search for primary and secondary sources to learn more about the company. Examine its product and see how it has changed over the years. Record an oral history with the company owner or its employees. Study its technology. Compare its history with Christian Brothers, Inc. Find answers to these questions:

1. How did it begin?
2. What skills and experience did the owners have?
3. Did the owners borrow money or sell stock to get started?
4. How has the company changed?
5. What is its competition?
6. What effect has competition, technology, and demand had on the company and its product or service?

When you have the answers to those questions, write your own history of the business. Tell why you think it has been successful or

Can you figure out when this picture was taken? What evidence gives you a clue? What evidence in this story about the Christian Brothers business helps you pick a date for the photograph?



Note to the teacher

There are several clues to the date of this photograph, but none will tell you exactly when it was taken. The children are using hockey sticks made before 1960. The blades are straight, and they are not reinforced with fiberglass. The skates appear to have been manufactured before 1950. None seems to be the hard-toed hockey skate that became popular after 1950. Clothing worn by the children and the woman are another clue that puts this photo in the 1940s.

why it has had problems. Add drawings to your history. Include a picture of the product. Describe the technology used to make its product or deliver its service. Use a map to show its location or where the product is sold. When you finish, your history will tell about the lives of men and women who took a risk to start in business. It will also tell about the employees who have made history with their hard work.

This women's hockey team played in a Minneapolis league during the 1920s. Women's hockey is becoming popular again. Some area hockey associations have teams for girls. Some colleges have organized women's hockey teams with their own schedule of league games and tournaments.

There have been changes in hockey equipment since this picture was taken in Hibbing about 1948. How was equipment made differently then?

Classroom ideas

School athletic teams and recreational sports are good topics for a history exhibit in a school display case. The subject is engaging; artifacts and documents are easy to find; the historical concept of change over time is easy to illustrate and recognize.

Groups of students may each choose a subject from a list you prepare. (The list may include themes like women in sports, changes in athletic equipment, or integration in sports. Topics unique to your town or neighborhood should be on the list, too.) Each group of students will collect objects and information relating to their topic. They should organize the material so it tells a story. They should write labels to identify the objects in their exhibit. The exhibit's title and all the labels should be easy to read.

The objects and documents may be arranged in a secure display case where they can be seen and enjoyed by others.

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NORTHERN LIGHTS: WORKSHEETS, QUIZZES AND MAPS

RHODA GILMAN AND STEPHEN SANDELL

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Northern Lights
WORKSHEET 1
Red Wing: A River Town

Name ______________________
Date ______________________
Class ______________________

1. In what three directions does water from Minnesota run? ______________________ ______________________ Look at the map on page 12 and name the bodies of water toward which Minnesota rivers flow. ______________________
____

2. What was the most important part of the transportation network that served the Midwest before railroads? ______________________
____
Did it run east and west or north and south? __________ Name some of the products it carried. ______________________
What was the main product shipped from Red Wing? ______________________
____

3. What is Red Wing's best-known landmark? ______________________
Compare the pictures on pages 12 and 13. What important things did early steamboats carry that you would not find on a tugboat or barge? ______________________
____
Find the barge in the other picture. What kind of freight might it be carrying?
____
Find Barn Bluff in the distance, then turn to the map on page 17. Locate Barn Bluff and guess where the tugboat is on the river. What is the wooded land on the other shore? ______________________ What state is it in? ______________________
____
On the map find the Prairie Island power plant. What else is at the lower end of Prairie Island? ______________________
____
Why did the government build these? ______________________
____
____

4. Turn again to the map on page 17 and locate the Cannon River. List some things about the environment that made this a good place for Indian towns and gardens.
____
____

How long have Indian people lived here? ____________________ How do we know?

____

How did early settlers make the Dakota families leave their homes by Barn Bluff?

____

Name some ways the Dakota people on Prairie Island make a living today.

____

____

____

5. Where did Red Wing's earliest white settlers come from? ______________________

____

Look at the picture of Red Wing on page 18. Is this before or after the wheat trade reached its peak? ____

Had the railroad reached Red Wing yet? ______________________________

Near the foot of the bluff are two large mills. Can you tell from the picture what they are making? ____

What is the town's biggest industry now? ______________________________

Who started it? ____

Name some other things that Red Wing businesses have made over the years.

____

____

____

6. What did Alexander Anderson invent? ________________________________

Name some examples of how Red Wing people have tried to preserve the history and environment of their community. ______________________________

____

____

____

____

____

Northern Lights
WORKSHEET 2
Hawley: A Farm-Centered Town

Name
Date
Class

1. The Red River Valley is an example of a bioregion that cuts across state and national boundaries. Name the two states and the Canadian province that share it.

   Look at the map on page 24. What created the flat land and fertile soil of today's Red River Valley?

   How long ago was this?

   Who were the métis descended from?

2. What railroad started Hawley?

   Look at the picture of Hawley on page 25. Find the railroad track and the streets on either side of it. If the town had grown according to the company's plan, what kind of buildings would have stood along these streets?

   Why did railroads start towns?

   How did they make money from starting them?

3. Where did Hawley's first settlers come from?

   What nationality were most of the others?

   Look at the picture on page 26. In what ways is it like the houses described by Margit Lien?

4. What is the economic base of Hawley?

   Look at the pictures on pages 28 and 29. Why are such storage buildings called elevators?

What ruined Hawley's potato boom? ____________________

What political offices did Knud Wefald hold? ____________________

____

What party did he belong to? __________ What did he think was the most important thing the government had to do? ____________________

____

By the end of the 1980s were there more or fewer farmers in possession of their land? ____________________

5. What new transportation network has made an important difference to Hawley?

____

Name some other things that have helped the town to stay alive in spite of the declining number of farms and small businesses. ____________________

____

List some examples of how Hawley recalls the Norwegian heritage of its people.

____

____

____

6. What ethnic groups are Vikings associated with? ____________________

____

What reason might people in the Red River Valley have for wanting to believe that the Kensington runestone was carved by Viking explorers? ____________________

____

____

Do historians have reason to think someone faked it? ____________________

____

Northern Lights
WORKSHEET 3
Hibbing: A Town Built on Iron

Name ______________________
Date ______________________
Class ______________________

1. Look at the picture on pages 34-35. List the ways in which human activity has changed this landscape in the last 100 years. (For some ideas, compare it with the pictures on pages 36 and 37.) ______________________

   What industries changed the environment in this area? ______________________

   Turn to the map on page 164 and find the Mesabi Range. Most of the smaller towns are not shown, but find three that are near the center of the Range. What are they? ______________________

   What county are they in? ______________________

2. Look at the diagram and read the sidebar on page 36. If you owned an open pit iron mine and had dug out all the ore, would you look for taconite deeper in the ground or off to the sides? ______________________

   How would you dig out the taconite? ______________________

   What things would you need to do before you sent taconite iron to a steel mill? ______________________

   In 1900 two-thirds of the people in Hibbing were immigrants from other countries. Name three places that most had come from. ______________________

3. How did Hibbing become "the richest little village in the world"? ______________________

   Describe one of the public buildings it spent money on. ______________________

Name an example of economic power in Hibbing.

Who was the "fighting mayor" and what did he fight?

4. Where would you look on a modern map to find Croatia?

Describe the people who lived in the boardinghouse kept by the Kayfes family.

Who owned the house?

Look at the picture on page 40. Could Ruth Dolinar have been one of the women?

What does the picture tell you about the wartime labor shortage?

Why was it that "the men didn't like" women working in the mines?

5. Hibbing has faced three times of crisis—in 1918, the 1950s, and the 1980s. What caused them?

Read about the Perpich family and list things that are similar to the Kayfes family.

Northern Lights
WORKSHEET 4
St. Paul's West Side

Name ______________________________
Date ______________________________
Class ______________________________

1. Compare the picture on pages 44-45 with the map on page 46. The picture was taken from a hill to the northeast of the Mississippi River (upper righthand corner of the map). Imagine you are standing where the photographer stood. In the picture, locate downtown St. Paul. Look for bridges across the river. Which is the one closest to you? ______________________________

   Find the high one in the background. What street goes over it and what area does it lead to? ______________________________

   Find the area that was once the Lower West Side. What is it now called?

   ____

   What concept are neighborhoods an example of? ______________________________

2. What kinds of business and industry occupy the Lower West Side flats now?

   ____

   ____

   ____

   For what large community are they part of the economic base? ______________________________

   Look again at the photo on page 44. What are the boxlike objects in the river?

   ____

   Look at the map on page 46. Name four kinds of transportation in this area.

   ____

   ____

   Is this an advantage for an industrial park? ______________________________

3. Look at the picture on page 47. Notice that the streets have been built up higher than the houses. What was one of the environmental problems in this neighborhood?

   ____

   List the kinds of business that were the economic base for people who lived in the Lower West Side neighborhood. (Notice also the pictures on pages 48 and 49.)

   ____

   ____

   ____

   ____

   ____

   ____

4. Name the groups of newcomers for whom the West Side neighborhood has been a stopping place. ____________________

____

____

Name two important neighborhood meeting places for people from these groups.

____

What were some similarities between the Jewish community that grew in the 1880s and the Mexican community in the 1930s? ____________________

____

____

5. How did people feel about leaving their homes on the Lower West Side?

____

____

Did St. Paul feel that progress was more important than community? ____________________

What lessons did West Side people learn from the destruction of part of their neighborhood? ____________________

____

Name some examples of how they have worked together in the 1970s and 1980s.

____

____

____

Why did they decide that it was important to preserve their history?

____

____

____

____

Northern Lights
WORKSHEET 5
How Long Is a Thousand Years?

Name ____________________
Date ____________________
Class ____________________

1. When ancient people looked at the world around them, they saw that nature moved in circles that repeated over and over. What are examples of such circles? ____________________

Many of them pictured time as a series of circles—each one inside larger ones. How do we think of time today? ____________________

2. Look at the map on page 56 and find the driftless area. Which state has most of it? ____________________

What corner of Minnesota is driftless? ____________________
What is the land like in this area? ____________________
Have glaciers covered Minnesota just once, or many times? ____________________
How many years ago did the last ice sheets disappear? ____________________

3. What are the first people who left traces in Minnesota called today? ____________________
Is that what they called themselves? ____________________
Look at the pictures on pages 54, 56, and 57. What animals are they hunting? ____________________

What weapons did they use? ____________________

How were their weapons made? ____________________

As the glaciers melted and the weather in Minnesota grew warmer, the environment changed so that it was easier for early people to find food. Describe some of the changes. ____________________

4. People slowly invented or borrowed new tools, new materials, and new ways of making things. This is called *technological change.* One example is learning to use spear-throwers called atlatls. Name some other examples of technological change among ancient Minnesotans. (There are some clues in the picture on page 69.}

Compare the pots shown on pages 59 and 60. How old is each one?

How are they decorated?

Why do we call the people who made the second pot "Mississippians"?

5. Early Indian people built thousands of sacred mounds. About how many were there in Minnesota when white settlers first came?

What happened to them?

Name other things that give us hints of the way these early people thought about life and death and the natural world.

Northern Lights
WORKSHEET 6
Strangers from Another World

Name

Date

Class

1. Life and activities among the Dakota depended on the season of the year. Name some of the things they did in winter.

   What kind of dwelling did they use then?

   Name the things they did in spring.

   What were some summer activities?

   Describe the dwellings they lived in during the summer.

   What did they do in the fall?

2. Remember that the land of the Dakota Indians was divided between deep pine forests and open grasslands. Look at the map on page 64. Which part is covered with pine trees?

   Which part is open plains?

   Who brought the first European goods to trade with the Dakota?

   Who were the first two white men to visit the Dakota?

   What nation were they from?

   Who did they travel with?

3. Why did the Dakota agree to let the Ojibway hunt in northern Minnesota? ____________

____

____

Which Frenchman helped persuade them? ____________________________

Read the sidebar at the top of page 71. What Catholic missionary named a waterfall on the Mississippi River? ______________________________

What did he call it? ______________________________________

What city was built there? ____________________________________

What famous Dakota man had an Ojibway wife? _______________________

4. Why did many Dakota bands move westward onto the plains near the Missouri River? ____

____

When did war start between the Dakota and Ojibway? _________________

Look again at the map on page 64. Find Leech Lake and Lake Mille Lacs. These were traditional homes of the Dakota. Where did they move from there?

____

____

How long did it take the Ojibway to push the Dakota out of northern Minnesota?

____

Northern Lights
WORKSHEET 7
Trading More Than Goods

Name
Date
Class

1. The Dakota, Ojibway, and other Indian people traded with white men for things that made it easier to live the way they had always lived and do the tasks they had always done. One example was glass beads. These were brighter, more durable, and easier to work with than the dyed porcupine quills they had used for decoration before. Name some other examples.

   Name some of the things that white traders learned from Indians.

2. The first traders in the upper Mississippi country were members of Indian tribes from farther east. They were followed by Frenchmen. What nationality was John Sayer? What company did he work for?

   He picked up his supply of trading goods at the company's headquarters. Where was that?

   Look at the map on page 74. Find the place where Sayer started. Find the Brule River. What is the most likely route for him to have used in getting across Lake Superior?

   On the way to his wintering spot, he would have passed close to other trading posts. How many?

   Find all the other posts on the map. Which was farthest south?

   Did Sayer have a legal right to trade along the Snake River?

   Why?

   Explain how voyageurs and bourgeois were an example of the concept of social class.

3. Who hunted or trapped the animals that were skinned for their fur? ________________

____

Who prepared the skins for trading? ________________

During what season was this mostly done? ________________

Look carefully at the picture of the maple sugar camp. List the things in it that tell you these women had been trading with Europeans. ________________

____

____

____

4. Look at the picture of the Red River cart. What was is it made of? ________________

Was any iron or steel used? ____________ Do you think it would be bumpy to ride in? Why? ________________

____

Look at the map on page 79. How many trails are there? ________________

List their names. ________________

____

____

Find Pembina and St. Paul. If a train of carts started from Pembina at the beginning of May, when could the travelers expect to get back? ________________

If they took the Plains Trail, what modern state would they be traveling through?

____

Northern Lights

WORKSHEET 8

New Boundaries

Name ____________________

Date ____________________

Class ____________________

1. Four flags have flown over Minnesota. Name the countries that have claimed it.

Find the Red River Colony on the map on page 82. By what route did travelers from there come to Fort Snelling? ____________________

2. Find the five Dakota villages on the map on page 83. List the names of the bands they belonged to. ____________________

Name the ways in which the lives of the Dakota changed as they lived in the shadow of Fort Snelling's walls. ____________________

Who was the U.S. government's Indian agent at Fort Snelling? ____________________

3. What was the purpose of the treaties that the government wanted the Indians to sign? ____________________

What Dakota land did the first treaty take? ____________________

What valuable resource did it contain? ____________________

When were treaties signed that gave most of southern Minnesota to white men?

4. List some of the jobs performed by soldiers at the fort. ____________________

What roles did women have at the fort?

Name some examples of the great difference in social class between officers and ordinary soldiers.

5. Would Mary Eastman have agreed with Lawrence Taliaferro and the missionaries about what was good for the Dakota people and how their ways should be changed?

   What did these people encourage the Dakota to do?

   They thought they were helping the Dakota by trying to make them change their ways and their beliefs. Today it would be called cultural oppression. Why did they think it was all right?

6. Take the outline map and find the Mississippi River, the Minnesota River, Fort Snelling, Mendota, Pike Island, Carver's Cave, Kaposia, St. Anthony Falls, Minnehaha Creek, and Cloud Man's village. Write in their names. Compare it with the map on page 83 and see whether you were right.

   Next, using a modern map of the Twin Cities area, find the locations of downtown Minneapolis and St. Paul, the international airport, St. Paul's West Side, and the University of Minnesota. Show where they are and write in their names on your outline map.

Northern Lights
WORKSHEET 9
The New Minnesotans

Name
Date
Class

1. Explain in your own words the difference in how Indians and white people felt about the land.

2. Who was the territory's first governor?
   How did he get the office?
   Who was elected first governor of the state?
   Why were people eager to organize a government? What would it do for them?

3. Look at the picture on pages 92-93. When this was drawn, St. Paul was the capital of Minnesota Territory. Find the capitol building. How did you recognize it?
   Find some churches. How do you know them?
   What kind of transportation was most important to the town?
   Compare the steamboats with those in the picture on page 12. How are they different?
   Find the small boat crossing the river. Can you guess what it might have been used for?
   Find the steamboat landing. Then turn to the picture on page 101. List some of the things these steamboats might have brought to St. Paul.
   Can you tell by looking at the picture what fuel the boats use?

4. Did the first wave of Minnesota settlers live in towns or on farms?

People from the New England states were leaders in the new towns. What industry brought them to Minnesota? ______________________________

What event opened the way for thousands of farmers to settle in Minnesota?

____

List some of the places the new farmers came from. ______________________________

____

____

5. Where were Josef and Barbara Kaplan from? ______________________________

How much per acre did they pay for their land? ______________________________

How much did the government agree to pay the Dakota Indians for the same land in the treaty of 1851? ______________________________

Why did St. Paul storekeepers often run out of goods in early spring? __________

____

6. List some of the reasons why people moved to Minnesota during the 1860s.

____

____

____

What were signs of progress that made people think it would soon be a rich and busy state? ______________________________

____

Read the poster advertising Nininger. What happened to Nininger? __________

____

____

____

Northern Lights
WORKSHEET 10
War in the South

Name ____________________
Date ____________________
Class ____________________

1. Most Minnesota people in the 1850s did not want to own slaves or want their new state to allow slavery. Did all of them feel that slavery should be ended elsewhere? ____________________ Were most of them willing to accept black people as citizens of their country and state? __________ Give evidence that many felt strong prejudice against black people. ____________________

____

____

Was conflict over this issue deep enough to keep Minnesota from writing a constitution and becoming a state? ____________________

2. Look at the picture on page 108. Find the Falls of St. Anthony. The settlements on either side of the river were different towns then. Name them. ____________________ and ____________________ Compare this picture with the one on page 109. What is the large building on top of the hill? ____________________
Is it in St. Anthony or Minneapolis? ____________________
Read the description of it. Does it sound like the kind of place where immigrant families would stay while they looked for jobs or farms? ____________________
What does its size say about the importance of southern tourists to the business of the town? ____________________
What other evidence do you have of this? ____________________

____

3. Read Edward Davis's description of St. Paul just after war was declared. Then read Madison's words to Lizzie when he enlisted. Did people seem to think it would be a short war or a long, sad, bloody one? ____________________
Where were Minnesota soldiers trained before they went south to join the fighting?

____

When letters from Madison did not come, Lizzie worried that he might be sick. Was she unreasonable? ______ How many Minnesota soldiers died in battle compared to those who died from disease? ____________________

____

How did Jane Swisshelm serve in the war? ____________________

____

____

4. How did the feelings about slavery held by soldiers and other northern people change as the war went on? ______________________________

____

____

____

Did their feelings about the rights of black people also change? ______________

List the evidence for this in Minnesota. ______________________________

____

____

Did most of the black "pilgrims" become farmers or city workers? ______________

____

Northern Lights
WORKSHEET 11
War at Home

Name ____________________
Date ____________________
Class ____________________

1. List reasons that the Dakota Indians were angry in 1862. ____________________

   Why did they think it was a good time to try taking back their country? ____________________

   Did Little Crow agree that they had a chance? ____________________

2. Look carefully at the picture on page 117. How many people can you count? ______
   What are the two women in front wearing? ____________________
   How many have sunbonnets? ________ What were they riding in? ____________
   Did Alomina Hurd have a chance to prepare in this way before she left her home?
   ____

   How far did she have to walk before she met up with other fleeing settlers?
   ____

   Alomina was lucky that she and her children were not injured. There may be a clue in her story as to why the Dakota did not hurt her. What is it? ____________________

3. On the map on page 116, find Fort Ridgely and New Ulm. What happened there?
   ____

   Who led the white army against the Dakota? ____________________
   Did all of the Dakota join in the war? ________ Little Crow predicted two things when he agreed to lead the Dakota in war. What were they? ____________________

   Was he right? ____________________

4. During warfare, prejudice and hatred often flare up. Name some examples of white Minnesotans' prejudice against Indians in 1862. ____________________

   Who spoke up for justice to the Dakota? ____________________
   Who prevented the hanging of 300 Dakota? ____________________
   How many were hanged? ____________________

Look at the picture on page 122. How many of the Dakota in this prison camp had taken part in the war? ____________ What was done with the people here?

____

____

5. Where were the Winnebago Indians from? ______________________
Find their reservation on the map on page 116. What town was it near?

____

What happened to them after the Dakota War? ____________________

____

____

Why? ____

What communities of Ojibway Indians were moved after the war? ____________

____

Where were they sent? ____

Northern Lights
WORKSHEET 12
Breaking the Sod

Name________________________
Date ________________________
Class________________________

1. After a farmer had decided on a piece of land to buy or homestead, what was the first thing to be done? ____________________

   In the early years of settlement, most Minnesota farmers did not have horses. What were the advantages of oxen? ____________________

   What other animals were common on early farms? ____________________

2. On early farms, everyone worked. Jobs depended on one's role in the family. List five jobs that were "women's work." ____________________

   Do the same for men. ____________________

   Look at the houses pictured on pages 127 and 128. What are they built of?

   ____

   Look again at the map on page 64. What kind of country do you think Lac qui Parle County is in? ____________________

   Find it on a map of Minnesota. Do the same for Stearns County. Would the environment there make it easy to build a log house? ____________________

3. Why were the 1860s boom times for Minnesota farmers? ____________________

   These were years of technological change on farms. Name some new machines that were part of this change. ____________________

   Why was Minnesota a good environment for the new machinery? ____________________

   What two things brought hard times in the 1870s? ____________________

4. Write in your own words the difference between subsistence farming and market farming.

Would subsistence farmers need a railroad network?

What were some of the organizations that farmers formed?

Which ones helped them gain political power?

What kind of power would they gain by forming buying clubs or cooperatives?

5. What is diversified farming?

Why did farmers find it easier to raise just one kind of crop at first?

Look at the farm pictured on page 133 and compare it with the one on page 124. List the differences you see.

Did people who had spent a lifetime of work turning prairie land into a farm still feel it was only property to be bought and sold?

What do you think?

Northern Lights
WORKSHEET 13
Towns, Timber, and Iron Rails

Name ____________________
Date ____________________
Class ____________________

1. Minnesota's first important transportation network was on rivers. What was its second? ____________________
When did the years of railroad building begin in Minnesota? ____________________
____________________ About how long did they last? __________
In what way did railroads get help from the government? ____________________
____________________ What proportion of Minnesota was given to railroad companies? ____________________

2. Who was Jay Cooke? ____________________
Which railroad did he dream of building? ____________________
____
Between what bodies of water would it run? ____________________
and ____________________ If his plans had worked out, what would Minnesota's largest city have been? ____________________
What put an end to Jay Cooke's scheme? ____________________
____
He did get his railroad built all the way across Minnesota before he went broke. Look at the map on page 139. Where did it reach the Red River? ____________________
____

3. Where did James J. Hill find friends to furnish money to buy the St. Paul and Pacific Railroad? ____________________
At once he finished a branch line. Where did it run to? ____________________
Hill then changed the name of the railroad. What did he call it? ____________________
____
By building the rails north instead of west, Hill opened up a rich farming area. What was it? ____________________

4. In what way did Hill's new railroad help the growing flour mills in Minneapolis?
____
____
Look at the advertisement on page 134. What did the Pillsbury Company make?
____________________ Look closely at the engine on the bridge.
What is the name on it? ____________________

Is the bridge a symbol of Hill's economic power?

Where did Hill build a railroad in later years?

How did he try to increase his economic power even further?

What stopped him?

5. How were logs moved in the early days of Minnesota lumbering?

Why were logging railroads needed?

Look at the picture at the top of page 143. How does this illustrate the concepts of technological change and resource extraction?

What was the cutover?

Name a millionaire created by the lumber industry.

Northern Lights
WORKSHEET 14
Life in the New State

Name ______________________________
Date ______________________________
Class ______________________________

1. By the 1880s Minnesota was a state full of immigrants from northern Europe, but which group still ran it? ______________________________

   What things did most of the state's ethnic groups agree were important? ______________________________

   Who was the state's first foreign-born governor, and what country was he from? ______________________________

   Did Indian Minnesotans have the same civil rights and liberties as people of other ethnic groups? ______________________________

   Give examples of the cultural oppression that they suffered. ______________________________

2. How much did lumberjacks earn? ______________________________

   Most of them worked six days a week. How did their weekly pay compare with that of maids and cooks? ______________________________

   Where did Albert Onion come from? ______________________________

   Why did he like his sales territory in central Minnesota? ______________________________

   List all the jobs you can find women doing on pages 147 and 148 (include the pictures). ______________________________

   Which jobs were held by immigrant women? ______________________________

3. Give two examples of how the leaders of Minnesota Territory supported public education. ______________________________

   How did Maria Sanford teach people beyond her university classroom, and what kind of people did she teach? ______________________________

Did John Ireland believe in separate churches for German, Irish, and Italian Catholics? ____________________

4. Look at the advertisement on page 151. What paper is it from? ____________________

____

Was it usual for a paper to tell what political party it supported? ____________________

Do many papers have such names now? ____________________

In the 1880s Minnesota had a newspaper that was read all over the country. What was its name? ____________________

Who were its readers and what did it stand for? ____________________

____

Name some ways in which neighbors in early Minnesota communities got together to entertain themselves and each other. ____________________

____

____

____

5. In the years before welfare payments or social security, counties often had "poor farms." Describe one. ____________________

____

____

____

List three examples of women taking leadership in seeing that the sick and the homeless were properly cared for. ____________________

____

____

____

What three diseases were especially feared? ____________________

____

____

Northern Lights
WORKSHEET 15
Machines, Mills. and Mines

Name ____________________
Date ____________________
Class ____________________

1. What two words best describe what industrialism meant to Minnesota as well as the rest of the world? ______________ and ______________
What kind of business organization was important to industrialism? ______________
____
What new invention began to change the world in the 1890s? ______________
Name some things it made possible. ______________
____

2. What source of power became the first center for growing industry in Minnesota?
____
How did Minnesota nearly lose this source? ______________
____
____
What mills were built first beside the falls? ______________
What kind replaced them in the 1880s? ______________
A technological change made a great difference in the way waterpower was used.
What new kind of power did it produce? ______________

3. Where were the first large-scale farms in Minnesota and what were they called?
____
____
What new machine began to replace horses on Minnesota farms? ______________
What invention made it possible? ______________
What did the new technology allow Minnesota farmers to do? ______________
____
Why did some of them have to give up? ______________
____

4. If you wanted to go from Mankato to Minneapolis in 1910, how would you most likely have traveled? ______________
How many cars were there in Minnesota then? ______________
What was needed before automobiles, trucks, and buses could provide a new transportation network? ______________
How was this paid for? ______________

Give three examples of how Minnesotans led the way in making the change to a new network of transportation. ______________________________

____

____

____

5. The need for iron and steel suddenly grew greater as the world became industrialized. Give some examples of things it was used for. ____________________

____

____

Look at the map on page 164 and list Minnesota's three iron ranges. __________

____

What was the Sleeping Giant? ______________________________

When and where did the Merritts discover iron? ____________________

____

List the things that were needed to start a successful iron mine. ____________

____

____

____

Name some people who had the economic power to provide these things.

____

____

What company came to control most of Minnesota's iron mines? ____________

____

Northern Lights
WORKSHEET 16
The New Cities

Name ______________________________
Date ______________________________
Class ______________________________

1. What proportion of Minnesota's people lived in cities by the early 1920s? __________

   List some new ways in which the growing cities of Minneapolis and St. Paul influenced the lives of rural and small town people in Minnesota, the Dakotas, and Montana. ______________________________

2. Was Doc Ames an example of political corruption? __________ Why?

   Where and what kind of jobs did immigrants find in the new cities? __________

   What parts of Europe did many of them come from? __________

   What was the purpose of social settlement houses? __________

3. Large new industries gave their owners greater economic power. How did workers try to gain economic rights? __________

   How did Thomas Lowry feel about unions? __________

   Did the mayor of Minneapolis and businessmen of that city agree with him? __________
   Give examples of how civic leaders in St. Paul felt about Lowry. __________

   Did mining companies agree with Lowry about unions? __________

   Look at the cartoon on page 171. What does it say about how some workers felt toward the mine owners? __________

4. What were pay and working conditions like for young women who left farms to work in Minneapolis factories? ______________________________

____

____

Look carefully at the poster on page 172. Who are the women at the bottom?

____

What are the burdens on their backs? ______________________________

____

Is suffrage an example of economic rights or civil rights? ______________________________

____

Was Minnesota fast or slow in giving votes to women? ______________________________

5. As industries and cities grew, government had to grow also. List some of the new tasks it had to perform. ______________________________

____

____

____

What were ways in which Minnesota voters tried to gain more direct power over government? ______________________________

____

What unusual law did Minnesota adopt when it made some political offices nonpartisan? ______________________________

____

Is the Minnesota legislature still elected this way? ______________________________

Northern Lights
WORKSHEET 17
World War I

Name ______________________
Date ______________________
Class ______________________

1. What were some reasons that people felt the years from 1900 to 1916 were a time of progress? ______________________

Meanwhile, they struggled over many new and worrisome issues. What were these?

What was prohibition? ______________________
Did all Minnesotans favor it? ______________________
What state congressman was known as "Mr. Prohibition"? ______________________

2. What Minnesota military unit did Maurice Masterson belong to? ______________________

What roles did women play in World War I? ______________________

People were appalled to find that, like everything else, warfare had been transformed by technological change. New and terrible weapons included machine guns, tanks, and bombs dropped from the air. Two others are shown on pages 176 and 179. What are they? ______________________

3. Why did some Minnesotans oppose the United States getting into World War I?

Which ethnic group was especially worried? ______________________
Give some examples of why Germans felt their fellow Minnesotans had turned against them. (Include pictures.) ______________________

German people in New Ulm were exercising their rightful civil liberties. What happened to them? ______________________

4. Name some other groups besides Germans who were denied their civil liberties.

What agency did the Minnesota legislature create to promote the war effort?

Congressman Charles Lindbergh thought the United States was at war because of the economic power of a few people. What did he call them?
What office did he run for in 1918?
Give some examples of cultural oppression toward immigrants.

5. What did Charles A. Lindbergh Jr. become famous for?

For what action did Frank B. Kellogg receive the Nobel Peace Prize?

What office did he hold at that time?
Was the Kellogg Pact effective?
What did Governor of Minnesota Floyd B. Olson say about staying out of war?

Northern Lights
WORKSHEET 18
Depression on the Farms . . .

Name ____________________
Date ____________________
Class ____________________

1. Name three new kinds of recreation that Minnesotans enjoyed in the 1920s.

   In what ways had women's lives changed?

   Which Minnesotans were not prosperous during the 1920s?

   What kinds of communities were getting gas and electric lines, water systems, and sewers?

2. Describe how the depression of the 1930s affected different people—rich and powerful men like Wilbur Foshay, young black people like Gordon Parks, miners, families, and farmers.

   What added trouble did farmers have?

   What part of Minnesota was most affected and how long did it last?

3. The Farmers Holiday Association tried to protect the economic rights of farmers. What was the farm strike, and how did it work?

   What was foreclosure, and how did the association try to stop it?

   Who was governor of Minnesota during the 1930s and what political party did he represent?

   What did he do to help farmers who were trying to stop foreclosure sales?

4. How had Minnesota employers stopped workers from joining unions? ______________

____

Where was the state's first "sit-down" strike? ______________

What was the Minneapolis employers' organization that opposed the striking truckers in 1931? ______________

Describe how President Roosevelt used the economic power of the U.S. government to bring an end to the conflict. ______________

____

____

What important U.S. law did the Minneapolis truckers strike help to bring about?

____

5. When did Indians get the right to vote? _______ Did this free them from cultural oppression and give them greater economic rights? ______________

What New Deal program helped them most? ______________

What was the first Minnesota Indian reservation to have a tribal council? ______________

____

In what other way is it different from the rest of Minnesota's reservations?

____

How did the Indian Reorganization Act help Minnesota Indians? ______________

____

____

____

Northern Lights
WORKSHEET 19
World War II and After

Name

Date

Class

1. Why was Minnesota called an isolationist state in the years just before World War II?

   What Minnesotan helped write the charter of the United Nations?

   Which senator from Minnesota opposed U.S. membership in the United Nations?

   How did the state's voters show that their views had changed in favor of internationalism?

2. Name some of the things that used to be done on nearly all farms but have now become specialized businesses.

   What are the advantages of large-scale, high-tech food production?

   What are the disadvantages?

   How many of the state's farmers went out of business between 1940 and 1980?

   Norman Borlaug has been called "the father of the Green Revolution." Why did he get the Nobel Peace Prize?

3. About how many of Minnesota's farm homes first got electricity in the 20 years between 1940 and 1960?

   List some of the industries related to electronics.

   How many counties are considered part of the "metro area"?

   What official body coordinates their government?

   Look at the map on page 200. In what parts of Minnesota is little growth in number of people predicted?

4. Name two government projects that have made lake and river transportation important to Minnesota once more. ______________________________

   ____

   Technology has created two new transportation networks since World War II. What are they? ______________________________

   Name some ethnic groups that have arrived or have become more important in Minnesota since World War II. ______________________________

   ____

   ____

5. At the beginning of World War II Minnesota had three major political parties (Republican, Farmer-Labor, and Democratic). After 1943 there were only two. What were they? ______________________________

   ____

   Who was Minnesota's leading political figure in the 30 years after World War II?

   ____

   What party did he belong to? ______________________________

   What Minnesotan became the first woman to serve as a U.S. ambassador to another country? ______________________________

   During the bitter election of 1968, the Democratic party had to choose between two Minnesotans as its candidate for president. Who were they? ____________________

   ____

   Name the two Minnesotans who have served as U.S. vice-president since World War II. ______________________________

   ____

Northern Lights
WORKSHEET 20
Trends and Problems

Name ______________________________
Date ______________________________
Class ______________________________

1. The world has seen great cultural and technological changes in the last 90 years. It has also grown more crowded. How many humans were there in 1900 and in 1986?
____

Did Minnesota's population increase at the same rate as the rest of the world?
What was it in 1986? ______________________________
List some of the things people used to depend on their families for that are now taken care of by communities or government agencies. ______________________
____
____
____

Has the rate of cultural change speeded up since 1900? ______________
When have the greatest changes occurred? ______________________

2. With the spread of industrialism and the growth of cities, people have come to depend on the social services provided by communities. Who used to take care of giving these services? ______________________________
How have our feelings about the rights of individuals and of families changed?
____
____

Look at the picture of the button on page 207. What does ERA stand for?
____

In 1988 Minnesota had 201 state legislators. How many were women? __________
What percentage was this? ______________________________
Who were the "Willmar Eight" and what did they do? ______________________
____
____

3. In the years since World War II great numbers of Indians and African-Americans have moved from country areas to cities. Why? ______________________
____

In addition to economic rights, what things have Indians demanded? __________
____
____
____

Look at the picture on the bottom of page 211. What do you think the children are learning? ____

Is this a segregated school? ____

Do you think the Indian people shown here are more concerned about civil rights or about cultural oppression? ____

4. Why did Minnesota power companies want to build a plant in North Dakota? ________
____

Did they ask people Whose land would be affected by the power line before they made plans to build it? ____________ Why did farmers oppose it? ____________
____

Did farmers or electric companies have more political power in local governments? ____________________ In the state government? ____________

Were people like Gloria Woida used to being arrested? ________ How did she feel about it afterward? ____
____

5. Look at the map on page 164 and find Silver Bay. Is it on the Iron Range? ________

Look at the picture on page 214 and tell two things that made this a good place for the plant, even though it was far from the mines. ____________________
____

Why was Reserve Mining allowed to dump tailings into the lake when it built its plant in the 1950s? ____
____
____

When did the first government study show that there was serious pollution? ________

When did the government start to sue the company? ____________________

How many years was it in court before the dumping was finally stopped? ________

Northern Lights
WORKSHEET 21
The Idea of Minnesota

Name ____
Date ____
Class ____

1. Where do we look for an idea or an image of a place that makes it seem different from other places? ____

   What is folklore and how is it unlike other art and literature? ____

   Give four examples of Minnesota folklore. ____

   What ethnic groups and geographic regions is each one associated with?

2. Folklore is sometimes polished and changed by writers. Who were two folk heroes who got this treatment? ____

   What American ideas and values did Paul Bunyan become a symbol of? ____

   Who wrote *The Song of Hiawatha*? ____
   How did he create a famous Minnesota tourist attraction? ____

   Does Hiawatha represent Indian traditions and values? ____

   Compare two Minnesota symbols—the gopher and the loon. What things about the state do they make people think of? ____

3. Name two famous small towns that people associate with Minnesota. ____

Where can you find them on the state's map?

What do they look like?

Who created each one?

4. What do Minnesotans really brag about?

Name some people and things that are considered symbols of Minnesota independence.

Name some ways in which you think there are "many Minnesotas."

Northern Lights
ANSWER KEY - WORKSHEET 1
Red Wing: A River Town

Name ____________________
Date ____________________
Class ____________________

1. In what three directions does water from Minnesota run? *north, south, east* Look at the map on page 12 and name the bodies of water toward which Minnesota rivers flow. *Hudson Bay, Gulf of Mexico, Atlantic Ocean*

2. What was the most important part of the transportation network that served the Midwest before railroads? *The Mississippi River*

   Did it run east and west or north and south? *n & s* Name some of the products it carried. *Lumber, wheat, corn products, furs, hides*

   What was the main product shipped from Red Wing? *Wheat*

3. What is Red Wing's best-known landmark? *Barn Bluff*

   Compare the pictures on pages 12 and 13. What important things did early steamboats carry that you would not find on a tugboat or barge? *Wood & passengers*

   Find the barge in the other picture. What kind of freight might it be carrying? *Oil, grain, coal, ore*

   Find Barn Bluff in the distance, then turn to the map on page 17. Locate Barn Bluff and guess where the tugboat is on the river. What is the wooded land on the other shore? *An island* What state is it in? *Wisconsin*

   On the map find the Prairie Island power plant. What else is at the lower end of Prairie Island? *A lock and dam*

   Why did the government build these? *To make the river safer for cargo carriers.*

4. Turn again to the map on page 17 and locate the Cannon River. List some things about the environment that made this a good place for Indian towns and gardens. *The land is rich and flat and the soil is soft; the bluffs shelter it from cold winds; the climate is warmer and wetter.*

How long have Indian people lived here? *at least 1,000 years* How do we know?
By studying evidence from the ground; this is archaeology.

How did early settlers make the Dakota families leave their homes by Barn Bluff?
They set Dakota homes on fire.

Name some ways the Dakota people on Prairie Island make a living today.
They operate the nuclear power plant and run a bingo parlor. They also built the power plant.

5. Where did Red Wing's earliest white settlers come from? *They came from northeastern states; later, immigrants came from Sweden, Germany, and Ireland.*

Look at the picture of Red Wing on page 18. Is this before or after the wheat trade reached its peak? *Before (no grain elevators)*

Had the railroad reached Red Wing yet? *No (no bridges or tracks)*

Near the foot of the bluff are two large mills. Can you tell from the picture what they are making? *No*

What is the town's biggest industry now? *Shoemaking*

Who started it? *Silas Foot*

Name some other things that Red Wing businesses have made over the years.
Flour, mechanical pumps, furniture, pottery, farm equipment and machinery, lumber, lime, poles for power lines, sewer pipe, bricks and barrels, quarried stone, boats, beer, printed diplomas, and collected clam shells for making buttons

6. What did Alexander Anderson invent? *Puffed Wheat, Puffed Rice (breakfast cereals)*

Name some examples of how Red Wing people have tried to preserve the history and environment of their community. *Made Barn Bluff a city park, found uses for waste products. Northern States Power has converted an old electric power plant to burn trash instead of coal for energy.*

Northern Lights
ANSWER KEY - WORKSHEET 2
Hawley: A Farm-Centered Town

Name____________________
Date ____________________
Class____________________

1. The Red River Valley is an example of a bioregion that cuts across state and national boundaries. Name the two states and the Canadian province that share it.
   Minnesota, North Dakota, Manitoba

   Look at the map on page 24. What created the flat land and fertile soil of today's Red River Valley? *Lake Agassiz*

   How long ago was this? *Ten thousand years*
   Who were the métis descended from? *French fur traders & Indian women*

2. What railroad started Hawley? *Northern Pacific Railroad*
   Look at the picture of Hawley on page 25. Find the railroad track and the streets on either side of it. If the town had grown according to the company's plan, what kind of buildings would have stood along these streets? *Stores, lumberyards, warehouses hotels, a bank*
   Why did railroads start towns? *To sell land and settle the area in order to have people to sell goods and services to.*
   How did they make money from starting them? *They sold the land that was given to them by the government.*

3. Where did Hawley's first settlers come from? *England*
   What nationality were most of the others? *Norwegian*
   Look at the picture on page 26. In what ways is it like the houses described by Margit Lien? *It has a sod roof and log walls, and is in a desolate location.*

4. What is the economic base of Hawley? *Wheat farming*

   Look at the pictures on pages 28 and 29. Why are such storage buildings called elevators? *Because of the shaft-like compartments in which the machinery operates; the machinery carries the grain from wagon or truck to top of building*

What ruined Hawley's potato boom? *Potato blight in the 1940s.*

What political offices did Knud Wefald hold? *Mayor, State Legislator*

What party did he belong to? *Farmer-Labor* What did he think was the most important thing the government had to do? *To keep the farmer in possession of his farm.*

By the end of the 1980s were there more or fewer farmers in possession of their land? *Fewer*

5. What new transportation network has made an important difference to Hawley?
Four-lane highway

Name some other things that have helped the town to stay alive in spite of the declining number of farms and small businesses. *Printing plant, schools, lefse company, community center, art shows, recreation areas, annual rodeo*

List some examples of how Hawley recalls the Norwegian heritage of its people.
Make and distribute lefse to restaurants & supermarkets across Minnesota
Helped build and sail a Viking ship to Norway
Named the Viking ship Hjemkomst (Homecoming)

6. What ethnic groups are Vikings associated with? *Swedes and Norwegians*

What reason might people in the Red River Valley have for wanting to believe that the Kensington runestone was carved by Viking explorers? *To justify Viking history, Scandinavian roots and heritage.*

Do historians have reason to think someone faked it? *A neighbor of the farmer who found it claimed he helped the farmer carve it; no sea access to Red River Valley.*

Northern Lights
ANSWER KEY - WORKSHEET 3
Hibbing: A Town Built on Iron

Name____________________
Date ____________________
Class____________________

1. Look at the picture on pages 34-35. List the ways in which human activity has changed this landscape in the last 100 years. (For some ideas, compare it with the pictures on pages 36 and 37.) *They clear-cut trees, gouged into the land, created erosion, and scarred the rocks.*

   What industries changed the environment in this area? *Lumbering and then iron mining.*

   Turn to the map on page 164 and find the Mesabi Range. Most of the smaller towns are not shown, but find three that are near the center of the Range. What are they?
   Mountain Iron, Virginia, Hoyt Lakes, Hibbing

   What county are they in? *St. Louis*

2. Look at the diagram and read the sidebar on page 36. If you owned an open pit iron mine and had dug out all the ore, would you look for taconite deeper in the ground or off to the sides? *Off to the sides*

   How would you dig out the taconite? *Blast it out*

   What things would you need to do before you sent taconite iron to a steel mill?
   Crush the taconite into powder, separate out the iron, make the iron into pellets, and then load it into railroad cars and ships

   In 1900 two-thirds of the people in Hibbing were immigrants from other countries. Name three places that most had come from. *Finland, Italy, Yugoslavia (43 different countries possible)*

3. How did Hibbing become "the richest little village in the world"? *By taxing mining property at its real value, the mining companies paid to make the towns a better place to live.*

   Describe one of the public buildings it spent money on. *Hibbing High School, "a castle in the wilderness"; its auditorium seats 1800, and the seats are velvet-covered. Cut-glass chandeliers hang from the ceiling.*

Name an example of economic power in Hibbing. *Oliver Mining Company was powerful and rich enough to force half of Hibbing's residents to move their homes for the new mines.*

Who was the "fighting mayor" and what did he fight? *Victor Power. He fought the mining companies for the rights of laborers.*

4. Where would you look on a modern map to find Croatia? *Yugoslavia*

Describe the people who lived in the boardinghouse kept by the Kayfes family.
All the boarders were Croatian and worked in the mines.

Who owned the house? *The mining company*

Look at the picture on page 40. Could Ruth Dolinar have been one of the women?
Yes

What does the picture tell you about the wartime labor shortage? *Young men were called away to war and women were hired to take their place.*

Why was it that "the men didn't like" women working in the mines? *Because they took men's jobs. The women were told to give the jobs up when the war ended, and were not allowed to join the union.*

5. Hibbing has faced three times of crisis—in 1918, the 1950s, and the 1980s. What caused them? *1918 - Hibbing had to move to a new site*
1950s - Logging and mining stripped the lands; towns grew old
1980s - Steel mills closed

Read about the Perpich family and list things that are similar to the Kayfes family.
They were a hard-working immigrant family.
They lived in Hibbing in a boardinghouse.
They were from Yugoslavia.
Education was important. All the children finished college.

Northern Lights

ANSWER KEY - WORKSHEET 4

St. Paul's West Side

Name____________________

Date ____________________

Class____________________

1. Compare the picture on pages 44-45 with the map on page 46. The picture was taken from a hill to the northeast of the Mississippi River (upper righthand corner of the map). Imagine you are standing where the photographer stood. In the picture, locate downtown St. Paul. Look for bridges across the river. Which is the one closest to you? *Lafayette Bridge*

   Find the high one in the background. What street goes over it and what area does it lead to? *Smith Avenue, Cherokee Heights*

   Find the area that was once the Lower West Side. What is it now called?

   Riverview Industrial Park

   What concept are neighborhoods an example of? *Communities of people*

2. What kinds of business and industry occupy the Lower West Side flats now?

   Banks, insurance companies, printing plants, toolmaking and electronics firms, storage, food processing

   For what large community are they part of the economic base? *St. Paul*

   Look again at the photo on page 44. What are the boxlike objects in the river?

   Barges

   Look at the map on page 46. Name four kinds of transportation in this area.

   airplanes, trains, boats, cars

   Is this an advantage for an industrial park? *Yes - the options for shipping are increased*

3. Look at the picture on page 47. Notice that the streets have been built up higher than the houses. What was one of the environmental problems in this neighborhood?

   Flooding

   List the kinds of business that were the economic base for people who lived in the Lower West Side neighborhood. (Notice also the pictures on pages 48 and 49.)

   Brewery, cattle, grocery stores, butcher shops, variety store, bakery, pool hall, restaurants, and the corner bars

4. Name the groups of newcomers for whom the West Side neighborhood has been a stopping place. *Jewish immigrants from Eastern Europe, Polish, Syrian, Lebanese, Black, Mexican, Russian, Southeast Asian, Lithuanian*

Name two important neighborhood meeting places for people from these groups. *Neighborhood House, Lafayette School, Our Lady of Guadalupe, Humboldt H.S., 5 Corners Coop*

What were some similarities between the Jewish community that grew in the 1880s and the Mexican community in the 1930s? *Experienced language difficulties; escaped unsettled times; settled in houses on the flats; held fast to their religious faith*

5. How did people feel about leaving their homes on the Lower West Side? *The old people were frightened. The young people were worried. They were sad.*

Did St. Paul feel that progress was more important than community? *Yes*

What lessons did West Side people learn from the destruction of part of their neighborhood? *They learned ways to work together as a community.*

Name some examples of how they have worked together in the 1970s and 1980s. *They fought to keep West Side High School, which resulted in the new Humboldt High School, formed a new community newspaper, kept open the branch library, and opened the 5 Corners Coop.*

Why did they decide that it was important to preserve their history? *They wanted to record memories of old times before those who remembered were gone. Also people would be better able to shape their future if they knew about their shared past.*

Northern Lights Name

ANSWER KEY - WORKSHEET 5 Date

How Long Is a Thousand Years? Class

1. When ancient people looked at the world around them, they saw that nature moved in circles that repeated over and over. What are examples of such circles? *The day, beginning with sunrise. The year , starting with spring, then summer, fall, and winter. The month, and each lunar cycle.*

   Many of them pictured time as a series of circles—each one inside larger ones. How do we think of time today? *A line made up of circles.*

2. Look at the map on page 56 and find the driftless area. Which state has most of it? *Wisconsin*

   What corner of Minnesota is driftless? *Southeastern*

   What is the land like in this area? *It is steep with rugged hills and deep valleys*

   Have glaciers covered Minnesota just once, or many times? *Many times*

   How many years ago did the last ice sheets disappear? *10,000 years ago*

3. What are the first people who left traces in Minnesota called today? *Paleo-Indians*

   Is that what they called themselves? *No*

   Look at the pictures on pages 54, 56, and 57. What animals are they hunting? *Mammoths*

   What weapons did they use? *Spears*

   How were their weapons made? *Spearpoints were skillfully chipped from hard, glassy rock, handles were made of wood.*

   As the glaciers melted and the weather in Minnesota grew warmer, the environment changed so that it was easier for early people to find food. Describe some of the changes. *Water plants grew, making food and homes for more kinds of fish, turtles, and frogs. Trees and flowering plants created seeds, attracting birds and other small animals. Fish were speared, nuts and berries were picked, and smaller animals were caught.*

4. People slowly invented or borrowed new tools, new materials, and new ways of making things. This is called *technological change.* One example is learning to use spear-throwers called atlatls. Name some other examples of technological change among ancient Minnesotans. (There are some clues in the picture on page 69.)

They began to shape stones by grinding and polishing and chipping. They used hand axes, traps, and metals such as copper that they pounded and shaped into spearpoints, knives, and awls, lighter spears, smaller points, and bows and arrows.

Compare the pots shown on pages 59 and 60. How old is each one? *The shape is different; the pot on p. 59 has no lip; designs are different; p. 59, 2000 yrs., p. 60,1000 yrs.*

How are they decorated? *Pot on p. 59 is decorated with lines and circles. Pot on p. 60 is decorated with birds.*

Why do we call the people who made the second pot "Mississippians"?

Because their way of life was much like that of people farther down the Mississippi.

5. Early Indian people built thousands of sacred mounds. About how many were there in Minnesota when white settlers first came? *Nearly 10,000*

What happened to them? *They were plowed under by farmers, or destroyed to make way for buildings and highways.*

Name other things that give us hints of the way these early people thought about life and death and the natural world. *They piled up earth to mark sacred places and to make sure the graves of their ancestors were remembered through many circles of time. They also left pictures and signs; painted on cliffs & caves, or carved into rock. They believed in a world where humans had a place along with every other kind of being. The pictures and stories show they felt they were all a part of a family and were not masters of living things or of lakes and streams.*

Northern Lights
ANSWER KEY - WORKSHEET 6
Strangers from Another World

Name________________________
Date ________________________
Class________________________

1. Life and activities among the Dakota depended on the season of the year. Name some of the things they did in winter. *Hunted, collected firewood, made clothing, repaired snowshoes, told stories while they worked.*

   What kind of dwelling did they use then? *Tipis*

   Name the things they did in spring. *Moved to another place, collected sap from maple trees and made sugar, fished and hunted muskrat, beaver, ducks and geese, and planted corn.*

   What were some summer activities? *The men hunted buffalo; the women and children picked berries and dug roots like wild turnips; they dried some roots for winter use, and gathered herbs and plants for medicine, sacred ceremonies, and trading.*

   Describe the dwellings they lived in during the summer. *Big houses made of poles and bark, sometimes shared by two or three families.*

   What did they do in the fall? *They moved camp to harvest wild rice. Then there was fall hunt, so they moved camp each day or two following the hunters. They dried meat for winter, and scraped and softened hides for clothing.*

2. Remember that the land of the Dakota Indians was divided between deep pine forests and open grasslands. Look at the map on page 64. Which part is covered with pine trees? *The north and northeastern parts*

   Which part is open plains? *The whole western third of the state.*

   Who brought the first European goods to trade with the Dakota? *French traders*

   Who were the first two white men to visit the Dakota? *Radisson and Groseilliers*

   What nation were they from? *France*

   Who did they travel with? *Huron and Ottawa Indians*

3. Why did the Dakota agree to let the Ojibway hunt in northern Minnesota?
So the Ojibway would let Frenchmen travel across Lake Superior to trade with the Dakota.

Which Frenchman helped persuade them? *Daniel Greysolon, Sieur du Luth*

Read the sidebar at the top of page 71. What Catholic missionary named a waterfall on the Mississippi River? *Father Louis Hennepin*

What did he call it? *Falls of St. Anthony*

What city was built there? *Minneapolis*

What famous Dakota man had an Ojibway wife? *Wabasha*

4. Why did many Dakota bands move westward onto the plains near the Missouri River? *Horses brought up from Mexico gave them new freedom and power; some bands turned eagerly to the new life, giving up planting corn and harvesting wild rice to become horsemen and buffalo hunters.*

When did war start between the Dakota and Ojibway? *1736*

Look again at the map on page 64. Find Leech Lake and Lake Mille Lacs. These were traditional homes of the Dakota. Where did they move from there?
They moved down the Mississippi below the Falls of St. Anthony and west into the Minnesota River Valley.

How long did it take the Ojibway to push the Dakota out of northern Minnesota?
64 years

Northern Lights
ANSWER KEY - WORKSHEET 7
Trading More Than Goods

Name
Date
Class

1. The Dakota, Ojibway, and other Indian people traded with white men for things that made it easier to live the way they had always lived and do the tasks they had always done. One example was glass beads. These were brighter, more durable, and easier to work with than the dyed porcupine quills they had used for decoration before. Name some other examples. *Woven cloth replaced animal skins, bark fiber, and grass for cloths. Thread, blankets and coats of wool, brass and tin kettles, knives, and needles. Axes and hoes replaced stone and animal bone tools, and guns replaced the bow and arrows.*

   Name some of the things that white traders learned from Indians. *They learned travel routes; how to build birch bark canoes, snowshoes and toboggans for winter travel; how to harvest and eat corn, wild rice, and maple sugar.*

2. The first traders in the upper Mississippi country were members of Indian tribes from farther east. They were followed by Frenchmen. What nationality was John Sayer? What company did he work for? *British; North West Company*

   He picked up his supply of trading goods at the company's headquarters. Where was that? *Fort William on the north shore of Lake Superior.*

   Look at the map on page 74. Find the place where Sayer started. Find the Brule River. What is the most likely route for him to have used in getting across Lake Superior? *Down the north shore of the lake, moving east to west.*

   On the way to his wintering spot, he would have passed close to other trading posts. How many? *Two*

   Find all the other posts on the map. Which was farthest south? *John Sayer's Post*

   Did Sayer have a legal right to trade along the Snake River? *No*

   Why? *Because it was unlawful for British traders to do business in U.S. territory .*

   Explain how voyageurs and bourgeois were an example of the concept of social class. *The voyageurs were ordinary workmen of the fur trade, and a bourgeois was the boss.*

3. Who hunted or trapped the animals that were skinned for their fur? *Indian men*

Who prepared the skins for trading? *Indian women*

During what season was this mostly done? *Winter*

Look carefully at the picture of the maple sugar camp. List the things in it that tell you these women had been trading with Europeans. *Clothing made of woven cloth, wooden barrels, axes, metal kettles, blankets.*

4. Look at the picture of the Red River cart. What was is it made of? *Wood*

Was any iron or steel used? *No* Do you think it would be bumpy to ride in? Why? *Yes. They were handmade of wood tied together with leather straps, and would bump in and out of deep ruts. They also made a very loud screeching.*

Look at the map on page 79. How many trails are there? *Four*

List their names. *Plains Trail, Woods Trail, Middle Trail, and the Minnesota Valley Trail*

Find Pembina and St. Paul. If a train of carts started from Pembina at the beginning of May, when could the travelers expect to get back? *July 1st, 2 months later.*

If they took the Plains Trail, what modern state would they be traveling through? *North Dakota*

Northern Lights
ANSWER KEY - WORKSHEET 8
New Boundaries

Name
Date
Class

1. Four flags have flown over Minnesota. Name the countries that have claimed it.
France, England, Spain, United States

Find the Red River Colony on the map on page 82. By what route did travelers from there come to Fort Snelling? *Red River, Minnesota River*

2. Find the five Dakota villages on the map on page 83. List the names of the bands they belonged to. *Shakopee Band, Good Road Band, Black Dog Band, Kaposia Band, and Cloud Man's Village*

Name the ways in which the lives of the Dakota changed as they lived in the shadow of Fort Snelling's walls. *Trees were cut down for firewood, fences, and buildings, so it was harder to find firewood. A mill was built to saw logs into boards, wheat was planted, and a mill was built to grind the wheat into flour. Vegetables soon grew on the prairie, and buffalo, deer, and other animals became scarce. It was harder for the Indians to find furs to trade for the things they needed. They had fewer sources of food and more sickness.*

Who was the U.S. government's Indian agent at Fort Snelling?
Lawrence Taliaferro (1820-1839)

3. What was the purpose of the treaties that the government wanted the Indians to sign? *To acquire thousands of acres of land to be sold to white settlers.*

What Dakota land did the first treaty take? *All Dakota land east of the Mississippi River.*

What valuable resource did it contain? *Pine forests for lumber.*

When were treaties signed that gave most of southern Minnesota to white men?
1851 for the Dakota Indians, and by 1855 the Ojibway Indians also signed treaties

4. List some of the jobs performed by soldiers at the fort. *Chop and haul wood; cut timber & saw boards for buildings & fences; quarry limestone for walls; plow, plant, and hoe fields and gardens; make hay for the cattle & horses; unload supplies from boats and haul them up to the fort; grind flour in the grist mill; and shovel snow.*

What roles did women have at the fort? *Army laundresses, or servants to officers' families.*

Name some examples of the great difference in social class between officers and ordinary soldiers. *A soldier could not speak to an officer until spoken to. Rules for soldiers were strict and punishment was fierce. A private's pay was less than an officer's. Officers kept hunting dogs and most officers had horses.*

5. Would Mary Eastman have agreed with Lawrence Taliaferro and the missionaries about what was good for the Dakota people and how their ways should be changed? *Yes*

   What did these people encourage the Dakota to do? *Go to school which would open the minds of the young to the light of reason and Christianity.*

   They thought they were helping the Dakota by trying to make them change their ways and their beliefs. Today it would be called cultural oppression. Why did they think it was all right? *Taliaferro believed Indians were much like children who needed protection. Christian missionaries felt their religion was the only true religion. Mary Eastman considered Indians a "doomed race" whose only salvation was to become Christian like the white people.*

6. Take the outline map and find the Mississippi River, the Minnesota River, Fort Snelling, Mendota, Pike Island, Carver's Cave, Kaposia, St. Anthony Falls, Minnehaha Creek, and Cloud Man's village. Write in their names. Compare it with the map on page 83 and see whether you were right.

   Next, using a modern map of the Twin Cities area, find the locations of downtown Minneapolis and St. Paul, the international airport, St. Paul's West Side, and the University of Minnesota. Show where they are and write in their names on your outline map.

Northern Lights
ANSWER KEY - WORKSHEET 9
The New Minnesotans

Name
Date
Class

1. Explain in your own words the difference in how Indians and white people felt about the land. *Americans thought they could make better use of the land by cutting trees & plowing prairies. They thought they could feed many more people because the Indians shaped their lives to the natural world, leaving plants & animals alone unless they were needed for food or clothing. Living this way meant much land supported fewer people.*

2. Who was the territory's first governor? *Alexander Ramsey*
How did he get the office? *The president appointed him.*
Who was elected first governor of the state? *Henry Sibley*
Why were people eager to organize a government? What would it do for them?
They wanted the right to vote for a legislature & send someone to Congress. They wanted courts, and someone in Washington to lobby for roads, mail service, surveying, and new treaties.

3. Look at the picture on pages 92-93. When this was drawn, St. Paul was the capital of Minnesota Territory. Find the capitol building. How did you recognize it? *It has a dome on top, four white pillars in front, and is prominently located on top of a hill*
Find some churches. How do you know them? *They have steeples.*
What kind of transportation was most important to the town? *Riverboats on the Mississippi and Minnesota Rivers.*
Compare the steamboats with those in the picture on page 12. How are they different? *p. 12, paddlewheels are on the back; p. 92, paddlewheels are on the side.*
Find the small boat crossing the river. Can you guess what it might have been used for? *As a ferry, to carry people and/or supplies to the island.*
Find the steamboat landing. Then turn to the picture on page 101. List some of the things these steamboats might have brought to St. Paul. *Passengers, groceries, coal, cloth, candles, paper, furniture, tools, machinery, cows, chickens, horses, newspapers, and letters.*
Can you tell by looking at the picture what fuel the boats use? *Wood (stumps cut on p. 92, wood stacked on boats on p. 101)*

4. Did the first wave of Minnesota settlers live in towns or on farms? *On farms*

People from the New England states were leaders in the new towns. What industry brought them to Minnesota? *Farming, logging, and saw mills.*

What event opened the way for thousands of farmers to settle in Minnesota? *The Dakota treaties of 1851.*

List some of the places the new farmers came from. *Maine, New Hampshire, and other parts of New England, New York, Pennsylvania, Canada, Ireland, Germany, Sweden, and Norway.*

5. Where were Josef and Barbara Kaplan from? *Bohemia (Czechoslovakia)*

How much per acre did they pay for their land? *$1.50 per acre*

How much did the government agree to pay the Dakota Indians for the same land in the treaty of 1851? *12 1/2 cents per acre*

Why did St. Paul storekeepers often run out of goods in early spring? *The ice on the river prevented boats from bringing new supplies*

6. List some of the reasons why people moved to Minnesota during the 1860s. *Lumbering industry; to start a new life; a chance to find work; for the clean air; in search of better health; to claim some land and build a farm; to teach; missionary work with the Indians.*

What were signs of progress that made people think it would soon be a rich and busy state? *Railroads, new shipping route into Lake Superior, Minnesota becoming a state in 1858.*

Read the poster advertising Nininger. What happened to Nininger? *Hard times came, the price of land fell, and the people who had bought lots found that they were worth almost nothing. Residents of Nininger began to leave. Buildings were torn down or moved to the nearby town of Hastings.*

Northern Lights
ANSWER KEY - WORKSHEET 10
War in the South

Name____________________________
Date ____________________________
Class____________________________

1. Most Minnesota people in the 1850s did not want to own slaves or want their new state to allow slavery. Did all of them feel that slavery should be ended elsewhere? *No* Were most of them willing to accept black people as citizens of their country and state? *No* Give evidence that many felt strong prejudice against black people. *Minnesotans could not agree on the constitution when the questions of freedom, citizenship, and the right to vote for blacks were raised; shouting, fistfights, and walkouts occurred.*
   Was conflict over this issue deep enough to keep Minnesota from writing a constitution and becoming a state? *No*

2. Look at the picture on page 108. Find the Falls of St. Anthony. The settlements on either side of the river were different towns then. Name them. *St. Anthony* and *Minneapolis* Compare this picture with the one on page 109. What is the large building on top of the hill? *Winslow House*
   Is it in St. Anthony or Minneapolis? *St. Anthony*
   Read the description of it. Does it sound like the kind of place where immigrant families would stay while they looked for jobs or farms? *No*
   What does its size say about the importance of southern tourists to the business of the town? *They were very important to their business.*
   What other evidence do you have of this? *People who stayed there would pay $2.00 per day.*

3. Read Edward Davis's description of St. Paul just after war was declared. Then read Madison's words to Lizzie when he enlisted. Did people seem to think it would be a short war or a long, sad, bloody one? *A short war.*
   Where were Minnesota soldiers trained before they went south to join the fighting? *Fort Snelling*
   When letters from Madison did not come, Lizzie worried that he might be sick. Was she unreasonable? *No* How many Minnesota soldiers died in battle compared to those who died from disease? *More than 600 died in battle, and twice that many died from disease.*
   How did Jane Swisshelm serve in the war? *She returned to the East and became a nurse with the Union army.*

4. How did the feelings about slavery held by soldiers and other northern people change as the war went on? *As they saw what slavery was like, they decided it had to end.*

Did their feelings about the rights of black people also change? *Yes*

List the evidence for this in Minnesota. *They were given jobs, and the constitution was changed allowing black men to become full citizens; the first black congregation church was formed.*

Did most of the black "pilgrims" become farmers or city workers? *City workers.*

Northern Lights
ANSWER KEY - WORKSHEET 11
War at Home

Name____________________
Date ____________________
Class____________________

1. List reasons that the Dakota Indians were angry in 1862. *They were crowded into a strip of land only ten miles wide, they could not find animals to hunt, they grew hungry and angry, and the treaty payments were late.*

   Why did they think it was a good time to try taking back their country? *Most white men were off fighting the Civil War in the South.*

   Did Little Crow agree that they had a chance? *No*

2. Look carefully at the picture on page 117. How many people can you count? *32*

   What are the two women in front wearing? *Shawls/blankets.*

   How many have sunbonnets? *3* What were they riding in? *Buckboard/Cart/Wagon*

   Did Alomina Hurd have a chance to prepare in this way before she left her home? *No* *She was bareheaded, the children were almost naked, and they were without food or blankets.*

   How far did she have to walk before she met up with other fleeing settlers? *37 miles*

   Alomina was lucky that she and her children were not injured. There may be a clue in her story as to why the Dakota did not hurt her. What is it? *She knew many of the Dakota. She had learned to speak a little of the Dakota language.*

3. On the map on page 116, find Fort Ridgely and New Ulm. What happened there? *Indians attacked both Fort Ridgely and New Ulm twice*

   Who led the white army against the Dakota? *Henry Sibley*

   Did all of the Dakota join in the war? *No* Little Crow predicted two things when he agreed to lead the Dakota in war. What were they? *He warned his people that fighting was useless, and he said "I will die with you."*

   Was he right? *Yes. They were overcome. He fled to Canada, returned, and was shot and killed.*

4. During warfare, prejudice and hatred often flare up. Name some examples of white Minnesotans' prejudice against Indians in 1862. *They were hunted like rabbits, rewards were paid for Dakota scalps. Dakota women and children in wagons enroute to Fort Snelling were hit by poles, pitchforks and axes. Horses and oxen were stolen.*

   Who spoke up for justice to the Dakota? *Episcopal Bishop Henry B. Whipple*

   Who prevented the hanging of 300 Dakota? *President Abraham Lincoln*

   How many were hanged? *38*

Look at the picture on page 122. How many of the Dakota in this prison camp had taken part in the war? *None* What was done with the people here?

They were loaded on steamboats and taken down the Mississippi and up the Missouri to South Dakota. Then after 2 years they were moved to Nebraska.

5. Where were the Winnebago Indians from? *Wisconsin*

Find their reservation on the map on page 116. What town was it near?

Mankato

What happened to them after the Dakota War? *They were driven from their farms and sent to the Missouri River with the Dakota.*

Why? *Because the war aroused white people's fear and hatred of all Indians.*

What communities of Ojibway Indians were moved after the war? *Mille Lacs and Gull Lake*

Where were they sent? *White Earth Reservation*

Northern Lights
ANSWER KEY - WORKSHEET 12
Breaking the Sod

Name ______________________
Date ______________________
Class ______________________

1. After a farmer had decided on a piece of land to buy or homestead, what was the first thing to be done? *Build shelter and find water.*

   In the early years of settlement, most Minnesota farmers did not have horses. What were the advantages of oxen? *They were strong, good for pulling heavy loads, and for plowing. They were hardy, easy to feed, and less expensive.*

   What other animals were common on early farms? *Many had a cow or two, and a few chickens or pigs.*

2. On early farms, everyone worked. Jobs depended on one's role in the family. List five jobs that were "women's work." *Cooking, cleaning, washing, sewing & mending clothes; making soap, candles, butter or cheese; putting up fruits and vegetables.*

   Do the same for men. *Heavy work in the fields, plowing, planting, harvesting crops, repairing buildings or tools, animal care, adding buildings and fences*

   Look at the houses pictured on pages 127 and 128. What are they built of?
   p. 127 - sod *p. 128 - wooden logs*

   Look again at the map on page 64. What kind of country do you think Lac qui Parle County is in? *Grassland*

   Find it on a map of Minnesota. Do the same for Stearns County. Would the environment there make it easy to build a log house? *Yes, it is located in evergreen forest land.*

3. Why were the 1860s boom times for Minnesota farmers? *The Civil War was going on. Armies had to be fed, the price of grain was high, and the new soil was rich.*

   These were years of technological change on farms. Name some new machines that were part of this change. *Reapers, mowers, rakes, seed drills, and threshing machines.*

   Why was Minnesota a good environment for the new machinery? *The ground was level, there were few big stones, and land was easy to get, so fields could be large.*

   What two things brought hard times in the 1870s? *Crop prices fell, and for five years, grasshoppers ate everything in sight.*

4. Write in your own words the difference between subsistence farming and market farming. *Subsistence farming means that the family uses most of what it grows and makes, and sells or trades what little is left over. Market farming was growing large amounts of crops to sell.*

Would subsistence farmers need a railroad network? *No*

What were some of the organizations that farmers formed? *Anti-Monopoly party, Farmers Alliance, the People's party, Populists, Patrons of Husbandry/the Grange.*

Which ones helped them gain political power? *Anti-Monopoly party, Farmers Alliance, Populists.*

What kind of power would they gain by forming buying clubs or cooperatives? *They would get better prices on what they bought and sold.*

5. What is diversified farming? *Producing a variety of crops.*

Why did farmers find it easier to raise just one kind of crop at first? *They needed fewer buildings to store crops after harvest, needed fewer machines, they did not have to know about a variety of different crops.*

Look at the farm pictured on page 133 and compare it with the one on page 124. List the differences you see. *p. 124 - raises sheep and cattle, wooden fence, no barn, a hand pump for water; p. 133 - barn to store equipment and crops, and provide shelter for animals; uses barbed wire fences and has a windmill for water.*

Did people who had spent a lifetime of work turning prairie land into a farm still feel it was only property to be bought and sold? *No, the people loved their land.*

What do you think? *Answers will vary.*

Northern Lights
ANSWER KEY - WORKSHEET 13
Towns, Timber, and Iron Rails

Name____________________
Date ____________________
Class____________________

1. Minnesota's first important transportation network was on rivers. What was its second? *Railroads*
When did the years of railroad building begin in Minnesota? *From the end of the Civil War to the early 1900s.* About how long did they last? *35-40 years*
In what way did railroads get help from the government? *Land grants.* What proportion of Minnesota was given to railroad companies? *One-fifth, or 20%.*

2. Who was Jay Cooke? *A wealthy banker and businessman from Philadelphia.*
Which railroad did he dream of building? *Northern Pacific*
Between what bodies of water would it run? *Atlantic Ocean* and *Pacific Ocean* If his plans had worked out, what would Minnesota's largest city have been? *Duluth*
What put an end to Jay Cooke's scheme? *He could not raise enough money to finish building the rails and the Northern Pacific went broke.*
He did get his railroad built all the way across Minnesota before he went broke. Look at the map on page 139. Where did it reach the Red River? *In Fargo-Moorhead.*

3. Where did James J. Hill find friends to furnish money to buy the St. Paul and Pacific Railroad? *Powerful business friends in Canada.*
At once he finished a branch line. Where did it run to? *Canadian border.*
Hill then changed the name of the railroad. What did he call it? *St. Paul, Minneapolis & Manitoba Railroad.*
By building the rails north instead of west, Hill opened up a rich farming area. What was it? *The Red River Valley and Western Canada.*

4. In what way did Hill's new railroad help the growing flour mills in Minneapolis? *Grain from the Red River Valley and Western Canada poured into the Twin Cities instead of Duluth.*
Look at the advertisement on page 134. What did the Pillsbury Company make? *Flour* Look closely at the engine on the bridge. What is the name on it? *J. J. Hill*

Is the bridge a symbol of Hill's economic power? *Yes, he planned it to be "the finest structure of the kind on the Continent."*

Where did Hill build a railroad in later years? *Through the mountains to Seattle*

How did he try to increase his economic power even further? *He tried to combine the Great Northern Railway with the Northern Pacific and other lines so he could control all the main railroads in the northwestern part of the country.*

What stopped him? *The U.S. Supreme Court ruled it was illegal.*

5. How were logs moved in the early days of Minnesota lumbering? *They were floated down the rivers.*

Why were logging railroads needed? *Because all the trees close to rivers were gone so the only way to get them to the mill was to build railroads to haul them.*

Look at the picture at the top of page 143. How does this illustrate the concepts of technological change and resource extraction? *The ability to transport more trees increased the number of trees being cut and many were stacked alongside the rails waiting to be transported.*

What was the cutover? *Miles of tree stumps, chopped branches, bark, and dead brush left behind by loggers.*

Name a millionaire created by the lumber industry. *Frederick Weyerhaeuser*

Northern Lights
ANSWER KEY - WORKSHEET 14
Life in the New State

Name
Date
Class

1. By the 1880s Minnesota was a state full of immigrants from northern Europe, but which group still ran it? *Native-born white Americans.*

   What things did most of the state's ethnic groups agree were important? *Schools, churches, and laws.*

   Who was the state's first foreign-born governor, and what country was he from? *Knute Nelson, a native of Norway.*

   Did Indian Minnesotans have the same civil rights and liberties as people of other ethnic groups? *No, they did not.*

   Give examples of the cultural oppression that they suffered. *They could not travel, buy and sell land, open a business, teach their children, or practice their religion without permission from the U.S. government.*

2. How much did lumberjacks earn? *$1.50 a day with meals and a place to sleep.*

   Most of them worked six days a week. How did their weekly pay compare with that of maids and cooks? *Maids and cooks earned $3.00 a week.*

   Where did Albert Onion come from? *Vermont*

   Why did he like his sales territory in central Minnesota? *It was full of Germans and Swedes. "They are great people for candies."*

   List all the jobs you can find women doing on pages 147 and 148 (include the pictures). *Dressmaking, hatmaking, needlework, clerk in dry goods and clothing stores, preparing medicine behind counter in a drugstore, housework, cooks, maids, waitresses, school teacher, running an employment office.*

   Which jobs were held by immigrant women? *Cooks, waitresses, general housework, maids*

3. Give two examples of how the leaders of Minnesota Territory supported public education. *They passed a law that gave each place with at least five families the right to a school and gave each new territory some public land for a school.*

   How did Maria Sanford teach people beyond her university classroom, and what kind of people did she teach? *She lectured on history, art, great books, and travel. She brought the joy of learning to churches, civic clubs, teachers' meetings, and farmers' institutes.*

Did John Ireland believe in separate churches for German, Irish, and Italian Catholics? *No; he tried to unite the groups.*

4. Look at the advertisement on page 151. What paper is it from? *The Goodhue County Republican.*

Was it usual for a paper to tell what political party it supported? *Yes*

Do many papers have such names now? *No*

In the 1880s Minnesota had a newspaper that was read all over the country. What was its name? *The Western Appeal*

Who were its readers and what did it stand for? *Black people were its readers and it stood for civil rights and equality.*

Name some ways in which neighbors in early Minnesota communities got together to entertain themselves and each other. *Music, art, and sports. Small communities formed baseball teams and played against each other. Horse racing at county fairs and occasional boxing matches. They played music, sang, and held "musicales." One family formed a traveling "Family Concert and Dramatic Troupe."*

5. In the years before welfare payments or social security, counties often had "poor farms." Describe one. *The poor, orphaned, sick, disabled, insane, and alcholic people with nowhere else to go were sent to "poor farms." They were expected to work on the farm. It was a grim place; it was thought to be a disgrace to be there, like being in jail.*

List three examples of women taking leadership in seeing that the sick and the homeless were properly cared for. *Formed an organization to relieve, aid, and provide homes for homeless. Held rummage sales, ice cream socials, and benefit concerts to raise money to rent buildings to house the homeless.*

What three diseases were especially feared? *Smallpox, cholera, and diphtheria.*

Northern Lights
ANSWER KEY - WORKSHEET 15
Machines, Mills. and Mines

Name________________
Date ________________
Class________________

1. What two words best describe what industrialism meant to Minnesota as well as the rest of the world? *More* and *bigger*

   What kind of business organization was important to industrialism? *Corporations -*

   What new invention began to change the world in the 1890s? *Gasoline engine*

   Name some things it made possible. *Cars, trucks, tractors, and airplanes*

2. What source of power became the first center for growing industry in Minnesota? *The rushing water of the Falls of St. Anthony.*

   How did Minnesota nearly lose this source? *Mill owners who wanted more power tried to dig a tunnel under the falls. The tunnel caved in. The river poured through taking trees, boulders and buildings and almost destroyed the rock ledge of the falls.*

   What mills were built first beside the falls? *Lumber mills*

   What kind replaced them in the 1880s? *Flour mills*

   A technological change made a great difference in the way waterpower was used. What new kind of power did it produce? *Electricity*

3. Where were the first large-scale farms in Minnesota and what were they called? *On the flat plains of the Red River Valley. They were called Bonanza farms.*

   What new machine began to replace horses on Minnesota farms? *Tractor*

   What invention made it possible? *Gasoline engines*

   What did the new technology allow Minnesota farmers to do? *It allowed them to plant other crops, and to work faster, so they bought more land to produce more crops*

   Why did some of them have to give up? *Too much food produced after WWI caused prices to fall. Farmers couldn't afford new machinery, nor could they grow enough crops to sell at lower prices in order to earn more money.*

4. If you wanted to go from Mankato to Minneapolis in 1910, how would you most likely have traveled? *Train*

   How many cars were there in Minnesota then? *More than 7,000*

   What was needed before automobiles, trucks, and buses could provide a new transportation network? *Better roads*

   How was this paid for? *Gasoline tax*

Give three examples of how Minnesotans led the way in making the change to a new network of transportation. *Through the government, they gave land to the railroads; started a gasoline tax with which to build highways; started a system of numbering highways that the whole country followed.*

5. The need for iron and steel suddenly grew greater as the world became industrialized. Give some examples of things it was used for. *To build bigger buildings, more powerful engines, skyscrapers, high bridges, steel ships and railroad cars, steel trucks and automobiles, and weapons.*

Look at the map on page 164 and list Minnesota's three iron ranges. *Vermilion, Mesabi, and Cuyuna.*

What was the Sleeping Giant? *Iron ore in the Mesabi range.*

When and where did the Merritts discover iron? *In 1890 they discovered iron in some red muck. They opened a mine there and called it Mountain Iron.*

List the things that were needed to start a successful iron mine. *Heavy machinery, many workers, a cheap way to move tons of ore. They needed to lay railroad track and build ore-loading docks, and a fleet of ships had to be ready to carry ore across the Great Lakes to steel mills in Pennsylvania and Ohio.*

Name some people who had the economic power to provide these things. *Eastern millionaires like John D. Rockefeller and Andrew Carnegie; powerful banker J.P. Morgan; and James J. Hill.*

What company came to control most of Minnesota's iron mines? *United States Steel Corporation.*

Northern Lights
ANSWER KEY - WORKSHEET 16
The New Cities

Name
Date
Class

1. What proportion of Minnesota's people lived in cities by the early 1920s? *Nearly one-third lived in the Twin Cities or Duluth.*

   List some new ways in which the growing cities of Minneapolis and St. Paul influenced the lives of rural and small town people in Minnesota, the Dakotas, and Montana. *Large city newspapers contained photos and color. They had business sections, crop prices from the Minneapolis Grain Exchange, and advertisements showing popular goods. The Twin Cities became centers for art, architecture, and entertainment. Banks joined the new Federal Reserve system.*

2. Was Doc Ames an example of political corruption? *Yes* Why? *He drank too much, was easy to wheedle, and took bribes from criminals. Favoritism and vice were widespread in Mpls.*

   Where and what kind of jobs did immigrants find in the new cities? *Hard, low-paying jobs in mills, packinghouses, and factories.*

   What parts of Europe did many of them come from? *Before 1890s, northern & western Europe; by the 1900s Italy, Greece, and Poland in southern and eastern Europe.*

   What was the purpose of social settlement houses? *To help immigrants improve their lives by teaching them the language and laws of their new land.*

3. Large new industries gave their owners greater economic power. How did workers try to gain economic rights? *They began joining labor unions to demand fair treatment and better wages.*

   How did Thomas Lowry feel about unions? *He was against unions. Lowry felt his workers had no rights he did not give them.*

   Did the mayor of Minneapolis and businessmen of that city agree with him? *Yes*

   Give examples of how civic leaders in St. Paul felt about Lowry. *In St. Paul businessmen told Lowry he should agree to arbitration. The city council talked about taking away his right to run streetcars in St. Paul.*

   Did mining companies agree with Lowry about unions? *Yes. (On the Iron Range companies tried to stamp out unions.)*

   Look at the cartoon on page 171. What does it say about how some workers felt toward the mine owners? *As an organized group standing together, they were strong and powerful. By being aggressive, they could reach freedom (emancipation) from ruthless authority.*

4. What were pay and working conditions like for young women who left farms to work in Minneapolis factories? *Most were not paid for the time they worked, but for the number of pieces they finished. They worked in dark, stuffy, and badly heated buildings, ten-hour days, 7:00 a.m. to 6:00 p.m. with an hour off for lunch.*

Look carefully at the poster on page 172. Who are the women at the bottom? *Poor women, servants, and factory girls.*

What are the burdens on their backs? *Social evil, economic burdens, starvation wages, unfair legislation.*

Is suffrage an example of economic rights or civil rights? *Civil rights.*

Was Minnesota fast or slow in giving votes to women? *Slow*

5. As industries and cities grew, government had to grow also. List some of the new tasks it had to perform. *Inspect foods, medicines, and other products; make sure public utilities were run properly and honestly; supervise privately owned companies; build roads and highways, enforce traffic rules and rules for banking and insurance services and worker's compensation; adopt rules about child labor and unhealthy work places, and protect against pay too low to live on.*

What were ways in which Minnesota voters tried to gain more direct power over government? *Voters, not party meetings, chose party candidates in direct primaries. They also made many offices nonpartisan.*

What unusual law did Minnesota adopt when it made some political offices nonpartisan? *They made legislature nonpartisan in 1913 so that candidates for political office (like mayors) did not have to say what party they favored.*

Is the Minnesota legislature still elected this way? *No, the law was dropped in 1973.*

Northern Lights
ANSWER KEY - WORKSHEET 17
World War I

Name
Date
Class

1. What were some reasons that people felt the years from 1900 to 1916 were a time of progress? *Good prices for crops, people had jobs, many things to buy like cars, cameras, record players, typewriters. Mail order catalogs for farmers to order from and delivery by mail.*

   Meanwhile, they struggled over many new and worrisome issues. What were these? *Leadership of the country, prohibition, the power of giant corporations, corruption in cities, unions, woman suffrage.*

   What was prohibition? *Preventing the sale of liquor.*

   Did all Minnesotans favor it? *No*

   What state congressman was known as "Mr. Prohibition"? *Andrew Volstead*

2. What Minnesota military unit did Maurice Masterson belong to? *151st Field Artillery unit of the Minnesota National Guard.*

   What roles did women play in World War I? *Nurses, war workers, patriots, Red Cross volunteers folding bandages.*

   People were appalled to find that, like everything else, warfare had been transformed by technological change. New and terrible weapons included machine guns, tanks, and bombs dropped from the air. Two others are shown on pages 176 and 179. What are they? *Poison gas and German submarines.*

3. Why did some Minnesotans oppose the United States getting into World War I? *Some felt that England and France were as much at fault for the war. Others felt strongly against the sale of arms. Charles A. Lindbergh said ,"The manufacture for export of war materials and death-dealing instruments is a crime against humanity."*

   Which ethnic group was especially worried? *German*

   Give some examples of why Germans felt their fellow Minnesotans had turned against them. (Include pictures.) *Most schools stopped teaching German language and state officials made sure schoolbooks did not praise Germany. Sermons preached in German were said to be un-American. Their homeland was called "the German Beast" and its people "man-eating Huns." Picture on 181: "Hutchinson Hun Hunters."*

   German people in New Ulm were exercising their rightful civil liberties. What happened to them? *Governor removed town's mayor from office. Those at the meeting were said to be resisting the draft. Newspapers all over the state called people of New Ulm traitors.*

4. Name some other groups besides Germans who were denied their civil liberties.

All immigrants had to be "Americanized"; only the English language was considered American.

What agency did the Minnesota legislature create to promote the war effort?

Commission of Public Safety.

Congressman Charles Lindbergh thought the United States was at war because of the economic power of a few people. What did he call them? *"The Money Trust"*

What office did he run for in 1918? *Governor*

Give some examples of cultural oppression toward immigrants. *Had to register with Commission of Public Safety; could not speak their native language in churches, schools, and meetings; told that all memories of old homelands should be forgotten.*

5. What did Charles A. Lindbergh Jr. become famous for? *First pilot to cross the Atlantic Ocean nonstop and alone.*

For what action did Frank B. Kellogg receive the Nobel Peace Prize? *In 1928 he helped get the world powers to promise never to make war again.*

What office did he hold at that time? *U. S. Secretary of State*

Was the Kellogg Pact effective? *No*

What did Governor of Minnesota Floyd B. Olson say about staying out of war?

He felt the U.S. should stay out of the war. ("I wouldn't trade the life of one youth for the whole damned 'freedom of the seas.' If we want to keep out of war, we should sell nothing to a combatant.")

Northern Lights
ANSWER KEY - WORKSHEET 18
Depression on the Farms . . .

Name____________________
Date ____________________
Class____________________

1. Name three new kinds of recreation that Minnesotans enjoyed in the 1920s. *Silent moving pictures at theaters, and listening to radios. Going up north to the lake where they stayed at resorts and built summer cabins.*

   In what ways had women's lives changed? *They stayed on in factory and office jobs after the war; short skirts and hair; they could vote; Minnesota sent four women to legislature.*

   Which Minnesotans were not prosperous during the 1920s? *Farmers*

   What kinds of communities were getting gas and electric lines, water systems, and sewers? *Cities, suburbs, and small towns.*

2. Describe how the depression of the 1930s affected different people—rich and powerful men like Wilbur Foshay, young black people like Gordon Parks, miners, families, and farmers. *The stock market crashed and Wilbur Foshay's business pyramid crashed, too. By November he was broke and later was sent to prison for fraud. Gordon Parks was laid off, gave up his room, couldn't pay his rent, spent days looking for work and nights sleeping at different relatives' houses. Wages were cut, children had to help, people lived off their gardens, stretched one roast for a week, jobs were reserved for men; days of work dwindled to no work for months.*

   What added trouble did farmers have? *Drought, grasshoppers, and dust storms.*

   What part of Minnesota was most affected and how long did it last? *Farmland of western Minnesota; lasted five years.*

3. The Farmers Holiday Association tried to protect the economic rights of farmers. What was the farm strike, and how did it work? *Farmers stopping produce from getting to market until farm prices rose. Roadblocks turned back trucks.*

   What was foreclosure, and how did the association try to stop it? *Farms sold by banks for unpaid debts (foreclosure). The FHA tried to stop sale by talking with sheriff; notices were sent out and hundreds of farmers came.*

   Who was governor of Minnesota during the 1930s and what political party did he represent? *Floyd B. Olson, Farmer-Labor party*

   What did he do to help farmers who were trying to stop foreclosure sales? *Declared an emergency and stopped all such sales in MN and asked legislature to pass a law. The law was passed.*

4. How had Minnesota employers stopped workers from joining unions? *Labor spies*

Where was the state's first "sit-down" strike? *Hormel Company in Austin.*

What was the Minneapolis employers' organization that opposed the striking truckers in 1931? *Citizens Alliance*

Describe how President Roosevelt used the economic power of the U.S. government to bring an end to the conflict. *Federal officials quietly put pressure on members of the Citizens Alliance, including large banks that owed the government money.*

What important U.S. law did the Minneapolis truckers strike help to bring about?
National Labor Relations Act

5. When did Indians get the right to vote? *1924* Did this free them from cultural oppression and give them greater economic rights? *No*

What New Deal program helped them most? *Civilian Conservation Corps*

What was the first Minnesota Indian reservation to have a tribal council?
Red Lake Reservation

In what other way is it different from the rest of Minnesota's reservations?
All the land is owned by Indians.

How did the Indian Reorganization Act help Minnesota Indians? *Set up guidelines for writing constitutions and electing officers along the lines of white government. Gave them more power to defend their rights. They began to have more voice in the state; they spoke out and others listened.*

Northern Lights
ANSWER KEY - WORKSHEET 19
World War II and After

Name____________________
Date ____________________
Class____________________

1. Why was Minnesota called an isolationist state in the years just before World War II? *Most of its congressmen and senators leaned toward neutrality. Many Minnesotans hung back from close ties to other countries.*

   What Minnesotan helped write the charter of the United Nations? *Harold E. Stassen*

   Which senator from Minnesota opposed U.S. membership in the United Nations? *Henrik Shipstead*

   How did the state's voters show that their views had changed in favor of internationalism? *Shipstead was defeated by a landslide after 23 years of service.*

2. Name some of the things that used to be done on nearly all farms but have now become specialized businesses. *Raising chickens, hogs, and cattle; dairy farming.*

   What are the advantages of large-scale, high-tech food production? *New kinds of plants produce more kernels of corn, more grains of wheat, and some resist diseases. Harvests were greater than ever before. New insect and weed killers were developed.*

   What are the disadvantages? *Chickens not as strong and healthy, fewer family farms, loss of jobs, high-tech equipment too expensive for smaller farms.*

   How many of the state's farmers went out of business between 1940 and 1980? *More than half; about 5 % of Minnesotans lived and worked on farms in 1985.*

   Norman Borlaug has been called "the father of the Green Revolution." Why did he get the Nobel Peace Prize? *For his fight against world hunger; he developed wheat that resisted disease.*

3. About how many of Minnesota's farm homes first got electricity in the 20 years between 1940 and 1960? *Nearly three quarters*

   List some of the industries related to electronics. *Computers, medical and scientific equipment, aircraft and missile parts*

   How many counties are considered part of the "metro area"? *Seven*

   What official body coordinates their government? *Metropolitan Council*

   Look at the map on page 200. In what parts of Minnesota is little growth in number of people predicted? *Northern third, southwestern, and extreme southeastern.*

4. Name two government projects that have made lake and river transportation important to Minnesota once more. *1) The St. Lawrence Seaway. 2) 27 dams turned the Mississippi River into a chain of ponds, like steps from St. Louis to Minneapolis.*

   Technology has created two new transportation networks since World War II. What are they? *Waterways to the ocean and airlines.*

   Name some ethnic groups that have arrived or have become more important in Minnesota since World War II. *Lithuanians, Latvians, Hungarians, Cubans, Mexicans, Central Americans, and Southeast Asians.*

5. At the beginning of World War II Minnesota had three major political parties (Republican, Farmer-Labor, and Democratic). After 1943 there were only two. What were they? *Democratic-Farmer-Labor party, or DFL, and Independent Republican, or IR party.*

   Who was Minnesota's leading political figure in the 30 years after World War II? *Hubert H. Humphrey*

   What party did he belong to? *Democratic-Farmer-Labor party*

   What Minnesotan became the first woman to serve as a U.S. ambassador to another country? *Eugenie Moore Anderson*

   During the bitter election of 1968, the Democratic party had to choose between two Minnesotans as its candidate for president. Who were they? *Eugene McCarthy and Hubert H. Humphrey*

   Name the two Minnesotans who have served as U.S. vice-president since World War II. *Hubert H. Humphrey and Walter Mondale*

Northern Lights
ANSWER KEY - WORKSHEET 20
Trends and Problems

Name
Date
Class

1. The world has seen great cultural and technological changes in the last 90 years. It has also grown more crowded. How many humans were there in 1900 and in 1986?

   One-and-a-half billion in 1900, and in 1986 nearly five billion

   Did Minnesota's population increase at the same rate as the rest of the world? What was it in 1986? *Yes; about four million.*

   List some of the things people used to depend on their families for that are now taken care of by communities or government agencies. *Care for the aged, disabled, mentally ill. There are nursery schools and day care centers for small children, welfare programs, social workers, and therapists.*

   Has the rate of cultural change speeded up since 1900? *Yes*

   When have the greatest changes occurred? *After World War II.*

2. With the spread of industrialism and the growth of cities, people have come to depend on the social services provided by communities. Who used to take care of giving these services? *Families*

   How have our feelings about the rights of individuals and of families changed?

   Most think individual rights are from moment of birth or earlier. Communities feel they must protect human rights of all, sometimes even against claims of their families.

   Look at the picture of the button on page 207. What does ERA stand for?

   Equal Rights Amendment

   In 1988 Minnesota had 201 state legislators. How many were women? *31*

   What percentage was this? *14%*

   Who were the "Willmar Eight" and what did they do? *Eight women bank employees who went on strike and picketed the Citizens National Bank of Willmar because of unfair hiring, promotion, and pay policies. The strike lasted two years.*

3. In the years since World War II great numbers of Indians and African-Americans have moved from country areas to cities. Why? *Changes in farming took away jobs; Indian peoples were relocated by the government.*

   In addition to economic rights, what things have Indians demanded? *Land and treaty rights that had been taken from them. They wanted to return to more traditional Indian ways.*

Look at the picture on the bottom of page 211. What do you think the children are learning? *Traditional Indian ways.*

Is this a segregated school? *Yes*

Do you think the Indian people shown here are more concerned about civil rights or about cultural oppression? *Cultural oppression.*

4. Why did Minnesota power companies want to build a plant in North Dakota? *To be closer to the low-grade coal, called lignite, because it was cheaper to move the electricity than coal*

   Did they ask people whose land would be affected by the power line before they made plans to build it? *No* Why did farmers oppose it? *They feared the high-tension lines would hurt the health of people and animals.*

   Did farmers or electric companies have more political power in local governments? *Farmers* In the state government? *Electric companies*

   Were people like Gloria Woida used to being arrested? *No* How did she feel about it afterward? *She felt proud and confident. It was hard ,"almost a little bit like dying." But, she said, "I wish, looking back, I'd have sat down every day and been hauled off. That's the best way to protest and make a difference." She felt it had been worth the struggle.*

5. Look at the map on page 164 and find Silver Bay. Is it on the Iron Range? *No*

   Look at the picture on page 214 and tell two things that made this a good place for the plant, even though it was far from the mines. *Located on Lake Superior which offered a place for tailings to be dumped, and access to shipping lines.*

   Why was Reserve Mining allowed to dump tailings into the lake when it built its plant in the 1950s? *Tests seemed to show the tailings would sink to bottom without harming the lake. People were eager for the new taconite plant and the job opportunities.*

   When did the first government study show that there was serious pollution? *1968*

   When did the government start to sue the company? *1972*

   How many years was it in court before the dumping was finally stopped? *1980, eight years later*

Northern Lights
ANSWER KEY - WORKSHEET 21
The Idea of Minnesota

Name
Date
Class

1. Where do we look for an idea or an image of a place that makes it seem different from other places? *In the stories, songs, pictures, symbols, and jokes about the place. From the land and the people who live on it.*

   What is folklore and how is it unlike other art and literature? *Traditions, beliefs, stories that grow and spread among a group of people and through generations; they reflected culture.*

   Give four examples of Minnesota folklore. *Stories, songs, jokes, symbols, pictures, art and literature composed by a known person. Song: The Red River Valley; symbol: Paul Bunyan; myth/story: Otto Walta; picture: Swede Hollow, Ola jokes.*

   What ethnic groups and geographic regions is each one associated with?

   Iron Range - Finnish (Otto)
   Red River Valley - Métis (Red River song)
   St. Paul/Minneapolis - Swedish (Ola, Swede Hollow)
   North Woods - Yankee lumberjacks (Bunyan)

2. Folklore is sometimes polished and changed by writers. Who were two folk heroes who got this treatment? *Paul Bunyan and Winabojo*

   What American ideas and values did Paul Bunyan become a symbol of? *Bigger was better; strength, independence are desirable American/Minnesotan traits.*

   Who wrote *The Song of Hiawatha*? *Henry W. Longfellow*

   How did he create a famous Minnesota tourist attraction? *Writing "The Song of Hiawatha" prompted people to visit the spot where Hiawatha carried Minnehaha across the stream, which is now called Minnehaha Falls.*

   Does Hiawatha represent Indian traditions and values? *No, it is a made-up image.*

   Compare two Minnesota symbols—the gopher and the loon. What things about the state do they make people think of? *The gopher represents farming and the prairie where the number-one pest is found digging holes and poking its head up in fields and pastures. The loon reminds people of lakes, wildlife, wilderness, and unspoiled nature.*

3. Name two famous small towns that people associate with Minnesota.

   Gopher Prairie
   Lake Wobegon

Where can you find them on the state's map? *They cannot be found on any map - they are fictional.*

What do they look like? *A small town with a main steet, water tower, and grain elevator; familiar places that show "how it used to be" with quaint storefronts and folksy citizens.*

Who created each one? *Sinclair Lewis created Gopher Prairie, Garrison Keillor created Lake Wobegon*

4. What do Minnesotans really brag about? *Surviving the cold of winter and the mosquitos of summer.*

Name some people and things that are considered symbols of Minnesota independence. *Bob Asp, who built the Hjemkomst; Gary Spiess, crossed the Atlantic alone in a 16-foot boat; Will Steger and Ann Bancroft who went to the North Pole by dogsled; and David Koontz walked around the world to help international understanding.*

Name some ways in which you think there are "many Minnesotas." *(a variety of answers - individual opinions)*

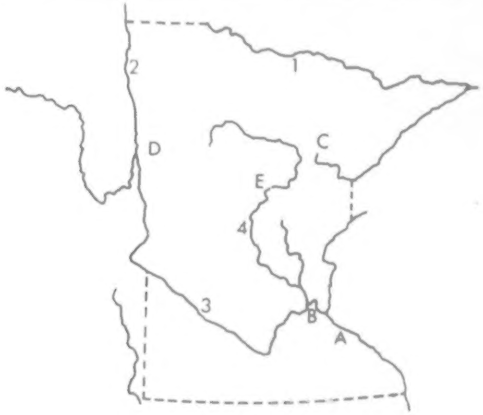
Northern Lights
Quiz 1 (R)
Red Wing: A River Town

Name ____________________

Class ____________________

1. ____ Which letter on the map represents Red Wing?

2. ____ Which river number on the map represents the Mississippi?



3. Fill in the blanks using the word bank below. You will not use all the words.

a) Before white settlers came to the area of Red Wing, __________ Indians lived by the river.
b) The Dakota planted ____________________ in their gardens.
c) In 1853 a __________ caused the Dakota to move their settlement.
d) The location of the new settlement was __________________ .
e) White settlers came to Red Wing after __________________ were signed with the Dakota.
f) In the 1850s many settlers came to Red Wing on ______________ .
g) Most of the early settlers were ________________________ .
h) Red Wing became an important shipping point for ______________ .

Ojibway
fire
pottery
Dakota
corn and squash
steamboats
factory workers
contracts
railroads
flood
Prairie Island
Wisconsin
wheat
farmers
treaties
shoes

4. Provide two answers to each of the following questions.

a) Why did farming become less important to Red Wing after the record year of 1873?

____

____

b) What types of industries were started in Red Wing to give people jobs?

____

____

NL Q 1 continued

c) How is it possible to learn about the history of the Dakota people before white settlers arrived?

d) What are some ways the citizens of Red Wing have acted to preserve the history of their community?

5. ___ Which of the following questions would have been asked by Frances Densmore, the ethnologist?

A) When was the Red Wing Stoneware Company started?
B) How much wheat did farmers in Goodhue County grow in 1880?
C) When did the first steamboat arrive in Red Wing?
D) What do the Dakota sing about in their songs?

6. Match the following items about Red Wing history.

____ Silas B. Foot
____ Nuclear power
____ Barn Bluff
____ Alexander Anderson
____ Amos Owen

A) ancient island
B) shoemaking
C) grain research
D) Dakota pipe carrier
E) Prairie Island

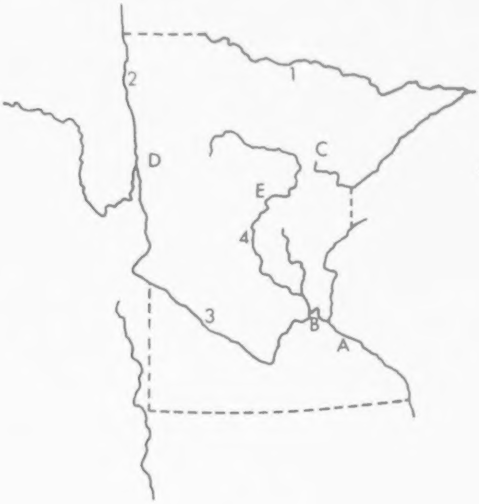
7. Describe how Dakota life has changed in Red Wing since 1800.

8. Explain how the use of the Mississippi River has changed during the history of Red Wing.

Northern Lights
Quiz 2 (R)
Hawley: A Farm-Centered Town

Name ______________________________

Class ______________________________



1. ____ Which letter on the map represents Hawley?

2. ____ Which river number on the map represents the Red River?

3. The geography of the land near Hawley was shaped by the waters of Lake Agassiz. Circle the items below that are results of that lake.

low ridges
tar pits
large hills
flat land
fertile soil
iron ore

4. Fill in the blanks using the word bank below. You will not use all the words.

a) The land near Hawley is part of the _______________ Valley and is one of the richest areas of farm land in the world.
b) Like nearly all the towns in western Minnesota, Hawley was built because of the _______________.
c) Hawley's first settlers came from ________________________; most of the later settlers came from ________________________.
d) The farmers near Hawley grew large crops of ______________ which were shipped on the railroad to mills in Minneapolis.
e) People in Hawley celebrated their past by helping to build a Viking ship called the _______________.

railroad
Hjemkomst
Mississippi
corn
Ireland
fur trade
Norseman
Red River
England
wheat
Norway
waterfall

NL Q2 continued

5. Match the following items about Hawley history.

____	Knud Wefald	A) railroad company
____	Northern Pacific	B) harvest break from school
____	runes	C) Norse writing
____	potato vacation	D) Hawley Congressman

6. Provide two answers to each of the following questions.

   a) How did Indians and métis use the land near Hawley before the railroads and farmers arrived?

   b) How did farming change in Hawley after the early years of settlement?

   c) What types of buildings and businesses in Hawley show the importance of farming to the community?

   d) What are some ways the citizens of Hawley have acted to keep their community going?

7. Why is the railroad so important to towns like Hawley?

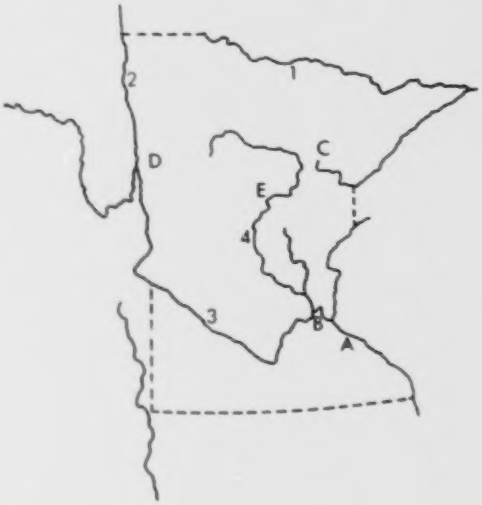
8. Explain why many Hawley residents are interested in Vikings and their legends. How do they show their interest? Use two or three examples.

Northern Lights
Quiz 3 (R)
Hibbing: A Town Built on Iron

Name ____________________________

Class ____________________________

1. ____ Which letter on the map indicates where Hibbing is located?



2. Circle three bodies of water which Minnesota rivers flow toward.

Atlantic Ocean
Pacific Ocean
Hudson Bay
Gulf of Mexico

3. Fill in the blanks using the word bank below. You will not use all the words.

a) Geologists have found that Hibbing is located near a continental ____________ where water flows in three directions.
b) Men of many nationalities came to Minnesota to work as iron miners or as _______________ in the great pine forests.
c) The growing iron mines caused the town of Hibbing to be ___________ between 1918 and 1922.
d) ______________ was elected as mayor of Hibbing ten times and fought to make Hibbing a better place for families to live.
e) The iron ore of the Mesabi Range began to run out due to the amount of steel used during __________________.
f) The _____________ industry helped Hibbing's economy in the 1960s, but the people of Hibbing know they cannot depend on iron for their future.

lumberjacks
shelf
Frank Hibbing
taconite
rangers
World War II
The Depression
Victor Power
divide
railroad
burned
moved

4. Match the following items about Hibbing history.

____ Victor Power
____ taconite
____ Jo Kayfes
____ Rudy Perpich

a) hard rock containing iron
b) governor from Iron Range
c) "fighting mayor"
d) boardinghouse work

NL Q3 continued

5. Provide two answers to each of the following questions.

   a) What were the people and city of Hibbing like during the early years of the iron mines?

   ____

   ____

   b) Why did people of many nationalities come to Hibbing?

   ____

   ____

   c) What other types of industries have helped Hibbing survive the closing of iron mines?

   ____

   ____

   d) What are some ways the immigrant citizens have acted to improve the future for their children?

   ____

   ____

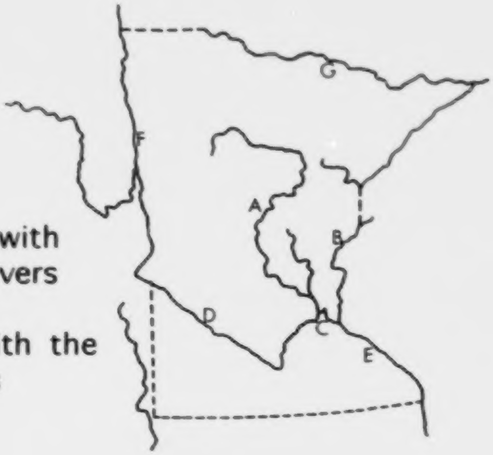
6. Describe how Hibbing women have played a special part in the city's history through the years. Use two or three examples.

7. "Hibbing's pride is as fierce as ever." Explain how this statement is true today and use two or three examples to show what you mean.

Northern Lights
Quiz 4 (R)
St. Paul's West Side: A Stopping Place for Newcomers

Name ____________________________

Class ____________________________



1. Match each item listed below with the appropriate letter from the map.

_____ Minnesota River
_____ Mississippi River *before* it joins with the Minnesota and the St. Croix rivers
_____ St. Croix River
_____ Mississippi River *after* it joins with the Minnesota and the St. Croix rivers
_____ The West Side of St. Paul

2. Fill in the blanks using the word bank below. You will not use all the words.

a) Today more than ___________ of the people of Minnesota live in the Twin Cities metropolitan area.
b) ________________ are communities of people in cities who think of themselves as neighbors.
c) Settlement of the West Side flats began when a group of ___________ families arrived at the St. Paul railroad station in 1882.
d) People of many nationalities lived in the West Side. During World War I the first _____________men arrived to take jobs as meat-packers.
e) One problem facing the people living on the West Side flats was ______________ of the Mississippi River.
f) In the late 1950s and early 1960s the residents of the West Side flats moved from their homes and the land was used as an ________________.

neighborhoods
three-fourths
Mexican
industrial park
flooding
Canadian
suburbs
airport
polluting
Jewish
half
German

3. The geography of the land near the West Side was shaped by the waters of the Mississippi and Minnesota rivers. Circle the items below that show the effects of these rivers near St. Paul.

high bluffs
tar pits
high waterfalls
flat land
wide valley
iron ore

NL Q4 continued

4. Match the following items about West Side history.

____ Constance Currie A) neighborhood grocery store
____ Our Lady of Guadalupe B) grew up on the flats
____ 5 Corners Coop C) directed Neighborhood House
____ Sara Ryder D) West Side Catholic church

5. Provide two answers to each of the following questions.

a) Why did the city of St. Paul want to remove the West Side flats neighborhood?

____

____

b) What are some ways the citizens of the new West Side have acted to preserve their community?

____

____

6. Why are neighborhoods important to large cities? Use three examples from the West Side in your answer.

7. How did the West Side of St. Paul look in the 1800s, and how does it look now? Why has it changed?

Northern Lights
Quiz 5 (R)
How Long Is a Thousand Years?

Name ____________________________
Class ____________________________

1. Fill in the blanks using the word bank below. You will not use all the words.

    a) Early peoples all over the world measured time in _________________ .
    b) Many times during the last million years Minnesota has been covered by great ice sheets called _______________.
    c) Around 5,000 years ago the peoples of Minnesota began to make tools out of _______________ chunks they found near Lake Superior.
    d) The ____________ was a hinged stick that allowed hunters to throw spears faster and farther.
    e) The population of Minnesota grew when people learned how to raise crops of corn and squash, or harvest ___________________ from lakes.
    f) The early peoples of Minnesota left thousands of ___________________ where they buried their dead.

circles
glaciers
copper
temples
a straight line
atlatl
wild rice
crawfish
earth mounds
iron ore
sling
floes

2. Circle the foods below that early Indian peoples harvested.

squash
corn
beans
tomatoes
wild rice
cucumbers
nuts
apples
berries
eggplant
oranges
potatoes

3. Lifestyles of early Indian peoples changed as the land changed. Put the following descriptions in order by marking the blanks from 1 to 4. Begin with the earliest period.

_____ wove mats and baskets; used wood, bone, and shells
_____ shaped stones by grinding; used copper for tools
_____ lived by hunting large animals with stonepoint spears
_____ used bows, arrows, and fishhooks; made fine pottery

4. Circle the geologic features of the driftless area.

not bulldozed by glaciers
flat with gravel ridges
steep and rugged hills
covers part of Iowa and Wisconsin

NL Q5 continued

5. Provide an answer to each of the following questions.

   a) How did glaciers affect the land of Minnesota?

   ____

   ____

   b) Why did early people think of time as moving in a circle?

   ____

   ____

   c) How did hunting change for the early peoples of Minnesota?

   ____

   ____

   d) What do burial mounds and rock carvings explain about early peoples?

   ____

   ____

6. Why is archaeology so important to understanding the history of the early peoples of Minnesota? Use examples from the chapter in your answer.

7. What do you think EARLY Indian peoples would say to people alive TODAY about the way we live in Minnesota? Why would these early people say such things?

Northern Lights
Quiz 6 (R)
Strangers from Another World

Name _______________________

Class _______________________

1. Fill in the blanks using the word bank below. You will not use all the words.

   a) The Dakota people measured time in ____________.
   b) During the winter, or when they traveled, the Dakota lived in ______________.
   c) In their stories the Dakota called living things and all the natural world _________________, or my relatives.
   d) To feed their families the Dakota hunted game, planted gardens, and gathered ________________ in shallow lakes.
   e) The ________________ people moved into northern Minnesota and helped establish trade with the French.
   f) ________________ made the first French trade agreement with the Dakota.
   g) Many Dakota moved west onto the plains because ________________ allowed them to follow herds of buffalo.

circles
wigwams
Mi-ni-ma-ko-ce
Ojibway
tipis
a straight line
Hennepin
Huron
wild rice
crawfish
horses
Dakota
oxen
Du Luth
Mi-ta-ku-ya-pi
Le Sueur

2. Match the names of the Europeans with their actions.

_____	Daniel Greysolon, Sieur du Luth	A) visited the Blue Earth River
_____	Pierre Radisson	B) brought Ojibway and Dakota together in 1679
_____	Pierre Le Sueur	C) hoped to convert Indians to Christianity
_____	Louis Hennepin	D) traveled west in 1650 with Huron and Ottawa

3. Decide which of the reasons below were causes for warfare between the Dakota and Ojibway tribes. Write "Y" if the statement IS a reason, and write "N" if it is NOT.

_____ The Ojibway wanted the best horses.
_____ The Ojibway felt the northern Minnesota fur country was theirs.
_____ Many Dakota turned eagerly west to a new life.
_____ The Dakota needed more furs to trade with whites.
_____ The Dakota no longer needed the Ojibway to trade with the French.

NL Q6 continued

4. Provide two answers to each of the following questions.

   a) What jobs did Dakota women and children have in summertime?

   ____

   ____

   b) What types of trade goods did the Dakota want to receive?

   ____

   ____

   c) Why did the Ojibway move into Minnesota?

   ____

   ____

   d) Why did the French want to make contact with the Dakota?

   ____

   ____

   e) Where were two important meeting places for the Dakota?

   ____

   ____

5. Match these Indian words with their English translation.

_____	*Mi-ni-ma-ko-ce*	A) Mendota
_____	*Dakota*	B) Seven Council Fires
_____	*O-ce-ti-sa-ko-win*	C) the people
_____	*Mdo-te*	D) friend
_____	*A-nish-i-na-be*	E) Minnesota

6. Explain how the first white explorers permanently changed the future for Indian people in Minnesota.

7. If you had been a leader of the Dakota, what would you have done to protect your way of life against the Ojibway and the French? Do you think you would have succeeded? Why or why not?

Northern Lights Name ____________________
Quiz 7 (R)
The Fur Trade: Where Two Worlds Meet Class ____________________

1. Fill in the blanks using the word bank below. You will not use all the words.

   a) The first European fur traders in Minnesota were from __________.
   b) John Sayer was a trader with the ______________ Company.
   c) The men who paddled canoes and portaged trade goods were called ______________.
   d) John Sayer traded with the ____________Indians at his post.
   e) Families of mixed Indian and white marriages were called ________.

France
Dakota
North West
Red River Carts
clans
England
bourgeois
métis
Ojibway
voyageurs
Hudson Bay

2. ____ In the fur trade, a "bourgeois" was a

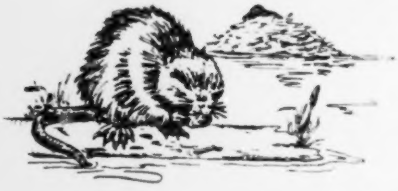
   A) boss
   B) servant
   C) guide
   D) foreigner

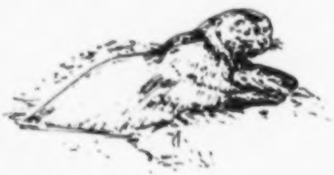
3. Match the trade goods on the left with items they replaced within the cultures of the Ojibway and Dakota Indians.

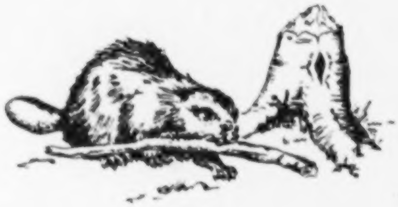
______ thread
______ brass kettles
______ axes and hoes
______ woven cloth
______ guns

A) pottery
B) animal skins
C) bows and arrows
D) tools of stone and bone
E) strips of leather

4. Identify each of the following animals.







______________ ______________ ______________

NL Q7 continued

5. The activities of the fur trade were shaped by the seasons. In what season did the following occur? Write "F" for fall, "W" for winter, "SP" for spring, and "SU" for summer.

__ Ojibway women, children, and older men gather maple sugar.
__ Voyageurs arrive at fur posts with trade goods.
__ Traders provide goods to Indians on credit.
__ Women scrape, stretch, and cure hides.
__ Indian hunters trap furs.
__ Furs begin their journey to Great Lakes posts.

6. Provide two answers to the following questions.

a) Give examples of Indian tools or foods that Europeans used in the fur trade.

____

____

b) Why do we know so much about John Sayer's fur post?

____

____

7. Compare the activities of voyageurs and bourgeois in the fur trade. How are their backgrounds different?

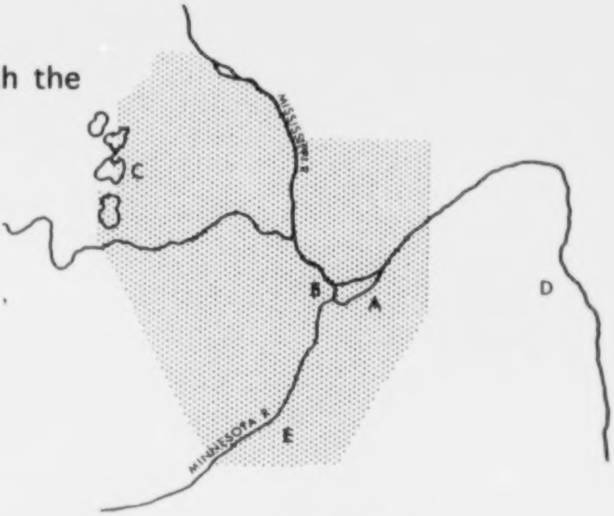
8. Explain how having an Indian wife might help a fur trader's business. How did métis families help bridge the gap between cultures?

Northern Lights
Quiz 8 (R)
New Boundaries on the Prairies
and in the Woods

Name ____________________________

Class ____________________________

1. Match each item listed below with the appropriate letter from the map.



_____ Cloud Man's village

_____ Fort Snelling

_____ Kaposia band of Dakota

_____ Mendota trading post

2. Fill in the blanks using the word bank below. You will not use all the words.

   a) In 1805 __________________ traveled up the Mississippi River and purchased land for a fort from the Dakota people.
   b) The American government was suspicious of the ________________ colony started by the British in Canada.
   c) Lawrence Taliaferro was an ____________________ appointed by the United States government to oversee the fur trade at Fort Snelling.
   d) Many Dakota children died during an outbreak of ________________ in the 1830s.
   e) By 1855 both the Dakota and Ojibway tribes had signed __________ selling most of their land in Minnesota.
   f) Most white settlers thought that the Dakota and Ojibway should give up their way of life and become _________________________.

French
ambassador
constitutions

soldiers
Red River
measles

treaties
Josiah Snelling
farmers

Zebulon Pike
Indian Agent
whooping cough

3. Match the items below.

_____ Josiah Snelling
_____ Cloud Man
_____ Mendota
_____ Pig's Eye Landing

A) first Dakota to try farming
B) trading post site
C) the "Prairie Chicken"
D) first name of St. Paul

NL Q 8 continued

4. Provide two answers to each of the following questions.

   a) Why was Fort Snelling built in Minnesota?

   ____

   ____

   b) How did the environment around Fort Snelling change after it was completed?

   ____

   ____

   c) Why did the Dakota and Ojibway tribes sign the treaties giving up their lands?

   ____

   ____

   d) What roles did women play at Fort Snelling?

   ____

   ____

5. Write a response to the following statement: "Life at Fort Snelling was easy for the soldiers because no battles were fought there."

6. The construction of Fort Snelling changed the lives of the Dakota people. Imagine you are either the son or daughter of Cloud Man. Describe the changes you see around you. How do you feel about these changes?

Northern Lights
Quiz 9 (R)
The New Minnesotans

Name ____________________________

Class ____________________________

1. Fill in the blanks using the word bank below. You will not use all the words.

   a) Before the government sold land to settlers it was first measured and marked in a process called __________________.
   b) In 1845 Henry Sibley went to Washington, D.C., and asked Congress to make Minnesota a legal _________________.
   c) _____________________was appointed to be the first **territorial** governor of Minnesota.
   d) Water power was used for a sawmill at the Falls of _______________.
   e) Thousands of settlers came to Minnesota after treaties with the Dakota opened the land ___________ of the Mississippi River.
   f) Many women, like Harriet Bishop, came to Minnesota to work as _____________________.

shopkeepers
surveying
east
territory
reservation
teachers
west
Josiah Snelling
St. Anthony
mapping
Minnehaha
Alexander Ramsey

2. Match the people below with their role in the early years of white settlement in Minnesota.

______	Ignatius Donnelly	A) St. Paul storekeeper
______	Joseph Ullman	B) elected first **state** governor
______	Josef Kaplan	C) promoted town of Nininger
______	Henry Sibley	D) immigrant farmer

3. Provide an answer to each of the following questions.

   a) Why did the population of Minnesota grow so quickly after 1851?

   ____

   ____

   b) Why were rivers so important to early settlements?

   ____

   ____

NL Q9 continued

c) Why did Minnesotans want Congress to recognize them as an organized territory?

____

____

d) Where did the new settlers of Minnesota come from?

____

____

e) What types of transportation did settlers use to travel to Minnesota?

____

____

4. When Amelia and Joseph Ullman moved to St. Paul to open a shop, they faced many difficulties. Describe some of those difficulties.

5. Imagine that you are a settler who plans on traveling to Minnesota. Using information you learned in the chapter, write a short story about where you are coming from, how you will get to Minnesota, and what your plans are when you get there.

Northern Lights
Quiz 10 (R)
War in the South

Name ____________________________

Class ____________________________

1. Fill in the blanks using the word bank below. You will not use all the words.

   a) Fights broke out when representatives writing the state ________________ could not agree upon the voting rights of black people.
   b) Wealthy southern visitors to Minnesota often brought ________________ along with them.
   c) Southern states began to withdraw from the Union after ________________ was elected president in 1861.
   d) The story of the Minnesotans fighting in the Civil War can be better understood because of the ____________ they sent home describing their feelings and experiences.
   e) After President Lincoln signed the ______________________, more blacks came north to Minnesota.
   f) Blacks could find jobs in the growing cities of St. Paul and Minneapolis, but they did not have the right to __________.

letters
citizenship
slaves
Emancipation Proclamation

Abraham Lincoln
constitution
disease
vote

charter
photographs
Freedmen's Act
Jefferson Davis

2. The casualty rate for soldiers who fought in the Civil War was much higher than the casualty rate for soldiers in World War II. What are some possible reasons for this difference?

   ____

   ____

3. Match the following women with the correct description.

   ____ Jane Swisshelm — A) a slave at Fort Snelling in 1836 who later sued with her husband for freedom

   ____ Lizzie Caleff — B) a slave who came to Minnesota with her white owners and gained her freedom in 1860

   ____ Eliza Winston — C) a newspaper editor who opposed slavery; helped start Minnesota's Republican Party

   ____ Harriet Scott — D) shared letters during the war with Madison Bowler

4. Provide two answers to each of the following questions.

   a) How did Minnesotans react to the start of the war?

   b) Why did many people want Eliza Winston returned to her owner?

   c) Why did the black community grow in Minnesota?

5. In 1860, when Eliza Winston sought her freedom in Minnesota, there was trouble. Why was there no trouble when Robert Hickman and the "pilgrims" moved to Minnesota?

6. You need to persuade other Minnesotans that it is not acceptable for southerners to bring their slaves to Minnesota while they are visiting our state. Write an open letter to those who disagree with you. Be sure to mention arguments they might have against your position.

Northern Lights
Quiz 11 (R)
War at Home

Name ______________________________

Class ______________________________

1. Fill in the blanks using the word bank below. You will not use all the words.

   a) In 1851 the _______________ Indians signed treaties with the United States government.
   b) Tribal leaders signed these treaties because they thought their people would ______________ without government money.
   c) The treaties created a reservation which was a strip of land 10 miles wide, south of the _____________________ River.
   d) In 1862 the government was late with treaty payments due to the fighting of the _____________________ in the South.
   e) The Dakota were led by _____________________, who was against the war but said, "I will die with you."
   f) ____________________________ tried to limit the revenge against the Dakota by talking to President Lincoln.

   Ojibway
   Little Crow
   move
   Mississippi

   Bishop Henry Whipple
   Spanish-American War
   starve
   Kaposia

   Civil War
   Henry Sibley
   Minnesota
   Dakota

2. Mark "T" for true or "F" for false next to these statements about the Dakota War.

   ____ Some Dakota tried to become farmers.
   ____ Little Crow gave the Dakota the idea of going to war.
   ____ All of the Dakota suffered because of the war.
   ____ Little Crow was hanged following the war.
   ____ Henry Sibley led the volunteer army against the Dakota.
   ____ White settlers fled to Wisconsin during the war.
   ____ Many Dakota were sent to South Dakota by the government.
   ____ President Lincoln decided which Dakota men would be hanged.
   ____ The Winnebago Indians participated in the war.
   ____ The Dakota were allowed to keep their reservation.

3. Match the following places with the events that happened there.

   ____ Fort Snelling — A) Alomina Hurd found shelter
   ____ Mankato — B) attacked twice by the Dakota
   ____ Dutch Charley's — C) treaty with Dakota signed in 1851
   ____ Fort Ridgely — D) 38 Dakota hanged, Dec. 26, 1862
   ____ Traverse des Sioux — E) site of Dakota prison camp

NL Q11 continued

4. Arrange the following events in the order in which they occurred.

____ Fort Ridgely is attacked.
____ 38 Dakota are hanged at Mankato.
____ Little Crow is killed.
____ A family of white settlers is killed.
____ Treaty payments to the Dakota do not arrive.

5. Provide an answer to each of the following questions.

a) Why did some Dakota not participate in the war?

____

____

b) What did white settlers do when the Dakota attacked?

____

____

c) What are some possible reasons why the Dakota did not hurt Alomina Hurd?

____

____

d) Why was life difficult for the Dakota at the Fort Snelling camp?

____

____

e) How were the Dakota, and other Minnesota Indians, punished after the war?

____

____

6. Why did the Dakota look to Little Crow as their leader? In what ways did he try to protect the rights of his people?

7. Describe what you think were the most important causes of the Dakota War. Mention what you think might have been done, if anything, to avoid such bloodshed.

Northern Lights
Quiz 12 (R)
Breaking the Sod

Name ______________________________

Class ______________________________

1. Fill in the blanks using the word bank below. You will not use all the words.

   a) On the prairies of southwestern Minnesota many settlers made their first houses from blocks of _______________.
   b) The _______________ Act was passed by Congress to give away free land to settlers.
   c) During the _______________ farmers in Minnesota received high prices for their grain, which was used to feed the Union Army.
   d) Cyrus McCormick invented a machine called a _____________ which made harvesting grain faster and easier.
   e) In the 1870s many Minnesota farmers had their entire crops eaten by ___________________.
   f) One organization that taught better farming methods was called the Patrons of Husbandry, but was better known as the _______________.
   g) To get better prices for their crops farmers joined together to form businesses called ____________________.

reaper
Homestead
sod
grasshoppers
dealerships

cooperatives
Spanish-American War
power scythe
limestone
Farmers Association

Civil War
hungry lumberjacks
Grange
Farm Land

2. Match the following people with the correct description.

____	Eva McDonald	A) promoted “scientific” farming by starting the Grange
____	Oren C. Gregg	B) gave speeches for the Farmers Alliance
____	Ignatius Donnelly	C) started “institutes” to teach better farming methods
____	Oliver Kelley	D) served in Congress and supported the interests of farmers and workers

3. Imagine that it is 1858 and you are a settler with a new piece of land in Minnesota. Circle the items below that you are likely to have when you first start farming.

grain cradle
oxen
McCormick reaper

glass windows
plow
threshing machine

draft horses
pitchfork
windmill

NL Q12 continued

4. Identify which person would USUALLY do these jobs on an early Minnesota farm. Write "H" (husband), "W" (wife), or "C" (children) next to each job.

   ____ watching the animals
   ____ breaking up sod with a plow
   ____ repairing broken tools
   ____ building fences
   ____ planting and harvesting
   ____ mending clothes
   ____ canning food for winter
   ____ gathering eggs
   ____ making butter and cheese
   ____ bringing in the cows

5. Provide two answers to each of the following questions.

   a) Why did the government decide to give away land?

   ____

   ____

   b) What were the advantages and disadvantages of the new farm machines?

   ____

   ____

   c) What were some of the problems faced by Minnesota farmers after the Civil War?

   ____

   ____

6. Why did farmers find it helpful, or even necessary, to work together in the fields and in local organizations?

7. Imagine, again, that you are a settler coming to farm in Minnesota. Describe how you would start your farm and the problems you face. How would you like your farm to be different in 20 years?

Northern Lights Name ____________________
Quiz 13 (R)
Towns, Timber, and Iron Rails Class ____________________

1. Fill in the blanks using the word bank below. You will not use all the words.

   a) The city of ____________ turned into a ghost town when the Northern Pacific Railroad was built through Brainerd.
   b) ____________________ sought to turn Duluth into a major shipping and railroad center.
   c) Before the arrival of railroads, steamboats carried people and goods from Moorhead to Winnipeg on the __________ River.
   d) The Supreme Court would not let James J. Hill combine the Northern Pacific with other railroads because it would create a ______________.
   e) Railroads allowed timber to be cut in areas where there were no __________ to send logs to sawmills.
   f) Lumber companies could buy the rights to cut trees without buying land due to a policy called ____________.
   g) In 1894 the great ____________ fire showed the danger of the cutover land left by loggers.

Hawley
clear cutting
Jay Cooke
Brainerd
Red

Hinckley
Mississippi
Crow Wing
monopoly
logging roads

corporation
rivers
stumpage
James J. Hill

2. Match the following people with the correct description.

____ Jay Cooke
____ Frederick Weyerhaeuser
____ James J. Hill

A) nicknamed "Empire Builder" for his success at building railroads
B) owned the largest lumber company in the Upper Midwest
C) failed to complete the Northern Pacific Railroad

3. Railroads became a very important influence on the growth of cities in Minnesota. Briefly explain how the railroad affected the towns listed below.

Crow Wing: ____
____

NL Q13 continued

Duluth: ____

____

Moorhead: ____

____

4. Put the following events related to a log drive in the order in which they occurred. (Numbers 1 and 6 are done for you.)

1___ Trees are cut by lumberjacks.
____ Skilled jacks float downstream to prevent jams.
____ Logs are stamped with company marks.
____ River booms stop logs for sorting.
____ Logs are dragged over ice to riverbank.
6___ Logs arrive at sawmill.

5. Provide an answer to each of the following questions.

a) How did railroads change the lumber industry?

____

____

b) What were some of the problems with lumbering in Minnesota?

____

____

6. Why were railroads so important to the development of Minnesota? What were the rewards, and risks, to the people who built them?

7. Imagine that you are a lumberjack coming to a camp in the woods by the Mississippi River north of Crow Wing. You hear railroad construction crews working nearby. Using what you learned in the chapter, write a diary entry about the changes that will soon be happening at this location.

Northern Lights
Quiz 14 (R)
Life in the New State

Name ____________________________

Class ____________________________

1. Fill in the blanks using the word bank below. You will not use all the words.

   a) In 1898 most of the people of Minnesota made their living on _______________ or in small towns.
   b) By 1880 ___________ out of every four white Minnesotans (75%) were born in Europe or had parents who were.
   c) During the winter some farmers worked as ___________________ for $1.50 a day to earn extra money.
   d) Many immigrant women worked as _____________________ and lived with their employer.
   e) The first Minnesota legislature passed a law giving each place with five families the right to a ___________________.
   f) In the time before radio and television, the town ___________________ was the most important source of information.
   g) To prevent the spread of diseases like diphtheria a ___________________ was sometimes placed on a sick person's house.

crier
Homestead
post office
farms
one
eviction notice
housekeepers
newspaper
factory work
Farmers Association
three
quarantine
tutors
school
lumberjacks

2. The following people helped improve health care in Minnesota. Match them with the correct description.

____	Dr. Martha Ripley	A) was convinced by Catholic nuns to start a hospital in Rochester
____	Dr. Charles Hewitt	B) used the state board of health to help prevent the spread of disease
____	Dr. William Mayo	C) started maternity hospital to care for mothers with no place else to go
____	Mother Alfred Moes	D) cared for people injured in a Rochester tornado

3. Many schoolteachers were needed in Minnesota at this time. Circle the items below that were part of a teacher's life.

must not be married

was highly paid

required to buy books for students

boarded with local families

4. Provide two answers to each of the following questions.

   a) What was the purpose of "poor farms"?

   b) Why were there so many different types of churches in Minnesota?

   c) How was education promoted in Minnesota?

   d) What forms of recreation or entertainment were common at this time?

5. Using examples from the chapter, describe the importance of newspapers to a growing state like Minnesota. Why were there so many?

6. Imagine that you are an immigrant woman coming to Minneapolis in 1880. Describe the type of work that you might do to earn your living. What are some of the problems or opportunities you might face?

Northern Lights
Quiz 15 (R)
Machines, Mills, and Mines

Name ______________________________

Class ______________________________

1. Fill in the blanks using the word bank below. You will not use all the words.

   a) A company owned by many stockholders is called a ______________________.
   b) The __________________ engine was smaller and simpler than the steam engine.
   c) The early sawmills and flour mills in Minneapolis were powered by the Falls of ______________________.
   d) By 1880 Minneapolis produced more ________________ than any other city in the United States.
   e) __________________ farms used huge crews of men, horses, and machines to harvest thousands of acres of wheat.
   f) The Minnesota legislature put a tax on gasoline that could only be used to build new __________.
   g) Mining and lumbering in northern Minnesota made ____________________ a boom town once again.

Minnehaha
bonanza
lumber
Crow Wing
partnership
railroads
St. Anthony
cooperative
flour
roads
corporation
electric
Duluth
gasoline

2. Match the following people with the correct description.

____ J. P. Morgan
____ Merritt family
____ Knut Hamsun

A) discovered the Mesabi iron range
B) created the U.S. Steel Corporation and controlled Minnesota iron mining
C) worked on a bonanza farm in Minnesota

3. Circle the items below that show the changes that industrialism brought to Minnesota farms between 1890 and 1940.

The size of farms grew smaller.

Tractors replaced horses for plowing.

Crop prices were always high.

Many families gave up farming.

Farmers learned new "scientific" methods of farming.

American farmers could not produce enough food.

4. Provide two answers to each of the following questions.

   a) How did electricity change a city like Minneapolis?

   b) How did the Agricultural Extension Service help farmers?

   c) Why was it difficult for small businessmen to start iron mines?

   d) Why did the city of Duluth grow rapidly again?

5. How does the term *agribusiness* show the changes that new machines brought to farming?

6. Imagine that you are traveling by car in 1910 and you get stuck on a muddy road. While waiting to get out you write a short note to your legislator with some suggestions for improving car travel in Minnesota. What would you write? Be sure to use information you learned in the chapter in your note.

Northern Lights
Quiz 16 (R)
The New Cities

Name ____________________________

Class ____________________________

1. Fill in the blanks using the word bank below. You will not use all the words.

   a) By 1920 nearly one ___________ (or 33%) of Minnesota's population lived in the Twin Cities or Duluth.
   b) Many citizens blamed the problems of the cities on the new ________________ who were coming to take jobs in the mills and factories.
   c) Many workers started to form ____________ as a way to improve their wages and working conditions.
   d) When union workers decide not to go to work it is called a ____________ .
   e) Working women helped fight for woman _________________ , which would give them the right to vote.
   f) Many government positions were made ____________________ to try and end the abuses of political parties.

strike
third
lumber
unions
nonpartisan
scabs
boycott
issues
brotherhoods
half
immigrants
suffrage

2. Match the following people with the correct description.

____	Dr. Albert Ames	A) owned streetcar lines in Minneapolis and St. Paul; fired striking workers
____	Thomas Lowry	B) worked for giving women the right to vote
____	Clara Hampson Ueland	C) elected mayor of Minneapolis four times; was caught taking bribes
____	Thomas Van Lear	D) elected as nonpartisan mayor of Minneapolis in 1916

3. Match the political and government terms below with their correct definition.

____	not linked to a political party	A) utilities
____	voters, and NOT party meetings, choose candidates for elections	B) nonpartisan
____	necessary public services	C) direct primary
____	insurance for injured laborers	D) worker's compensation

4. Provide two answers to each of the following questions.

   a) Why were city newspapers popular throughout the state?

   ____

   ____

   b) Why were some Minnesotans afraid of the new immigrants moving into the state?

   ____

   ____

   c) What were some adverse effects of big city growth?

   ____

   ____

5. Thomas Lowry and Thomas Van Lear had different opinions about the rights of workers to form unions. What were their beliefs about business and workers and how to make Minnesota a better place to live?

6. Imagine that you are a new immigrant coming to work in the Twin Cities. Write a short letter about the job you find and what life in the city is like. Be sure to use information you learned in the chapter in your letter.

Northern Lights
Quiz 17 (R)
World War I

Name ______________________

Class ______________________

1. Fill in the blanks using the word bank below. You will not use all the words.

a) ______________ stopped the sale of liquor in the United States.
b) Minnesotans were able to buy all types of things by ordering from mail order ____________ put out by Sears, Roebuck and Montgomery Ward.
c) America entered World War I after ________________ submarines sank American ships.
d) America's allies during the war were ______________ and ______________.
e) People supporting the war compared Germans to a barbarian people called ______________.
f) The legislature created the Commission of _________________ to watch for disloyalty in Minnesota.
g) Antiwar feeling led Minnesotans to support the _________________ pact which outlawed war. The pact did not last.

Russian
France
huns
Prohibition

catalogs
German
State Security
Kellogg

vandals
Germany
coupons
Austria

alcoholism
Public Safety
England

2. Match the following people with the correct description.

___	Charles Lindbergh Sr.	A) lost election for governor in 1918 and blamed large banks for getting the country into war
___	Maurice Masterson	B) first flyer to cross the Atlantic nonstop and alone; promoted air travel throughout the world
___	Charles Lindbergh Jr.	C) Republican senator and secretary of state who tried to put an end to war
___	Frank B. Kellogg	D) Minnesota soldier killed during World War I

3. Circle the items below that show how Minnesotans reacted to war with Germany.

Schools stopped teaching German.

All German-Americans were arrested.

Many Minnesotans joined the army.

German culture classes were popular.

School books could not praise Germany.

German-Americans in New Ulm were concerned about being drafted.

NL Q 17 continued

4. Provide two answers to each of the following questions.

   a) What were some of the signs of "progress" available to most Minnesotans in the early 1900s?

   b) How did some German-Americans react when Congress passed the draft law?

   c) How was freedom of speech affected by wartime activities in Minnesota?

5. Explain what Prohibition was. Why were some Minnesotans in favor of it? Why were others against it?

6. Imagine you are a 65-year-old man who wants to help the war effort in 1916. What are some ways you can help?

Northern Lights
Quiz 18 (R)
Depression on the Farms
and in the Cities

Name ____________________________

Class ____________________________

1. Fill in the blanks using the word bank below. You will not use all the words.

   a) During the 1920s there were plenty of ____________ in the mines and factories of Minnesota.
   b) A depression in agriculture after World War I kept farm prices __________.
   c) The whole country went into depression after the ____________________ crashed.
   d) Farm problems grew worse in the 1930s because of a _________________.
   e) The Farmer's Holiday Association stopped many ___________________ sales until the legislature passed a law preventing them.
   f) In 1934 ______________ drivers in Minneapolis went out on strike. Some strikers were killed in battles with police.
   g) The New Deal brought jobs to Ojibway people through programs like the ____________________ which promoted conservation work.

strikes
jobs
lumber
CCC
union
drought
scabs
Indian Work Act
boycott
low
foreclosure
truck
disease
blacks
stock market
livestock

2. Match the following people with the correct description.

____ Floyd B. Olson
____ Hannah Kempfer
____ John Bosch
____ Gordon Parks

A) practiced non-violence as president of the Minnesota Holiday Association
B) supported conservation laws and sponsored a bill requiring fishing licenses
C) was homeless for a time during the Depression, later became famous photographer
D) a leader in the Farmer-Labor party, and governor during the Depression

3. Provide an answer to each of the following questions.

   a) Why were more women working outside the home in the 1920s?

   ____

   ____

NL Q 18 continued

b) What types of services did Mr. Foshay think could be provided best by big systems?

c) What did the Minnesota Holiday Association do to help farmers get a better price for their produce?

d) In 1933 there was a strike at the Hormel plant. Why was this strike different?

e) What changes in the 1920s helped to make "going to the lake" a part of Minnesota life?

4. Explain why many Indians' lives were not changed by the Depression. Describe how the New Deal helped Indians and reservations.

5. You have just begun working with the CCC. Write a letter home to your parents and describe the type of work you are doing.

Northern Lights
Quiz 19 (R)
World War II and After

Name ____________________________

Class ____________________________

1. Fill in the blanks using the word bank below. You will not use all the words.
    a) Due to shortages during the war gasoline and sugar were _______________.
    b) People who wanted the United States to stay out of world conflicts were called _____________________.
    c) The _________________ revolution describes the scientific research done on plants, animals, fertilizers, and insecticides to increase food supplies.
    d) By the mid-1980s only ________ percent of Minnesotans lived and worked on farms.
    e) The _____________________ allowed ocean ships to reach the port of Duluth.
    f) After World War II immigrants from new lands came to Minnesota and by 1975 ________________________ were the largest minority group.
    g) Warren Burger and Harry Blackmun were two Minnesotans selected to serve on the _____________________.

isolationists
green
Asian-Americans
twenty-five
corn
rationed
U.S. Supreme Court
St. Lawrence Seaway
outlawed
Latin-Americans
five
hawks
Security Council
Panama Canal

2. Match the following people with the correct description.

____	Eugenie Moore Anderson	A) a medical missionary in China who was later elected to Congress
____	Hubert Humphrey	B) agricultural researcher who earned the Nobel Peace Prize for improving grain
____	Norman Borlaug	C) helped found the DFL party and became the first woman appointed as an ambassador
____	Walter Judd	D) served Minnesota as mayor of Minneapolis, as a U.S. Senator, and as vice-president

3. Circle one of the farm products below and describe how science has created new ways for it to be produced.

    Chicken (eggs)

    Cow (milk)

    Wheat

NL Q19 continued

4. Provide two answers to each of the following questions.

   a) How did Minnesotans participate in the war effort during World War II?

   ____

   ____

   b) In what ways is Minnesota connected to other parts of the United States, or even the world?

   ____

   ____

   c) What types of industries grew in Minnesota after World War II?

   ____

   ____

   d) How have suburbs changed cities?

   ____

   ____

5. When World War II ended Harold Stassen stated that "the walls of isolation are gone forever." What did he mean by this? Use some examples from the chapter to show how Minnesota is a part of changes across the world.

6. In this chapter Rhoda Gilman writes that "After World War II the boundary between country and city began to disappear." What do you think she meant by this? Think about your home. Describe features near you that might show how boundaries are disappearing.

Northern Lights
Quiz 20 (R)
Trends and Problems

Name ____________________________

Date ____________________________

1. Fill in the blanks using the word bank below. You will not use all the words.

a) Families and ________________________ now share responsibility for taking care of people.
b) Before WWII most women were _____________________.
c) Minnesota was one of 34 states that ratified the __________________ amendment.
d) The "Willmar Eight" were ____________________ who went on strike to get equal rights.
e) Southern blacks moved to Minnesota because _______________________ were taking their jobs.
f) When corporations and government grow, people often begin to feel _____________________.

powerless
strike
blacks
angry
groups
farmers
Equal Rights
Indians
homemakers
machines
communities
jobs
Farm Subsidy
women
farmers

2. Match the following people with the correct description.

____	Jeannette Piccard	A) protested power lines crossing farmland in western Minnesota
____	Rhoda Kimbro	B) became an Episcopal priest at the age of 79
____	Russell Means	C) moved to Iowa in a covered wagon, later flew across the ocean in an airplane
____	Gloria Woida	D) a leader of the American Indian Movement

3. Circle the items that have been invented since Rhoda Kimbro was born in 1896.

electric lights
steamboats
cameras
threshing machines
telephones
televisions
airplanes
telegraph
sewing machines

NL Q20 continued

4. Provide two answers to each of the following questions.

   a) Identify groups who worked to obtain equal rights in Minnesota following World War II.

   ____

   ____

   b) What were some effects of tailings being dumped into Lake Superior by Reserve Mining?

   ____

   ____

   c) Why didn't some farmers want the power lines to cross their land?

   ____

   ____

   d) How does acid rain affect the environment?

   ____

   ____

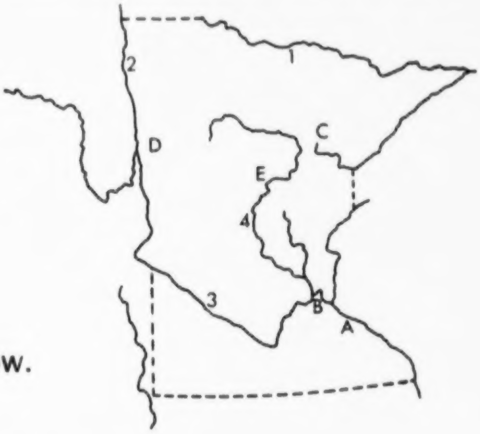
5. Think about how Minnesota looked before white settlers moved here 150 years ago. Describe some of the changes that have taken place. How do you feel about those changes?

6. If you worked for a company that treated you unfairly, what would you do to make the situation better? Be sure to use information from your book in your answer.

Northern Lights
Quiz 1 (R) KEY
Red Wing: A River Town

Name ______________________

Class ______________________



1. *A* Which letter on the map represents Red Wing?

2. *4* Which river number on the map represents the Mississippi?

3. Fill in the blanks using the word bank below. You will not use all the words.

a) Before white settlers came to the area of Red Wing, *Dakota* Indians lived by the river.
b) The Dakota planted *corn and squash* in their gardens.
c) In 1853 a *fire* caused the Dakota to move their settlement.
d) The location of the new settlement was *Prairie Island*.
e) White settlers came to Red Wing after *treaties* were signed with the Dakota.
f) In the 1850s many settlers came to Red Wing on *steamboats*.
g) Most of the early settlers were *farmers*.
h) Red Wing became an important shipping point for *wheat*.

Ojibway
fire
pottery
Dakota
corn and squash
steamboats
factory workers
contracts
railroads
flood
Prairie Island
Wisconsin
wheat
farmers
treaties
shoes

4. Provide two answers to each of the following questions.

a) Why did farming become less important to Red Wing after the record year of 1873?
Farmers could ship grain on railroads; other industries were giving people jobs; farmland was wearing out.

b) What types of industries were started in Red Wing to give people jobs?
Flour milling, shoemaking, pottery making, brickmaking, stone quarrying, boat building, brewing, furniture making, button making

NL Q 1 continued

c) How is it possible to learn about the history of the Dakota people before white settlers arrived?
Through archaeology and Dakota oral history

d) What are some ways the citizens of Red Wing have acted to preserve the history of their community?
Stopped destruction of Barn Bluff; rebuilt St. James Hotel; restored Main Street; recorded Indian songs and customs.

5. ***D*** Which of the following questions would have been asked by Frances Densmore, the ethnologist?

A) When was the Red Wing Stoneware Company started?
B) How much wheat did farmers in Goodhue County grow in 1880?
C) When did the first steamboat arrive in Red Wing?
D) What do the Dakota sing about in their songs?

6. Match the following items about Red Wing history.

B	Silas B. Foot	A)	ancient island
E	Nuclear power	B)	shoemaking
A	Barn Bluff	C)	grain research
C	Alexander Anderson	D)	Dakota pipe carrier
D	Amos Owen	E)	Prairie Island

7. Describe how Dakota life has changed in Red Wing since 1800.
Most of the Dakota were pushed west by treaties and white settlement. Their remaining village was destroyed in a fire. Some families settled on Prairie Island after the government made it a reservation. Many Dakota have left Prairie Island to find jobs.

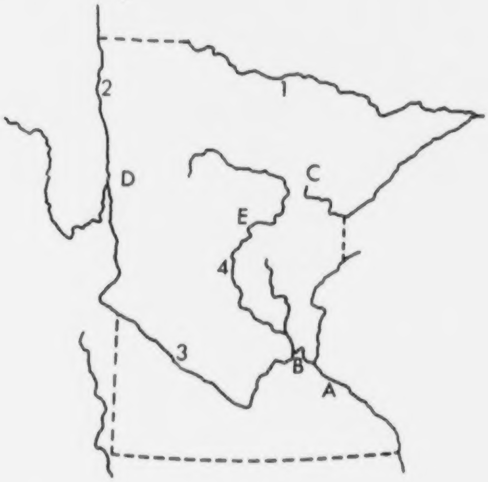
8. Explain how the use of the Mississippi River has changed during the history of Red Wing.
The river is used more for recreation than for industry now. Recreational craft now dominate the riverfront. Paddlewheels once were the primary means of transportation for people and goods; barges carry bulk goods now.

Northern Lights
Quiz 2 (R) KEY
Hawley: A Farm-Centered Town

Name ______________________

Class ______________________

1. ***D*** Which letter on the map represents Hawley?



2. ***2*** Which river number on the map represents the Red River?

3. The geography of the land near Hawley was shaped by the waters of Lake Agassiz. Circle the items below that are results of that lake.

low ridges large hills ***fertile soil***

tar pits ***flat land*** iron ore

4. Fill in the blanks using the word bank below. You will not use all the words.

   a) The land near Hawley is part of the ***Red River*** Valley and is one of the richest areas of farm land in the world.
   b) Like nearly all the towns in western Minnesota, Hawley was built because of the ***railroad***.
   c) Hawley's first settlers came from ***England***; most of the later settlers came from ***Norway***.
   d) The farmers near Hawley grew large crops of ***wheat*** which were shipped on the railroad to mills in Minneapolis.
   e) People in Hawley celebrated their past by helping to build a Viking ship called the ***Hjemkomst***.

railroad
Hjemkomst
Mississippi
corn
Ireland
fur trade
Norseman
Red River
England
wheat
Norway
waterfall

NL Q2 continued

5. Match the following items about Hawley history.

D	Knud Wefald	A) railroad company
A	Northern Pacific	B) harvest break from school
C	runes	C) Norse writing
B	potato vacation	D) Hawley Congressman

6. Provide two answers to each of the following questions.

   a) How did Indians and métis use the land near Hawley before the railroads and farmers arrived?

   Hunting buffalo and other animals; gathering plants for food; trapping animals for fur trade.

   b) How did farming change in Hawley after the early years of settlement?

   Machinery replaced horses; farms became larger; there were fewer farmers; potatoes became an important crop.

   c) What types of buildings and businesses in Hawley show the importance of farming to the community?

   Grain elevator, creamery, chicken hatchery, farm implement dealership

   d) What are some ways the citizens of Hawley have acted to keep their community going?

   Political activity, new buildings and businesses (community center, golf course, printing plant, lefse factory, rodeo, art shows)

7. Why is the railroad so important to towns like Hawley?

   The town would not exist without it. It provided transportation for people and supplies coming into town. It also provided transportation for crops being shipped to markets. It defined how the town would be designed.

8. Explain why many Hawley residents are interested in Vikings and their legends. How do they show their interest? Use two or three examples.

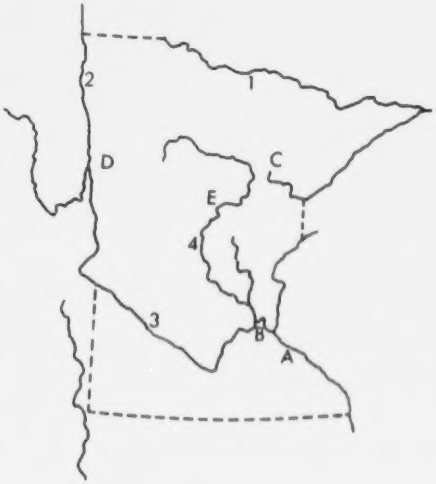
   Many people in Hawley and Minnesota have a Norwegian heritage; businesses are named after Viking themes (Norseman Supper Club); Bob Asp built the Hjemkomst; the Kensington rune is a popular attraction; the lefse factory produces a popular Norwegian food.

Northern Lights
Quiz 3 (R) KEY
Hibbing: A Town Built on Iron

Name ____________________

Class ____________________

1. ***C*** Which letter on the map indicates where Hibbing is located?



2. Circle three bodies of water which Minnesota rivers flow toward.

Atlantic Ocean Pacific Ocean

Hudson Bay ***Gulf of Mexico***

3. Fill in the blanks using the word bank below. You will not use all the words.

a) Geologists have found that Hibbing is located near a continental ***divide*** where water flows in three directions.
b) Men of many nationalities came to Minnesota to work as iron miners or as ***lumberjacks*** in the great pine forests.
c) The growing iron mines caused the town of Hibbing to be ***moved*** between 1918 and 1922.
d) ***Victor Power*** was elected as mayor of Hibbing ten times and fought to make Hibbing a better place for families to live.
e) The iron ore of the Mesabi Range began to run out due to the amount of steel used during ***World War II***.
f) The ***taconite*** industry helped Hibbing's economy in the 1960s, but the people of Hibbing know they cannot depend on iron for their future.

lumberjacks
shelf
Frank Hibbing
taconite
rangers
World War II
The Depression
Victor Power
divide
railroad
burned
moved

4. Match the following items about Hibbing history.

C Victor Power
A taconite
D Jo Kayfes
B Rudy Perpich

A) hard rock containing iron
B) governor from Iron Range
C) "fighting mayor"
D) boardinghouse work

5. Provide two answers to each of the following questions.

   a) What were the people and city of Hibbing like during the early years of the iron mines?
   Most of the people were single men who were immigrants; there were few families; the city had no paved streets; there were many saloons.

   b) Why did people of many nationalities come to Hibbing?
   They could get jobs in the mines. They did not need to speak English to work.

   c) What other types of industries have helped Hibbing survive the closing of iron mines?
   Tourism, taconite, recreation, education (community college)

   d) What are some ways the immigrant citizens have acted to improve the future for their children?
   They supported education; formed unions to negotiate better wages; built churches, libraries and playgrounds; taxed mine owners.

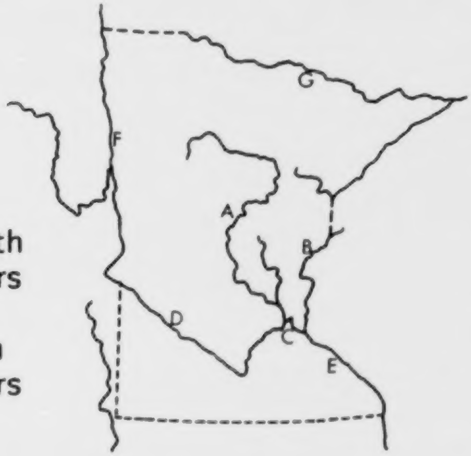
6. Describe how Hibbing women have played a special part in the city's history through the years. Use two or three examples.
   They worked hard in the boardinghouses; pushed to clean up the town to make it a better place to raise families; took jobs in the mines when men went off to war; started bookmobile service; entered politics.

7. "Hibbing's pride is as fierce as ever." Explain how this statement is true today and use two or three examples to show what you mean.
   In spite of the slump in the iron industry, the community will not give up. People are looking for new resources to build their community. They support local schools and sports teams. They continue to support unions.

Northern Lights
Quiz 4 (R) **KEY**
St. Paul's West Side: A Stopping Place for Newcomers

Name ______________________________

Class ______________________________



1. Match each item listed below with the appropriate letter from the map.

D Minnesota River
A Mississippi River *before* it joins with the Minnesota and the St. Croix rivers
B St. Croix River
E Mississippi River *after* it joins with the Minnesota and the St. Croix rivers
C The West Side of St. Paul

2. Fill in the blanks using the word bank below. You will not use all the words.

a) Today more than ***half*** of the people of Minnesota live in the Twin Cities metropolitan area.
b) ***Neighborhoods*** are communities of people in cities who think of themselves as neighbors.
c) Settlement of the West Side flats began when a group of ***Jewish*** families arrived at the St. Paul railroad station in 1882.
d) People of many nationalities lived in the West Side. During World War I the first ***Mexican*** men arrived to take jobs as meat-packers.
e) One problem facing the people living on the West Side flats was ***flooding*** of the Mississippi River.
f) In the late 1950s and early 1960s the residents of the West Side flats moved from their homes and the land was used as an ***industrial park.***

neighborhoods
three-fourths
Mexican

industrial park
flooding
Canadian

suburbs
airport
polluting

Jewish
half
German

3. The geography of the land near the West Side was shaped by the waters of the Mississippi and Minnesota rivers. Circle the items below that show the effects of these rivers near St. Paul.

high bluffs high waterfalls ***wide valley***

tar pits ***flat land*** iron ore

4. Match the following items about West Side history.

C	Constance Currie	A) neighborhood grocery store
D	Our Lady of Guadalupe	B) grew up on the flats
A	5 Corners Coop	C) directed Neighborhood House
B	Sara Ryder	D) West Side Catholic church

5. Provide two answers to each of the following questions.

   a) Why did the city of St. Paul want to remove the West Side flats neighborhood?
   The houses were old; some people thought it was a slum; the area flooded regularly; the city wanted to build an industrial park near downtown.

   b) What are some ways the citizens of the new West Side have acted to preserve their community?
   They supported Neighborhood House; preserved their churches; kept Humboldt High School on the West Side; started a coop grocery store.

6. Why are neighborhoods important to large cities? Use three examples from the West Side in your answer.
   They help people have a sense of community in a large city. West Side neighbors looked out for each other, formed churches, joined clubs, formed political associations, and kept their school from being moved. They could do this because they were neighbors and they shared an interest in the quality of their community.

7. How did the West Side of St. Paul look in the 1800s, and how does it look now? Why has it changed?
   In the 1880s there were diverse neighborhoods on the flats and bluffs. Now the bluffs still have homes, but the flats have been turned into an industrial park. The city wanted progress that the citizens could not stop, but residents managed to preserve part of the old community.

Northern Lights
Quiz 5 (R) KEY
How Long Is a Thousand Years?

Name ______________________

Class ______________________

1. Fill in the blanks using the word bank below. You will not use all the words.

   a) Early peoples all over the world measured time in ***circles***.
   b) Many times during the last million years Minnesota has been covered by great ice sheets called ***glaciers***.
   c) Around 5,000 years ago the peoples of Minnesota began to make tools out of ***copper*** chunks they found near Lake Superior.
   d) The ***atlatl*** was a hinged stick that allowed hunters to throw spears faster and farther.
   e) The population of Minnesota grew when people learned how to raise crops of corn and squash, or harvest ***wild rice*** from lakes.
   f) The early peoples of Minnesota left thousands of ***earth mounds*** where they buried their dead.

   circles
   glaciers
   copper
   temples
   a straight line
   atlatl
   wild rice
   crawfish
   earth mounds
   iron ore
   sling
   floes

2. Circle the foods below that early Indian peoples harvested.

   squash
   corn
   beans
   tomatoes
   wild rice
   cucumbers
   nuts
   apples
   berries
   eggplant
   oranges
   potatoes

3. Lifestyles of early Indian peoples changed as the land changed. Put the following descriptions in order by marking the blanks from 1 to 4. Begin with the earliest period.

   3 wove mats and baskets; used wood, bone, and shells
   2 shaped stones by grinding; used copper for tools
   1 lived by hunting large animals with stonepoint spears
   4 used bows, arrows, and fishhooks; made fine pottery

4. Circle the geologic features of the driftless area.

   not bulldozed by glaciers
   flat with gravel ridges
   steep and rugged hills
   covers part of Iowa and Wisconsin

NL Q5 continued

5. Provide an answer to each of the following questions.

   a) How did glaciers affect the land of Minnesota?
   They scraped the dirt away from some parts of the state and deposited it in others. Lakes, hills, ridges, and rivers were created by the glaciers.

   b) Why did early people think of time as moving in a circle?
   Days, years, and people's lifetimes go through the same type of cycle. It was logical to think of time in this way when change from year to year (lineal) was not as dramatic as it is now.

   c) How did hunting change for the early peoples of Minnesota?
   As the land changed, the animals they hunted changed. New tools like the atlatl, bows, and copper knives altered the way they hunted.

   d) What do burial mounds and rock carvings explain about early peoples?
   They put great effort into the construction of the mounds; this illustrates the importance of sacred places and their desire to keep the places as recognizably sacred to all other people. The rock carvings also suggest mysterious or sacred ideas.

6. Why is archaeology so important to understanding the history of the early peoples of Minnesota? Use examples from the chapter in your answer.
   Ancient American Indians left no written record about their lives. We cannot tell what group of people began the songs and stories that are still remembered. Archaeologists can determine how long ago people lived here, what types of tools they used (stone, copper spearpoints, atlatls, clay pots) and how they exploited their natural environment (wild rice harvesting, animal bones). Mounds and rock carvings help to show the belief systems prehistoric people had.

7. What do you think EARLY Indian peoples would say to people alive TODAY about the way we live in Minnesota? Why would these early people say such things?
   Opinion question. Topics could include the relationship to the land and the exploitation of natural resources or the concept of time.

Northern Lights
Quiz 6 (R) KEY
Strangers from Another World

Name ________________________
Class ________________________

1. Fill in the blanks using the word bank below. You will not use all the words.

   a) The Dakota people measured time in ***circles***.
   b) During the winter, or when they traveled, the Dakota lived in ***tipis***.
   c) In their stories the Dakota called living things and all the natural world ***Mi-ta-ku-ya-pi***, or my relatives.
   d) To feed their families the Dakota hunted game, planted gardens, and gathered ***wild rice*** in shallow lakes.
   e) The ***Ojibway*** people moved into northern Minnesota and helped establish trade with the French.
   f) ***Du Luth*** made the first French trade agreement with the Dakota.
   g) Many Dakota moved west onto the plains because ***horses*** allowed them to follow herds of buffalo.

circles
wigwams
Mi-ni-ma-ko-ce
Ojibway
tipis
a straight line
Hennepin
Huron
wild rice
crawfish
horses
Dakota
oxen
Du Luth
Mi-ta-ku-ya-pi
Le Sueur

2. Match the names of the Europeans with their actions.

   B Daniel Greysolon, Sieur du Luth
   D Pierre Radisson
   A Pierre Le Sueur
   C Louis Hennepin

   A) visited the Blue Earth River
   B) brought Ojibway and Dakota together in 1679
   C) hoped to convert Indians to Christianity
   D) traveled west in 1650 with Huron and Ottawa

3. Decide which of the reasons below were causes for warfare between the Dakota and Ojibway tribes. Write "Y" if the statement IS a reason, and write "N" if it is NOT.

   N The Ojibway wanted the best horses.
   Y The Ojibway felt the northern Minnesota fur country was theirs.
   N Many Dakota turned eagerly west to a new life.
   Y The Dakota needed more furs to trade with whites.
   Y The Dakota no longer needed the Ojibway to trade with the French.

4. Provide two answers to each of the following questions.

   a) What jobs did Dakota women and children have in summertime?
   Raised crops, guarded fields, picked berries

   b) What types of trade goods did the Dakota want to receive?
   Metal tools, guns, wool blankets, metal pots

   c) Why did the Ojibway move into Minnesota?
   Other tribes pushed them westward; they could control trade between the Dakota and the French; there were animals to hunt for furs.

   d) Why did the French want to make contact with the Dakota?
   To trade and to convert them to Christianity

   e) Where were two important meeting places for the Dakota?
   Mille Lacs and Mendota (Mdo-te)

5. Match these Indian words with their English translation.

E	*Mi-ni-ma-ko-ce*	A)	Mendota
D	*Dakota*	B)	Seven Council Fires
B	*O-ce-ti-sa-ko-win*	C)	the people
A	*Mdo-te*	D)	friend
C	*A-nish-i-na-be*	E)	Minnesota

6. Explain how the first white explorers permanently changed the future for Indian people in Minnesota.
   They introduced goods that replaced Indian products. Indians began to hunt to obtain furs instead of taking only what they needed. Some Indians converted to Christianity. The Ojibway and the Dakota became rivals. Both the Ojibway and the Dakota moved to new territory.

7. If you had been a leader of the Dakota, what would you have done to protect your way of life against the Ojibway and the French? Do you think you would have succeeded? Why or why not?
   Opinion question

Northern Lights Name ______________________
Quiz 7 (R) KEY
The Fur Trade: Where Two Worlds Meet Class ______________________

1. Fill in the blanks using the word bank below. You will not use all the words.

    a) The first European fur traders in Minnesota were from ***France***.
    b) John Sayer was a trader with the ***North West*** Company.
    c) The men who paddled canoes and portaged trade goods were called ***voyageurs***.
    d) John Sayer traded with the ***Ojibway*** Indians at his post.
    e) Families of mixed Indian and white marriages were called ***métis***.

France
Dakota
North West
Red River Carts

clans
England
bourgeois
métis

Ojibway
voyageurs
Hudson Bay

2. ***A*** In the fur trade, a "bourgeois" was a

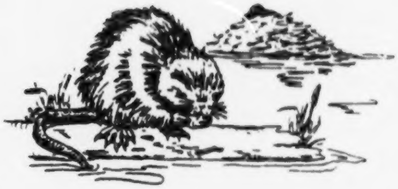
    A) boss
    B) servant
    C) guide
    D) foreigner

3. Match the trade goods on the left with items they replaced within the cultures of the Ojibway and Dakota Indians.

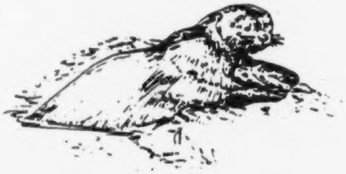
E thread
A brass kettles
D axes and hoes
B woven cloth
C guns

A) pottery
B) animal skins
C) bows and arrows
D) tools of stone and bone
E) strips of leather

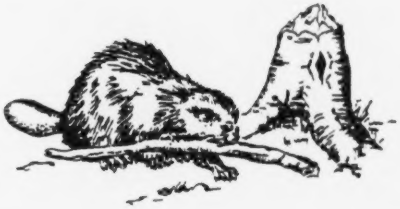
4. Identify each of the following animals.



muskrat



otter



beaver

5. The activities of the fur trade were shaped by the seasons. In what season did the following occur? Write "F" for fall, "W" for winter, "SP" for spring, and "SU" for summer.

SP Ojibway women, children, and older men gather maple sugar.
F Voyageurs arrive at fur posts with trade goods.
F Traders provide goods to Indians on credit.
W Women scrape, stretch, and cure hides.
W Indian hunters trap furs.
SP Furs begin their journey to Great Lakes posts.

6. Provide two answers to the following questions.

a) Give examples of Indian tools or foods that Europeans used in the fur trade.
Canoes, snowshoes, toboggans, corn, wild rice, maple sugar

b) Why do we know so much about John Sayer's fur post?
We can read the journal that Sayer wrote, and archaeologists have studied the site of his fur post.

7. Compare the activities of voyageurs and bourgeois in the fur trade. How are their backgrounds different?
Bourgeois were literate men from wealthy families who supervised the trading at each fur post. Voyageurs were usually illiterate men from lower-class families; they were the workers who paddled canoes, carried goods over portages, and built the posts.

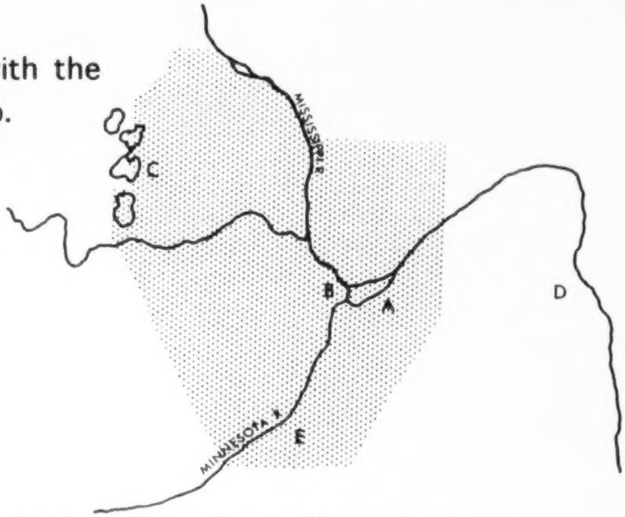
8. Explain how having an Indian wife might help a fur trader's business. How did métis families help bridge the gap between cultures?
Family ties meant much to Indian people. Her people would trade with her husband instead of going to another trader. A wife from the same tribe or band could also interpret for the trader. He could trust her to look out for his interests. The children of these unions, the métis, understood Indian and European customs and languages. They could help each group understand the other a little better. Susan Johnson even kept war from breaking out while a treaty was being discussed.

Northern Lights
Quiz 8 (R) KEY
New Boundaries on the Prairies
and in the Woods

Name ______________________

Class ______________________

1. Match each item listed below with the appropriate letter from the map.



C Cloud Man's village

B Fort Snelling

D Kaposia band of Dakota

A Mendota trading post

2. Fill in the blanks using the word bank below. You will not use all the words.

a) In 1805 *Zebulon Pike* traveled up the Mississippi River and purchased land for a fort from the Dakota people.
b) The American government was suspicious of the *Red River* colony started by the British in Canada.
c) Lawrence Taliaferro was an *Indian Agent* appointed by the United States government to oversee the fur trade at Fort Snelling.
d) Many Dakota children died during an outbreak of *whooping cough* in the 1830s.
e) By 1855 both the Dakota and Ojibway tribes had signed *treaties* selling most of their land in Minnesota.
f) Most white settlers thought that the Dakota and Ojibway should give up their way of life and become *farmers*.

French
ambassador
constitutions
soldiers
Red River
measles
treaties
Josiah Snelling
farmers
Zebulon Pike
Indian Agent
whooping cough

3. Match the items below.

C Josiah Snelling
A Cloud Man
B Mendota
D Pig's Eye Landing

A) first Dakota to try farming
B) trading post site
C) the "Prairie Chicken"
D) first name of St. Paul

NL Q 8 continued

4. Provide two answers to each of the following questions.

   a) Why was Fort Snelling built in Minnesota?
   To help keep peace among the Indians; to protect American fur traders from the British.

   b) How did the environment around Fort Snelling change after it was completed?
   Trees were cut down; gardens and fields were planted; buffalo, deer, bear and other animals migrated out of the area.

   c) Why did the Dakota and Ojibway tribes sign the treaties giving up their lands?
   They did not think they had a choice; they knew they would eventually be forced to give up the land; people were starving and the Dakota needed the food and horses the government officials were holding back.

   d) What roles did women play at Fort Snelling?
   Wives of soldiers worked as laundresses to officers' families; officers' wives took care of their own families and put on parties and balls to help relieve the boredom.

5. Write a response to the following statement: "Life at Fort Snelling was easy for the soldiers because no battles were fought there."
Soldiers often preferred battles to the boredom of life at a remote post. Their lives were not easy because they were treated poorly by the officers and they had to do hard work (cutting lumber, quarrying stone, building the fort, grinding flour, taking the mail two hundred miles downriver, and farming).

6. The construction of Fort Snelling changed the lives of the Dakota people. Imagine you are either the son or daughter of Cloud Man. Describe the changes you see around you. How do you feel about these changes?
Opinion question. Changes described should include the cutting of trees, the planting of crops, and the migration of animals from the area.

Northern Lights
Quiz 9 (R) KEY
The New Minnesotans

Name ______________________________

Class ______________________________

1. Fill in the blanks using the word bank below. You will not use all the words.

   a) Before the government sold land to settlers it was first measured and marked in a process called ***surveying***.
   b) In 1845 Henry Sibley went to Washington, D.C., and asked Congress to make Minnesota a legal ***territory***.
   c) ***Alexander Ramsey*** was appointed to be the first territorial governor of Minnesota.
   d) Water power was used for a sawmill at the falls of ***St. Anthony***.
   e) Thousands of settlers came to Minnesota after treaties with the Dakota opened the land ***west*** of the Mississippi River.
   f) Many women, like Harriet Bishop, came to Minnesota to work as ***teachers***.

shopkeepers
surveying
east
territory
reservation
teachers
west
Josiah Snelling
St. Anthony
mapping
Minnehaha
Alexander Ramsey

2. Match the people below with their role in the early years of white settlement in Minnesota.

C Ignatius Donnelly
A Joseph Ullman
D Josef Kaplan
B Henry Sibley

A) St. Paul storekeeper
B) elected first **state** governor
C) promoted town of Nininger
D) immigrant farmer

3. Provide an answer to each of the following questions.

   a) Why did the population of Minnesota grow so quickly after 1851?
   Treaties opened vast lands for settlement and people flooded in.

   b) Why were rivers so important to early settlements?
   Rivers provided the easiest and cheapest means of transportation at the time. Goods could be imported and exported most easily from river towns. They were a source of fresh water. Some rivers provided a source of hydropower.

NL Q9 continued

c) Why did Minnesotans want Congress to recognize them as an organized territory?
Recognition as a territory is the first step to statehood. As a territory, people could have a representative in Congress, courts, and a legislature.

d) Where did the new settlers of Minnesota come from?
Ireland, Germany, Sweden, Norway, Czechoslovakia, France

e) What types of transportation did settlers use to travel to Minnesota?
Boats, covered wagons

4. When Amelia and Joseph Ullman moved to St. Paul to open a shop, they faced many difficulties. Describe some of those difficulties.
There was not much housing available so they had to move into a dirty apartment filled with bedbugs. They had to carry water from a public well. They did not have good, fresh food for their child, who, consequently, was sick much of the time. In order to be assured of having new stock for their store, they had to make a dangerous journey to St. Louis to order goods and make arrangements for them to arrive with the opening of the river in the spring.

5. Imagine that you are a settler who plans on traveling to Minnesota. Using information you learned in the chapter, write a short story about where you are coming from, how you will get to Minnesota, and what your plans are when you get there.
Answers will vary. Look for country of origin, method of transportation, occupation.

Northern Lights
Quiz 10 (R) KEY
War in the South

Name ______________________

Class ______________________

1. Fill in the blanks using the word bank below. You will not use all the words.

   a) Fights broke out when representatives writing the state ***constitution*** could not agree upon the voting rights of black people.
   b) Wealthy southern visitors to Minnesota often brought ***slaves*** along with them.
   c) Southern states began to withdraw from the Union after ***Abraham Lincoln*** was elected president in 1861.
   d) The story of the Minnesotans fighting in the Civil War can be better understood because of the ***letters*** they sent home describing their feelings and experiences.
   e) After President Lincoln signed the ***Emancipation Proclamation***, more blacks came north to Minnesota.
   f) Blacks could find jobs in the growing cities of St. Paul and Minneapolis, but they did not have the right to ***vote***.

letters
citizenship
slaves
Emancipation Proclamation
Abraham Lincoln
constitution
disease
vote
charter
photographs
Freedmen's Act
Jefferson Davis

2. The casualty rate for soldiers who fought in the Civil War was much higher than the casualty rate for soldiers in World War II. What are some possible reasons for this difference?
   Too few doctors and nurses, inadequate medicines, disease, poor sanitation, difficulties getting the wounded to medical facilities

3. Match the following women with the correct description.

   C Jane Swisshelm
   D Lizzie Caleff
   B Eliza Winston
   A Harriet Scott

   A) a slave at Fort Snelling in 1836 who later sued with her husband for freedom
   B) a slave who came to Minnesota with her white owners and gained her freedom in 1860
   C) a newspaper editor who opposed slavery; helped start Minnesota's Republican Party
   D) shared letters during the war with Madison Bowler

NL Q10 continued

4. Provide two answers to each of the following questions.

   a) How did Minnesotans react to the start of the war?
   Minnesota was the first state to offer troops. Some people supported Minnesota's involvement. But others did not think that preserving the Union was a cause worth dying for.

   b) Why did many people want Eliza Winston returned to her owner?
   Some people thought the sheriff kidnapped her. They believed it was against the law to take her from her owners. They also believed that slave owners should be able to bring their slaves to Minnesota.

   c) Why did the black community grow in Minnesota?
   Blacks moved here to get away from the South. During the Civil War there were many job opportunities for blacks.

5. In 1860, when Eliza Winston sought her freedom in Minnesota, there was trouble. Why was there no trouble when Robert Hickman and the "pilgrims" moved to Minnesota?
By the time Robert Hickman and the pilgrims arrived in Minnesota, Lincoln had already signed the Emancipation Proclamation which gave freedom to all slaves in rebel territory.

6. You need to persuade other Minnesotans that it is not acceptable for southerners to bring their slaves to Minnesota when they are visiting our state. Write an open letter to those who disagree with you. Be sure to mention arguments they might have against your position.
Answers will vary. Students should mention that Minnesota is not a slave state because the majority of its citizens disagree(d) with slavery. They should note that being a good host or wanting the business of southerners is not a good enough reason to allow them to bring their slaves into the state.

Northern Lights
Quiz 11 (R) KEY
War at Home

Name ______________________________

Class ______________________________

1. Fill in the blanks using the word bank below. You will not use all the words.

   a) In 1851 the ***Dakota*** Indians signed treaties with the United States government.
   b) Tribal leaders signed these treaties because they thought their people would ***starve*** without government money.
   c) The treaties created a reservation which was a strip of land 10 miles wide, south of the ***Minnesota*** River.
   d) In 1862 the government was late with treaty payments due to the fighting of the ***Civil War*** in the South.
   e) The Dakota were led by ***Little Crow***, who was against the war but said, "I will die with you."
   f) ***Bishop Henry Whipple*** tried to limit the revenge against the Dakota by talking to President Lincoln.

   Ojibway
   Little Crow
   move
   Mississippi
   Bishop Henry Whipple
   Spanish-American War
   starve
   Kaposia
   Civil War
   Henry Sibley
   Minnesota
   Dakota

2. Mark "T" for true or "F" for false next to these statements about the Dakota War.

   T Some Dakota tried to become farmers.
   F Little Crow gave the Dakota the idea of going to war.
   T All of the Dakota suffered because of the war.
   F Little Crow was hanged following the war.
   T Henry Sibley led the volunteer army against the Dakota.
   F White settlers fled to Wisconsin during the war.
   T Many Dakota were sent to South Dakota by the government.
   T President Lincoln decided which Dakota men would be hanged.
   F The Winnebago Indians participated in the war.
   F The Dakota were allowed to keep their reservation.

3. Match the following places with the events that happened there.

   E Fort Snelling
   D Mankato
   A Dutch Charley's
   B Fort Ridgely
   C Traverse des Sioux

   A) Alomina Hurd found shelter
   B) attacked twice by the Dakota
   C) treaty with Dakota signed in 1851
   D) 38 Dakota hanged, Dec. 26, 1862
   E) site of Dakota prison camp

NL Q11 continued

4. Arrange the following events in the order in which they occurred.

   3 Fort Ridgely is attacked.
   4 38 Dakota are hanged at Mankato.
   5 Little Crow is killed.
   2 A family of white settlers is killed.
   1 Treaty payments to the Dakota do not arrive.

5. Provide an answer to each of the following questions.

   a) Why did some Dakota not participate in the war?
   They felt the war could not be won and that it would just anger the white people. Some had accepted white ways.

   b) What did white settlers do when the Dakota attacked?
   Some fled to Fort Ridgely or towns like New Ulm; others joined the militia to fight the Dakota.

   c) What are some possible reasons why the Dakota did not hurt Alomina Hurd?
   She knew some of the Dakota people and spoke a little of their language.

   d) Why was life difficult for the Dakota at the Fort Snelling camp?
   Their horses and oxen were stolen; disease killed many Dakota.

   e) How were the Dakota, and other Minnesota Indians, punished after the war?
   Treaties were cancelled; many Dakota were sent to a reservation in South Dakota; 38 men were hanged; the Ojibway were sent to White Earth Reservation.

6. Why did the Dakota look to Little Crow as their leader? In what ways did he try to protect the rights of his people?
   Little Crow's family were traditional leaders. He was asked to lead them in battle because he was respected and because they knew many would follow him. He was a good negotiator with the whites and tried to make them live up to their promises.

7. Describe what you think were the most important causes of the Dakota War. Mention what you think might have been done, if anything, to avoid such bloodshed.
   White immigrants coveted Indian lands; the government broke promises made in treaties with the Dakota; the Civil War contributed to delays in payments to the Indians. People could have worked at sharing the land, traders could have extended credit to starving Indians. Whites could have been better neighbors.

Northern Lights
Quiz 12 (R) KEY
Breaking the Sod

Name ______________________

Class ______________________

1. Fill in the blanks using the word bank below. You will not use all the words.

   a) On the prairies of southwestern Minnesota many settlers made their first houses from blocks of ***sod***.
   b) The ***Homestead*** Act was passed by Congress to give away free land to settlers.
   c) During the ***Civil War*** farmers in Minnesota received high prices for their grain, which was used to feed the Union Army.
   d) Cyrus McCormick invented a machine called a ***reaper*** which made harvesting grain faster and easier.
   e) In the 1870s many Minnesota farmers had their entire crops eaten by ***grasshoppers***.
   f) One organization that taught better farming methods was called the Patrons of Husbandry, but was better known as the ***Grange***.
   g) To get better prices for their crops farmers joined together to form businesses called ***cooperatives***.

reaper
Homestead
sod
grasshoppers
dealerships
cooperatives
Spanish-American War
power scythe
limestone
Farmers Association
Civil War
hungry lumberjacks
Grange
Farm Land

2. Match the following people with the correct description.

B	Eva McDonald	A) promoted "scientific" farming by starting the Grange
C	Oren C. Gregg	B) gave speeches for the Farmers Alliance
D	Ignatius Donnelly	C) started "institutes" to teach better farming methods
A	Oliver Kelley	D) served in Congress and supported the interests of farmers and workers

3. Imagine that it is 1858 and you are a settler with a new piece of land in Minnesota. Circle the items below that you are likely to have when you first start farming.

grain cradle
oxen
McCormick reaper
glass windows
plow
threshing machine
draft horses
pitchfork
windmill

NL Q12 continued

4. Identify which person would USUALLY do these jobs on an early Minnesota farm. Write "H" (husband), "W" (wife), or "C" (children) next to each job.

C watching the animals
H breaking up sod with a plow
H repairing broken tools
H building fences
H planting and harvesting
W mending clothes
W canning food for winter
C gathering eggs
W making butter and cheese
C bringing in the cows

5. Provide an answer to each of the following questions.

   a) Why did the government decide to give away land?
   To settle the country faster; to make the country richer and more powerful; to give poor people an opportunity.

   b) What were the advantages and disadvantages of the new farm machines?
   They allowed more land to be planted and harvested by fewer people but they were expensive and needed horses rather than oxen to pull them.

   c) What were some of the problems faced by Minnesota farmers after the Civil War?
   Falling crop prices, grasshoppers that ate crops, no relief programs for farm families, high railroad rates, expensive bank loans

6. Why did farmers find it helpful, or even necessary, to work together in the fields and in local organizations?
It was hard to start a farm without help from neighbors. Farmers needed help during harvest time and when building barns. They were able to start cooperatives to get better prices for their crops. Political organizations helped them to battle high railroad rates and high interest rates.

7. Imagine, again, that you are a settler coming to farm in Minnesota. Describe how you would start your farm and the problems you face. How would you like your farm to be different in 20 years?
Students should describe the process of breaking the sod with simple tools, building a sod house or cabin, planting and running the farm with the help of family and neighbors. Problems faced might include grasshoppers, low crop prices, high railroad rates, or having to get bank loans. In 20 years they may hope to have more modern machinery, have larger fields, more animals, a nicer home, fences for livestock, etc.

Northern Lights
Quiz 13 (R) KEY
Towns, Timber, and Iron Rails

Name ______________________

Class ______________________

1. Fill in the blanks using the word bank below. You will not use all the words.

   a) The city of ***Crow Wing*** turned into a ghost town when the Northern Pacific Railroad was built through Brainerd.
   b) ***Jay Cooke*** sought to turn Duluth into a major shipping and railroad center.
   c) Before the arrival of railroads, steamboats carried people and goods from Moorhead to Winnipeg on the ***Red*** River.
   d) The Supreme Court would not let James J. Hill combine the Northern Pacific with other railroads because it would create a ***monopoly***.
   e) Railroads allowed timber to be cut in areas where there were no ***rivers*** to send logs to sawmills.
   f) Lumber companies could buy the rights to cut trees without buying land due to a policy called ***stumpage***.
   g) In 1894 the great ***Hinckley*** fire showed the danger of the cutover land left by loggers.

   Hawley
   clear cutting
   Jay Cooke
   Brainerd
   Red
   Hinckley
   Mississippi
   Crow Wing
   monopoly
   logging roads
   corporation
   rivers
   stumpage
   James J. Hill

2. Match the following people with the correct description.

C	Jay Cooke	A)	nicknamed "Empire Builder" for his success at building railroads
B	Frederick Weyerhaeuser	B)	owned the largest lumber company in the Upper Midwest
A	James J. Hill	C)	failed to complete the Northern Pacific Railroad

3. Railroads became a very important influence on the growth of cities in Minnesota. Briefly explain how the railroad affected the towns listed below.

   Crow Wing: ***Crow Wing was an important trade center until it was bypassed by the Northern Pacific in favor of Brainerd. It then became a ghost town.***

NL Q13 continued

Duluth: ***Duluth grew rapidly from 1868 to 1873 as Jay Cooke attempted to build the Northern Pacific. Depression and failure of the NP led to decline.***

Moorhead: ***Moorhead was an important Northern Pacific town but it lost steamboat lines on the Red River when J. J. Hill completed the railroad to Winnipeg.***

4. Put the following events related to a log drive in the order in which they occurred. (Numbers 1 and 6 are done for you.)

1 Trees are cut by lumberjacks.
4 Skilled jacks float downstream to prevent jams.
3 Logs are stamped with company marks.
5 River booms stop logs for sorting.
2 Logs are dragged over ice to riverbank.
6 Logs arrive at sawmill.

5. Provide an answer to each of the following questions.

   a) How did railroads change the lumber industry?
   With railroads, lumber growing away from rivers could be cut and it could be cut all year long. The forests disappeared faster.

   b) What were some of the problems with lumbering in Minnesota?
   The stumpage left behind was a fire hazard; log jams often blocked rivers in the spring; the Homestead Act was misused by some lumber companies.

6. Why were railroads so important to the development of Minnesota? What were the rewards, and risks, to the people who built them?
They were the primary transportation for people, farm products, lumber, and other goods. Towns lived or died based on rail access. Men like Hill could make fortunes with successful lines, but others, like Cooke, could go broke.

7. Imagine that you are a lumberjack coming to a camp in the woods by the Mississippi River north of Crow Wing. You hear railroad construction crews working nearby. Using what you learned in the chapter, write a diary entry about the changes that will soon be happening at this location.
Answers will vary. Students could discuss the new town of Brainerd, using the river for floating logs to the mill, clear cutting the forest, the impending demise of Crow Wing, the growth of railroads, Jay Cooke, etc

Northern Lights
Quiz 14 (R) **KEY**
Life in the New State

Name ____________________________

Class ____________________________

1. Fill in the blanks using the word bank below. You will not use all the words.

   a) In 1898 most of the people of Minnesota made their living on ***farms*** or in small towns.
   b) By 1880 ***three*** out of every four white Minnesotans (75%) were born in Europe or had parents who were.
   c) During the winter some farmers worked as ***lumberjacks*** for $1.50 a day to earn extra money.
   d) Many immigrant women worked as ***housekeepers*** and lived with their employer.
   e) The first Minnesota legislature passed a law giving each place with five families the right to a ***school***.
   f) In the time before radio and television, the town ***newspaper*** was the most important source of information.
   g) To prevent the spread of diseases like diphtheria a ***quarantine*** was sometimes placed on a sick person's house.

crier
Homestead
post office
farms
one

eviction notice
housekeepers
newspaper
factory work
Farmers Association

three
quarantine
tutors
school
lumberjacks

2. The following people helped improve health care in Minnesota. Match them with the correct description.

C	Dr. Martha Ripley	A) was convinced by Catholic nuns to start a hospital in Rochester
B	Dr. Charles Hewitt	B) used the state board of health to help prevent the spread of disease
A	Dr. William Mayo	C) started maternity hospital to care for mothers with no place else to go
D	Mother Alfred Moes	D) cared for people injured in a Rochester tornado

3. Many schoolteachers were needed in Minnesota at this time. Circle the items below that were part of a teacher's life.

must not be married required to buy books for students

was highly paid ***boarded with local families***

NL Q14 continued

4. Provide two answers to each of the following questions.

   a) What was the purpose of “poor farms”?
   Take care of poor, orphaned, sick, disabled, mentally ill, or alcoholic people

   b) Why were there so many different types of churches in Minnesota?
   People went to church for social as well as religious reasons. They liked having a church where people spoke the same language and had the same customs.

   c) How was education promoted in Minnesota?
   The U.S. government gave public land for schools; each community with at least five famililes had the right to a school; a university was created.

   d) What forms of recreation or entertainment were common at this time?
   People enjoyed music, sports, arts and theater

5. Using examples from the chapter, describe the importance of newspapers to a growing state like Minnesota. Why were there so many?
Many people could read; newspapers were one of the few ways they could get information; papers were also sources of entertainment (cartoons, stories); small communities published their own papers which covered local issues; special groups often published papers; some papers were written in other languages.

6. Imagine that you are an immigrant woman coming to Minneapolis in 1880. Describe the type of work that you might do to earn your living. What are some of the problems or opportunities you might face?
Answers will vary. Typical jobs might be housekeeper or schoolteacher. Problems might be speaking and understanding English, difficulty making new friends, being homesick, being confused with strange customs, employer taking advantage, etc.

Northern Lights
Quiz 15 (R) KEY
Machines, Mills, and Mines

Name ____________________

Class ____________________

1. Fill in the blanks using the word bank below. You will not use all the words.

   a) A company owned by many stockholders is called a ***corporation***.
   b) The ***gasoline*** engine was smaller and simpler than the steam engine.
   c) The early sawmills and flour mills in Minneapolis were powered by the Falls of ***St. Anthony***.
   d) By 1880 Minneapolis produced more ***flour*** than any other city in the United States.
   e) ***Bonanza*** farms used huge crews of men, horses, and machines to harvest thousands of acres of wheat.
   f) The Minnesota legislature put a tax on gasoline that could only be used to build new ***roads***.
   g) Mining and lumbering in northern Minnesota made ***Duluth*** a boom town once again.

   Minnehaha
   bonanza
   lumber
   Crow Wing
   partnership
   railroads
   St. Anthony
   cooperative
   flour
   roads
   corporation
   electric
   Duluth
   gasoline

2. Match the following people with the correct description.

   B J. P. Morgan
   A Merritt family
   C Knut Hamsun

   A) discovered the Mesabi iron range
   B) created the U.S. Steel Corporation and controlled Minnesota iron mining
   C) worked on a bonanza farm in Minnesota

3. Circle the items below that show the changes that industrialism brought to Minnesota farms between 1890 and 1940.

   The size of farms grew smaller.

   Crop prices were always high.

   Farmers learned new "scientific" methods of farming.

   Tractors replaced horses for plowing.

   Many families gave up farming.

   American farmers could not produce enough food.

4. Provide two answers to each of the following questions.

   a) How did electricity change a city like Minneapolis?
   Provided new source of light for homes, businesses; led to electric streetcars, electric elevators, telegraph, telephones.

   b) How did the Agricultural Extension Service help farmers?
   Taught them "scientific" methods; gave information about new crops, machines, fertilizers; helped increase production.

   c) Why was it difficult for small businessmen to start iron mines?
   Needed vast amounts of capital to clear land, purchase machinery, lay RR tracks, arrange shipping for ore.

   d) Why did the city of Duluth grow rapidly again?
   Lumber and mining were booming; shipping was important for ore and grain.

5. How does the term *agribusiness* show the changes that new machines brought to farming?
Farms were viewed much the same as factories where machines could help produce more. Tractors replaced horses and allowed more land to be cultivated. Jobs once done on the farm (making butter and other dairy products or butchering) were now done by agribusinesses (creamery, meat packing companies). Farm families who gave up farming often worked in agribusinesses.

6. Imagine that you are traveling by car in 1910 and you get stuck on a muddy road. While waiting to get out you write a short note to your legislator with some suggestions for improving car travel in Minnesota. What would you write? Be sure to use information you learned in the chapter in your note.
Answers will vary. Students should outline the need for paved roads and offer the gas tax as a means of funding. They may also discuss the need for numbered roads and maps.

Northern Lights
Quiz 16 (R) KEY
The New Cities

Name ____________________________

Class ____________________________

1. Fill in the blanks using the word bank below. You will not use all the words.

   a) By 1920 nearly one ***third*** (or 33%) of Minnesota's population lived in the Twin Cities or Duluth.
   b) Many citizens blamed the problems of the cities on the new ***immigrants*** who were coming to take jobs in the mills and factories.
   c) Many workers started to form ***unions*** as a way to improve their wages and working conditions.
   d) When union workers decide not to go to work it is called a ***strike***.
   e) Working women helped fight for woman ***suffrage***, which would give them the right to vote.
   f) Many government positions were made ***nonpartisan*** to try and end the abuses of political parties.

strike
third
lumber
unions
nonpartisan
scabs
boycott
issues
brotherhoods
half
immigrants
suffrage

2. Match the following people with the correct description.

C	Dr. Albert Ames	A)	owned streetcar lines in Minneapolis and St. Paul; fired striking workers
A	Thomas Lowry	B)	worked for giving women the right to vote
B	Clara Hampson Ueland	C)	elected mayor of Minneapolis four times; was caught taking bribes
D	Thomas Van Lear	D)	elected as nonpartisan mayor of Minneapolis in 1916

3. Match the political and government terms below with their correct definition.

B	not linked to a political party	A)	utilities
C	voters, and NOT party meetings, choose candidates for elections	B)	nonpartisan
A	necessary public services	C)	direct primary
D	insurance for injured laborers	D)	worker's compensation

4. Provide two answers to each of the following questions.

   a) Why were city newspapers popular throughout the state?
   They carried photos, comic strips, market reports, financial news, and advertisements that were not carried in local papers. For a variety of reasons, outstate people wanted these features.

   b) Why were some Minnesotans afraid of the new immigrants moving into the state?
   Some Minnesotans were afraid that there were too many immigrants and they would not integrate into the community. Some immigrants believed the false promises of politicians and/or criminals because they were not literate in English and/or not used to American ways. This made Minnesotans afraid because it gave unscrupulous people more power.

   c) What were some adverse effects of big city growth?
   People no longer knew their city as well. Crime and corruption began to appear. Some government officials took bribes.

5. Thomas Lowry and Thomas Van Lear had different opinions about the rights of workers to form unions. What were their beliefs about business and workers and how to make Minnesota a better place to live?
   Lowry, owner of a streetcar company, did not believe that workers should have a voice in their pay or working conditions. He told his employees that they had to accept his conditions or find new jobs. He thought Minneapolis would be a better place to live if it had a good system of streetcars. He was more interested in progress than in the people who worked to make it happen.

   Van Lear, mayor of Minneapolis, supported workers and believed they had the right to form unions. He thought they should have a voice in their working conditions. He promised not to use the police to break strikes. He tried to make Minneapolis a better place to live by providing honest and fair leadership.

6. Imagine that you are a new immigrant coming to work in the Twin Cities. Write a short letter about the job you find and what life in the city is like. Be sure to use information you learned in the chapter in your letter.
   Answers will vary. Students should note that the city is growing and that there are problems associated with this. As a new immigrant, their choices of jobs are limited; they might discuss living in neighborhoods with others from their homeland. All can expect to work hard for low wages.

Northern Lights
Quiz 17 (R) KEY
World War I

Name ____________________________

Class ____________________________

1. Fill in the blanks using the word bank below. You will not use all the words.

   a) ***Prohibition*** stopped the sale of liquor in the United States.
   b) Minnesotans were able to buy all types of things by ordering from mail order ***catalogs*** put out by Sears, Roebuck and Montgomery Ward.
   c) America entered World War I after ***German*** submarines sank American ships.
   d) America's allies during the war were ***France*** and ***England***.
   e) People supporting the war compared Germans to a barbarian people called ***huns***.
   f) The legislature created the Commission of ***Public Safety*** to watch for disloyalty in Minnesota.
   g) Antiwar feeling led Minnesotans to support the ***Kellogg*** pact which outlawed war. The pact did not last.

Russian
France
huns
Prohibition

catalogs
German
State Security
Kellogg

vandals
Germany
coupons
Austria

alcoholism
Public Safety
England

2. Match the following people with the correct description.

A Charles Lindbergh Sr.

D Maurice Masterson

B Charles Lindbergh Jr.

C Frank B. Kellogg

A) lost election for governor in 1918 and blamed large banks for getting the country into war
B) first flyer to cross the Atlantic nonstop and alone; promoted air travel throughout the world
C) Republican senator and secretary of state who tried to put an end to war
D) Minnesota soldier killed during World War I

3. Circle the items below that show how Minnesotans reacted to war with Germany.

Schools stopped teaching German.

All German-Americans were arrested.

Many Minnesotans joined the army.

German culture classes were popular.

School books could not praise Germany.

German-Americans in New Ulm were concerned about being drafted.

4. Provide two answers to each of the following questions.

   a) What were some of the signs of "progress" available to most Minnesotans in the early 1900s?
   Crop prices were good; people had jobs; a great variety of consumer goods were available.

   b) How did some German-Americans react when Congress passed the draft law?
   They became deeply worried; argued that it was against the constitution for Americans to be drafted to fight one country for another (note, U.S. was not in war yet); had meetings to discuss the issue; agreed to ask the government not to send them to fight against their kin.

   c) How was freedom of speech affected by wartime activities in Minnesota? Give some examples.
   Freedom of speech was greatly restricted. People and books could not praise Germany; people who spoke in other languages were considered unpatriotic; they could not strike or protest working conditions.

5. Explain what Prohibition was. Why were some Minnesotans in favor of it? Why were others against it?
   Prohibition was the ban on the sale of liquor in the United States. Those who favored it argued that alcohol consumption damaged people, families, and communities. Those against it felt that people had the right to make that choice for themselves.

6. Imagine you are a 65-year-old man who wants to help the war effort in 1916. What are some ways you can help?
   Answers will vary. Older men often joined the Home Guard to help keep peace and break strikes. Many worked in factories or on farms.

Northern Lights
Quiz 18 (R) KEY
Depression on the Farms
and in the Cities

Name ____________________

Class ____________________

1. Fill in the blanks using the word bank below. You will not use all the words.

   a) During the 1920s there were plenty of ***jobs*** in the mines and factories of Minnesota.
   b) A depression in agriculture after World War I kept farm prices ***low***.
   c) The whole country went into depression after the ***stock market*** crashed.
   d) Farm problems grew worse in the 1930s because of a ***drought***.
   e) The Farmer's Holiday Association stopped many ***foreclosure*** sales until the legislature passed a law preventing them.
   f) In 1934 ***truck*** drivers in Minneapolis went out on strike. Some strikers were killed in battles with police.
   g) The New Deal brought jobs to Ojibway people through programs like the ***CCC*** which promoted conservation work.

strikes
jobs
lumber
CCC

union
drought
scabs
Indian Work Act

boycott
low
foreclosure
truck

disease
blacks
stock market
livestock

2. Match the following people with the correct description.

D Floyd B. Olson
B Hannah Kempfer
A John Bosch
C Gordon Parks

A) practiced non-violence as president of the Minnesota Holiday Association
B) supported conservation laws and sponsored a bill requiring fishing licenses
C) was homeless for a time during the Depression, later became famous photographer
D) a leader in the Farmer-Labor party, and governor during the Depression

3. Provide an answer to each of the following questions.

   a) Why were more women working outside the home in the 1920s?
   Women had taken jobs during WWI, and many kept working after the war was over.

b) What types of services did Mr. Foshay think could be provided best by big systems?
Public utilities (gas lines, water systems, home electricity)

c) What did the Minnesota Holiday Association do to help farmers get a better price for their produce?
Organized a "holiday" for produce sales; set up roadblocks to prevent goods from getting to market during "holiday."

d) In 1933 there was a strike at the Hormel plant. Why was this strike different?
This was a sit-down strike. Workers stayed in the plant to prevent others from being hired to fill their jobs.

e) What changes in the 1920s helped to make "going to the lake" a part of Minnesota life?
Roads had improved and people could afford automobiles. They began to build summer cabins and resorts.

4. Explain why many Indians' lives were not changed by the Depression. Describe how the New Deal helped Indians and reservations.
During the Depression, many Indians lived just as they had before. They gardened, gathered wild rice, hunted, and fished. Jobs were few and wages were low. From the New Deal came the CCC which provided many jobs for Indians and also made improvements on reservations. Help to organize tribal councils was provided. Indians were once again permitted to use their own languages and hold traditional ceremonies.

5. You have just begun working with the CCC. Write a letter home to your parents and describe the type of work you are doing.
Answers will vary. Students should mention projects such as road building, tree planting, fighting forest fires, improving parks and/or other conservation work.

Northern Lights
Quiz 19 (R) KEY
World War II and After

Name ____________________

Class ____________________

1. Fill in the blanks using the word bank below. You will not use all the words.
   a) Due to shortages during the war gasoline and sugar were ***rationed***.
   b) People who wanted the United States to stay out of world conflicts were called ***isolationists***.
   c) The ***green*** revolution describes the scientific research done on plants, animals, fertilizers, and insecticides to increase food supplies.
   d) By the mid-1980s only ***five*** percent of Minnesotans lived and worked on farms.
   e) The ***St. Lawrence Seaway*** allowed ocean ships to reach the port of Duluth.
   f) After World War II immigrants from new lands came to Minnesota and by 1975 ***Latin-Americans*** were the largest minority group.
   g) Warren Burger and Harry Blackmun were two Minnesotans selected to serve on the ***U.S. Supreme Court***.

isolationists
green
Asian-Americans
twenty-five
corn
rationed
U.S. Supreme Court
St. Lawrence Seaway
outlawed
Latin-Americans
five
hawks
Security Council
Panama Canal

2. Match the following people with the correct description.

C	Eugenie Moore Anderson	A) a medical missionary in China who was later elected to Congress
D	Hubert Humphrey	B) agricultural researcher who earned the Nobel Peace Prize for improving grain
B	Norman Borlaug	C) helped found the DFL party and became the first woman appointed as an ambassador
A	Walter Judd	D) served Minnesota as mayor of Minneapolis, as a U.S. Senator, and as vice-president

3. Circle one of the farm products below and describe how science has created new ways for it to be produced.

Chicken (eggs)	***"Super chickens" lay twice as many eggs, but live in cages and have strict dietary control with no exercise.***
Cow (milk)	***"Super cows" have been bred to produce more milk and are milked by machines.***
Wheat	***Genetic engineering created disease resistance, and the use of pesticides and fertilizer increased yields.***

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4. Provide two answers to each of the following questions.

   a) How did Minnesotans participate in the war effort during World War II?
   Men and women served in the armed forces; farmers grew record crops to feed troops and others; miners increased production; factory workers worked long hours to produce munitions and other materials; all helped conserve rationed goods.

   b) In what ways is Minnesota connected to other parts of the United States, or even the world?
   By transportation networks of freeways, rivers, and the St. Lawrence Seaway; by oil and natural gas pipelines; by immigration; by electronic communications.

   c) What types of industries grew in Minnesota after World War II?
   Agribusiness; farming; taconite; electronics; construction; transportation

   d) How have suburbs changed cities?
   Freeways were built to ease transportation from suburbs to cities; shopping malls hurt "downtown" businesses; some country towns became "bedroom" towns; an "urban corridor" was created.

5. When World War II ended Harold Stassen stated that "the walls of isolation are gone forever." What did he mean by this? Use some examples from the chapter to show how Minnesota is a part of changes across the world.
The statement emphasized that countries of the world needed to work closely together in the future due to the increased interdependence among them. Nations could not isolate themselves from other countries or people. Examples of this include Minnesotans' support of the United Nations, the variety of refugees who immigrated to Minnesota, and the transportation, communication, and trade connections Minnesota has with other nations.

6. In this chapter Rhoda Gilman writes that "After World War II the boundary between country and city began to disappear." What do you think she meant by this? Think about your home. Describe features near you that might show how the boundaries are disappearing.
Answers will vary. Students should mention the sprawling of the city into local countrysides and how this was facilitated by better communication and transportation.

Northern Lights
Quiz 20 (R) KEY
Trends and Problems

Name ______________________

Date ______________________

1. Fill in the blanks using the word bank below. You will not use all the words.

   a) Families and ***communities*** now share responsibility for taking care of people.
   b) Before WWII most women were ***homemakers***.
   c) Minnesota was one of 34 states that ratified the ***Equal Rights*** amendment.
   d) The "Willmar Eight" were ***women*** who went on strike to get equal rights.
   e) Southern blacks moved to Minnesota because ***machines*** were taking their jobs.
   f) When corporations and government grow, people often begin to feel ***powerless***.

   powerless
   strike
   blacks
   angry
   groups
   farmers
   Equal Rights
   Indians
   homemakers
   machines
   communities
   jobs
   Farm Subsidy
   women
   farmers

2. Match the following people with the correct description.

B	Jeannette Piccard	A) protested power lines crossing farmland in western Minnesota
C	Rhoda Kimbro	B) became an Episcopal priest at the age of 79
D	Russell Means	C) moved to Iowa in a covered wagon, later flew across the ocean in an airplane
A	Gloria Woida	D) a leader of the American Indian Movement

3. Circle the items that have been invented since Rhoda Kimbro was born in 1896.

   electric lights
   steamboats
   cameras
   threshing machines
   telephones
   televisions
   airplanes
   telegraph
   sewing machines

NL Q20 continued

4. Provide two answers to each of the following questions.

    a) Identify groups who worked to obtain equal rights in Minnesota following World War II.
    Women, blacks, Indians

    b) What were some effects of tailings being dumped into Lake Superior by Reserve Mining?
    Pollution of the lake; fish died; people developed cancer from the fibers; eventually the plant had to close.

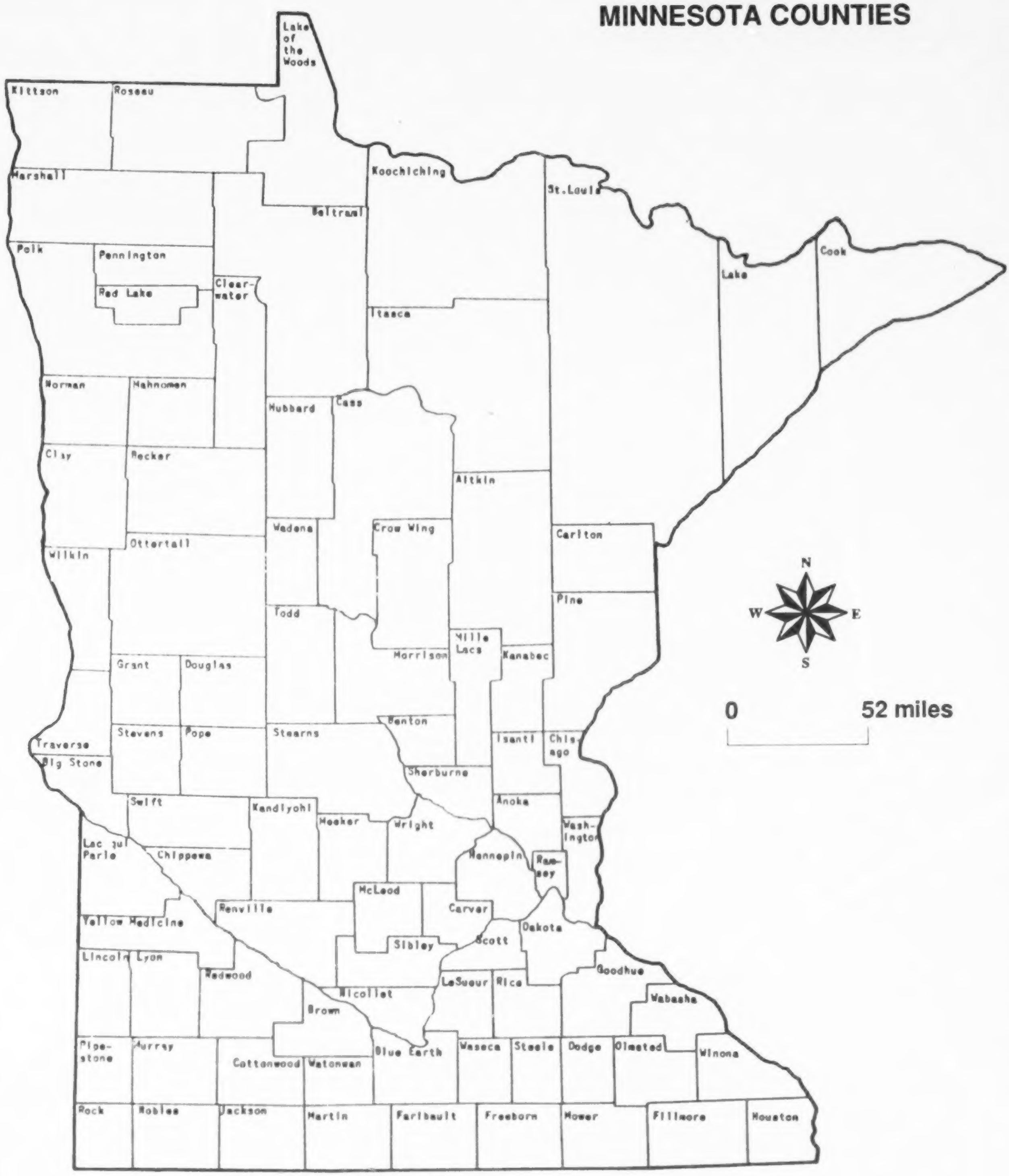
    c) Why didn't some farmers want the power lines to cross their land?
    The lines and towers were ugly. They were concerned about possible health hazards to people or animals. They did not want to give up any land for the towers.

    d) How does acid rain affect the environment?
    It changes the acid balance in lakes. Sometimes the change is enough to kill fish and other animals. It will also kill trees and other plants.

5. Think about how Minnesota looked before white settlers moved here 150 years ago. Describe some of the changes that have taken place. How do you feel about those changes?
Answers will vary. Students may focus on the physical landscape, noting the construction of roads and buildings and the destruction of prairie and woods. Other students may focus on the technological changes that have taken place and how they have affected the quality of life.

6. If you worked for a company that treated you unfairly, what would you do to make the situation better? Be sure to use information from your book in your answer.
Answers will vary. Students should know that they could protest, strike, sue, join a union, or start a union.

MINNESOTA COUNTIES



Lake of the Woods
Kittson
Roseau
Marshall
Koochiching
Beltrami
St. Louis
Polk
Pennington
Red Lake
Clearwater
Cook
Lake
Itasca
Norman
Mahnomen
Hubbard
Cass
Clay
Becker
Aitkin
Wadena
Crow Wing
Carlton
Wilkin
Ottertail
Pine
Todd
Mille Lacs
Morrison
Kanabec
Grant
Douglas
Benton
Stevens
Pope
Stearns
Isanti
Chisago
Traverse
Big Stone
Sherburne
Swift
Kandiyohi
Anoka
Meeker
Wright
Washington
Lac qui Parle
Chippewa
Hennepin
Ramsey
McLeod
Renville
Carver
Yellow Medicine
Sibley
Scott
Dakota
Lincoln
Lyon
Redwood
Goodhue
LeSueur
Rice
Nicollet
Wabasha
Brown
Pipestone
Murray
Cottonwood
Watonwan
Blue Earth
Waseca
Steele
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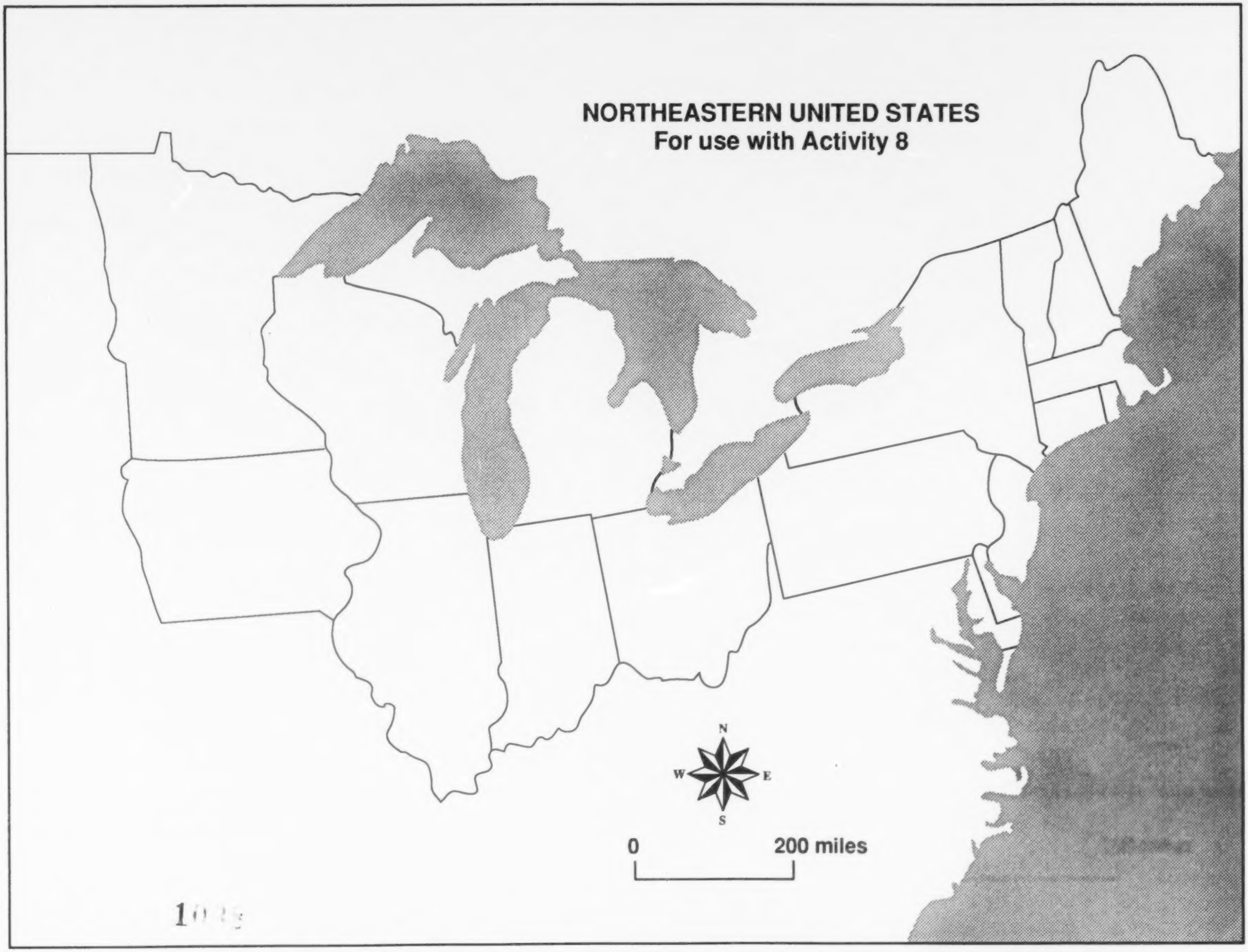
NORTHEASTERN UNITED STATES
For use with Activity 8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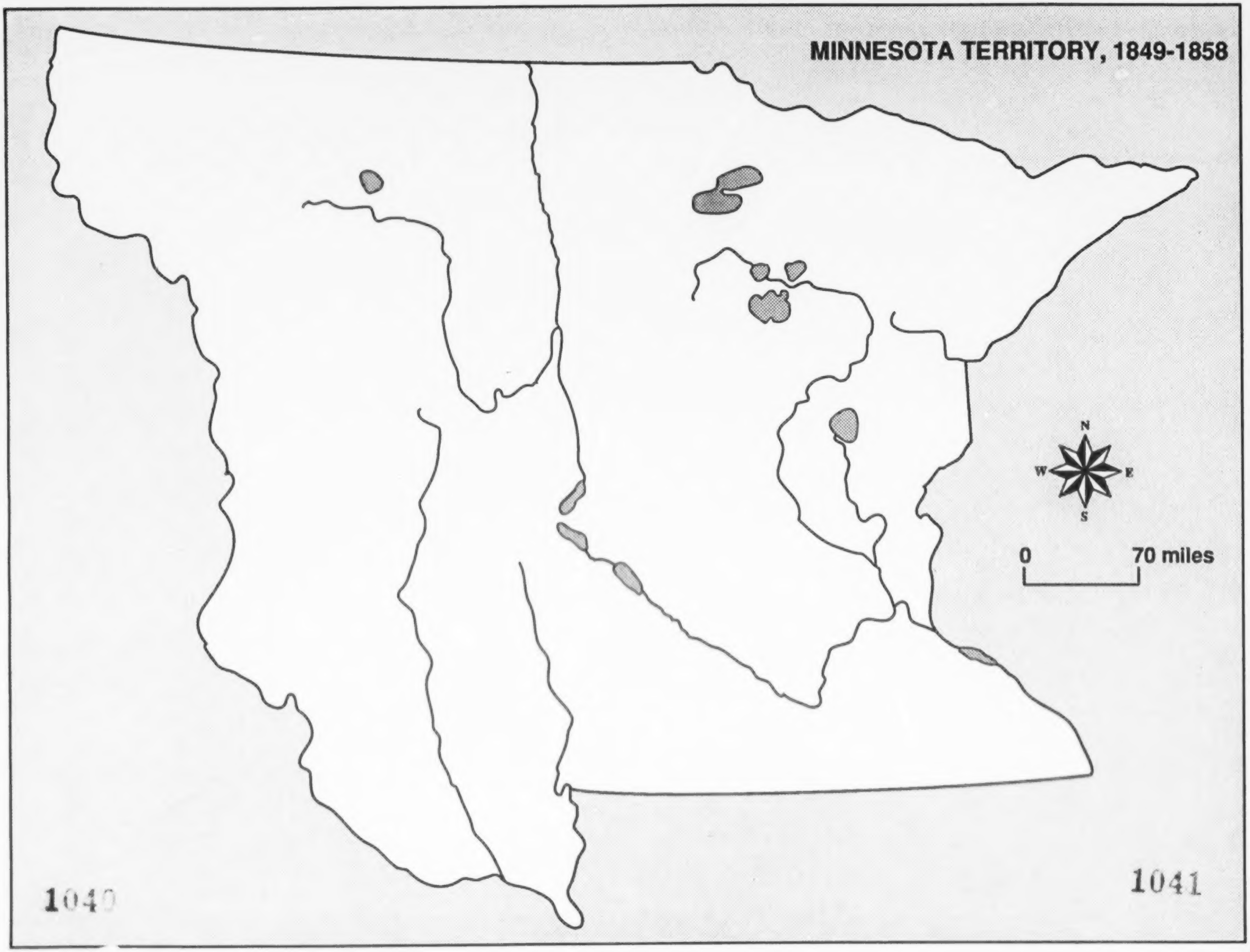

MINNESOTA TERRITORY, 1849-1858

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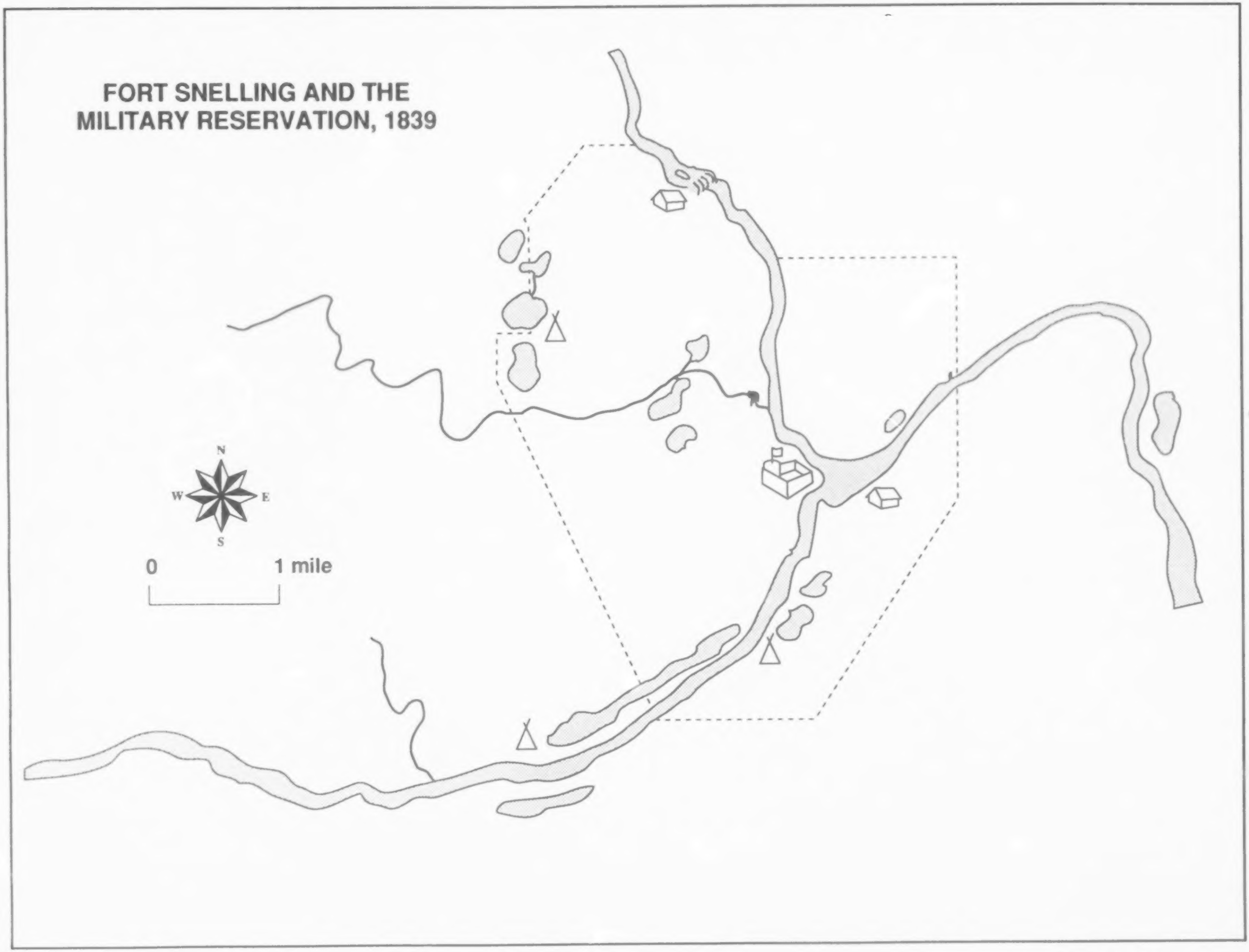
FORT SNELLING AND THE MILITARY RESERVATION, 1839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